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STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIII.

PART I.—AZAMGARH.

F. H. FISHER, B.A., LOND.,
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PREFACE.

THIS notice professes to be little more than a reconstruction, in the form used for the Gazetteer, of the ample materials in Mr. J. R. Reid's Settlement Report. The only difficulty has been that of selection, as the circumscribed limits of the Gazetteer required the omission of much valuable matter.

Much of the matter has been revised by Mr. Reid in proof, and the whole has been submitted to the Collector before final printing. Acknowledgments are specially due to Bábú Bhuban Chandar Bos, the Head-clerk of the Azamgarh Collectorate, for compiling the notices of towns and villages contained in Part IV.

NAINI TAL :
The 8th August, 1883.

F. H. F.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER, NORTH-WESTERN PROVINCES.

Vol. I.	Bánda. Hamírpur. Jaláun. Jhánsi. Lalatpur.
Vol. II.	Saharanpur. Aligarh.
Vol. III.	Bulandshahr. Meerut. Muzaffarnagar.
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Vol. V.	Budaun. Bijnor. Bareilly.
Vol. VI.	Cawnpore. Gorakhpur. Basti.
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Vol. XIII.	Azamgarh. Gházipur. Ballia.
Vol. XIV.	Benares. Mirzapur. Jaunpur.

ERRATA.

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159	8 ...	Gopalpur ...	Gopálpur
162	6 from bottom ...	Madhubun ...	Madhuban
176	1 ...	Chiráikot ...	Chiriákot
183	3 ...	patwáris ...	patwárís'
185	Head-line ...	Sumeuda ...	Sumenda

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STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

AZAMGARH DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

AZAMGARH,[1] a district in the Benares division, is bounded on the north by the river Gogra, which separates it from the Gorakhpur district, and by the Fyzabad district of Oudh; on the east by the Ballia and Gházipur districts; on the south by Gházipur and Jaunpur; and on the west by Jaunpur, Sultánpur, and Fyzabad. The adjoining subdivisions of surrounding districts are: in Fyzabad, tahsíl Tánda; in Gorakhpur, parganahs Dhuriápár and Chillúpár of tahsíl Báusgáon, and Salempur of tahsíl Deoria; in Ballia, parganahs Sikandarpur West[2] and Bhadáon of tahsíl Rasra; in Gházipur, parganah Zahúrabad of tahsíl Korantádíh, Pachotar and Shadíabad of tahsíl Gházipur, and Bahariabad and Khánpur of tahsíl Sayyidpur; in Jaunpur, two of the tappás (Chandwak and Pisára) of tahsíl Karákat, tappa Saremú and parganah Havoli Jaunpur of tahsíl Jaunpur, and Anglí of tahsíl Kutahan; and in Sultánpur, tahsíl Kádirpur. Azamgarh extends from 25°38′ to 26°27′ north latitude and from 82°43′ to 83°54′ east longitude.[3] It is of very irregular shape, but may still be said to form a compact block of country, diagonals drawn through the middle of which vary in length from 40 to 65 miles. The total area of the district, according to the latest official statement, is 2,147·4 square miles. Its total population, according to the recent census (1881), is 1,604,654, or about 747·2 persons to the square mile. But of area and population full details will be given in Part III. of this notice.

Administrative subdivisions.

For purposes of administration, general and fiscal, the district is divided into five tahsíls or sub-collectorates. These are again subdivided into fifteen parganahs. The jurisdictions of civil and criminal justice are the two *munsifis* with one subordinate-judgeship, and

[1] This is the official spelling, the name meaning "A'zam's fort"; *vide post* p. 5. This notice is based upon the *Settlement Report* (1877) by Mr. J. R. Reid, C.S., which is a gazetteer in itself, and a mine of information upon everything that concerns the district, both in its modern and its past history. The standard authorities on each subject, however, have been consulted, such as Blochmann's *Ain-i-Akbari*; Gladwin's *ditto*; Sir H. M. Elliot's *Races of the North-Western Provinces* and his *History of India*; the *Census Reports* of 1847, 1853, 1865, 1872, and 1881; with others too numerous to mention here. The contributions of local officers have been acknowledged in the footnotes and in the preface. [2] Sikandarpur East belongs to tahsíl Bánsdíh. [3] For the extreme limits of the district the following latitudes and longitudes have been kindly supplied by Mr. J. B N. Hennessy, Deputy Superintendent, Great Trigonometrical Survey of India :—

North	Lat.	26°-26′-50″	East	Lat.	26°-19′-5″
	Long.	82°-59′-26″		Long.	83°-53′-59″
South	Lat.	25° 37′-51″	West	Lat.	26°-8′-26″
	Long.	83°-11′-31″		Long	82°-43′-31″

These values have been taken from the Indian Atlas sheets Nos. 87 S E (¼), 88, and 103. The longitudes have been reduced to G. T. S value of Madras by deducting 1′ 9″, to which a correction of 2′ 30″ is required to reduce to the most recent value of Madras.

the 23 police circles,[1] respectively. The relative positions of the various tahsíls, *munsifis*, and *thánas*; the area, population, and revenue of the tahsíls; and the names of the sixteenth-century parganahs from which those tahsíls are descended;—may be gathered at a glance from the following table:—

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* (1596) in mahal.	Land revenue in 1881-82.[2]	Area in 1881. Square miles.	Area in 1881. Acres.	Total population in 1881.	In the police jurisdiction of	In the civil jurisdiction of
			Rs.					
Deogáon ...	Deogáon ...	Deogáon ...	1,25,693	199	388	115,322	Deogáon and Barda.	Sub-judge of Azamgarh.
Ditto ...	Belhábáns ..	Belhábáns ...	45,087	61	246	39,884	Tarwa.	
Ditto ..	Bela Daulatabad	Nizámabad	1,13,242	127	441	84,219	Mehnagar.	
Azamgarh (Nizamabad)	Nizámabad	Nizámabad	2,93,602	314	305	278,611	Kotwáli, Gambhírpur, Nizámabad, and Sarái Mír.	Munsif of Azamgarh.
Máhul ...	Máhul ..	Negún, and parts of Angli and Surharpur.	2,19,645	259	158	167,698	Powái and Didarganj.	
Ditto ...	Atraulia ...	Kauria ..	95,484	116	100	96,026	Atraulia.	
Ditto ..	Kauria ...	Kauria ...	47,548	60	138	48,422	Ahraula.	
Sagri ...	Sagri ..	Sagri ...	1,72,192	229	122	178,533	Sagri, Raunápár and Kondrápur.	
Ditto ...	Gopálpur ...	Gopálpur ...	43,221	64	598	49,844	Maharajganj	Munsif of Muhammadabad.
Ditto ..	Ghosi ...	Ghosi, Chakesar.	1,37,326	166	18	125,885	Dohri and Ghosi.	
Ditto ..	Nathúpur ..	Nathúpur ..	71,565	121	521	93,198	Madhuban	
Muhammadabad.	Muhammadabad.	Muhammadabad.	2,66,111	307	60	238,442	Muhammadabad.	
Ditto ..	Mau Náthanjan.	Mau ..	18,537	22	371	24,243	Mau.	
Ditto ...	Chiriákot ...	Chiriákot ..	59,994	73	631	50,557	Chiriákot.	
Ditto ..	Karyát Mittu.	Karyát Mittu,	17,339	23	36	13,075	Jahánáganj	
Total ...	...	...	17,26,586	2,147	293	1,604,654		

Changes in those sub-divisions.

At the time of the compilation of the *Ain-i-Akbari* the whole of the area comprised in the present district of Azamgarh formed part of the súba of Allahabad and of the sarkárs of Jaunpur and Ghazipur. Of the latter sarkár, however, but one parganah—the small one of Belhábáns—belonged to the limits of the present

[1] From this estimate the subordinate jurisdictions of 4 out-posts or fourth-class stations have been excluded. [2] The figures in this column are as supplied by the Collector; the total exceeds that given in the census returns of 1881 (Form XXI.) by Rs 1,382. The differences are in parganahs Deogaon, Ghosi, Nathúpur, and Muhammadabad.

district. The new parganahs not found in the *Áín-i-Akbari* are two only, Máhul and Atraulia. It is only since the cession that Máhul has been designated by the name *parganah*; prior to that period it was known only as a *talukz*.

Máhul.

But its existence at all as a fiscal sub-division dates no earlier than the middle of the last century, when it came to be regarded as a separate revenue jurisdiction, owing to the large number of tappas and estates,—chiefly in parganahs Negún, Angli and Surharpur,—that had come into the hands of the Saiyid family of Máhul. The ancestor of the family was Saiyid Ahsán, called Akhund Mír. He is said to have lived in the time of the Emperor Akbar, to have come in some official capacity to this part of the country, and to have taken up his residence at Saiyidpur,[1] a village in the west of the present parganah of Máhul. From his descendant in the sixth generation, Sultán Jahán, three branches of Saiyids took their rise. To Khán Jahán and Mokarram Jahán, representing one of these, in 1731, some confiscated villages in parganah Surharpur (in Oudh), which adjoined parganah Negún, were assigned under an imperial *farmán*; and, in 1736, a contract for the revenue of tappas Sumbhádíh and Kharaunda was entered into by Khán Jahán. These tappas came afterwards to be known as the modern tappa of Powái, from the village of that name, where this branch of the family settled and threw up a large mud-fort, the ruins of which still exist. But the most prominent member of the family seems to have been Shamshád Jahán, who, under the title of rája of Máhul, held a contract for the revenue of a very large area in parganahs Negún and Anglí. He seems to have attained to considerable influence, and in 1750 we find him joining, as *zamíndár* of Máhul, in the struggle between the Nawáb Wazír (Safdar Jang) and Ahmad Khán Bangash. After the murder of Shamshád Jahán's son and successor, Dídár Jahán, the *taluka* was resumed by the Oudh Government, and divided into six *zilas*.[2]

Atraulia.

The modern parganah of Atraulia owes its origin to the efforts made by the Palwár families to establish talukas. One of these, Balwant Sinh, succeeded so far that his acquisitions were made into a separate parganah. This, the modern Atraulia parganah, was chiefly carved out of Tilahani, and both names were given to it in the early settlements. One parganah of the *Áín-i-Akbari*—Chakesar—has been merged in the modern parganah of Ghosi. In the early English settlements we find, indeed, a third sub-division of the area of these two old parganahs of Ghosi and Chakesar under the name of *taluka* Súrajpur, but this has now

Ghosi.

[1] Often spelt and pronounced Saidpur. The correct spelling is Saiyid-(or Sayyid-)pur.
[2] The same word as that used to express the very much larger divisions of British territory constituted at the cession.

disappeared. If we exclude Máhul and Deogaon, the tract of country which is included within the thirteen parganahs mentioned in column 2 of the statement above, probably tallies closely with the tract which bore their names, in 1596, and the now extinct parganahs Tilahani and Chakesar. But the third parganah of Deogaon tahsíl—Bela Daulatabad—of course appears in the *Á'ín* under the name of the Nizámabad parganah, from which it was only severed since the commencement of the current settlement. Máhul, as we have seen, includes portions of Surharpur and Angli, as well as the whole of Negún; and Deogaon,

Deogaon.

owing to alterations in the boundary between Azamgarh and Jaunpur made at the fifth settlement (under Regulation IX. of 1833, differs considerably from that parganah as it stood in 1596, and again at the cession in 1801. *Chaklá* Azamgarh was the name by which the greater part of the district was known when it came under British rule.

Chaklá Azamgarh.

Prior to 1772, the date of the appointment of the first *chakládár*, the parganahs included in it had been in the possession of the so-called rájas of Azamgarh, whose history dates from at least 1665, when one of them, A'zam, founded the present chief town of the district, which bears his name. The history of the family will be given hereafter; here we are only concerned with it so far as it worked changes in the nomenclature and constitution of the sub-divisions. Under the first article of the treaty concluded between Nawáb Sa'ádat Ali Khán and the Governor-General on the 10th of November, 1801, chaklá Azamgarh, taluka Máhul,[1] and parganah Mau Náthbhanjan were ceded to the East India Company, and were included in the new British district of Gorakhpur.

At the beginning of 1820, parganahs Deogaon, Nizámabad, Máhul, Kauria, Tilahani, Atraulia, and Gopálpur were transferred from the Gorakhpur collectorate to Jaunpur; and parganahs Sagri, Ghosi, Chakesar, Súrajpur, Belhábáns, Karyát Mittu, Chiriakot, Muhammadabad, Mau Náthbhanjan, and Nathúpur were transferred to Gházipur. The former set constituted the four tahsíls of Deogaon, Nizámabad, Máhul and Koelsa; the latter those of Sagri, Ghosi, Chiriákot and Muhammadabad. Until the present district was formed, on the 18th of September, 1832, an Azamgarh deputy collectorate was in existence, at least from the year 1823. This deputy collectorate consisted

[1] Máhul was ceded exclusive of taluka Oril. It may be worth while to note here that 25 villages belonging to the Fyzabad district are still included in parganah Máhul. Twelve of these constitute the Oril mahál; twelve the Ramanpur mahál; and one, Usaraha, is a mahál by itself. In Atraulia parganah is similarly included one Fyzabad village, Deodíh, of parganah Surharpur. On the other hand there are fourteen Azamgarh villages (12 of Atraulia and 2 of Mahul parganahs) included within the Fyzabad district. One would suppose that a rectification of district boundaries might be effected with advantage.

of the Jaunpur part of the area transferred, in 1820, from Gorakhpur, except Deogaon.[1] Mr. Thomason, who afterwards became Lieutenant-Governor, was the first collector nominated, and during his incumbency the fifth settlement was carried out. The eight tahsíls into which the parganahs had been distributed in 1820, remained practically unchanged[2] until 1861, when three of them—the Koelsa, Ghosi, and Chiriákot tahsíls—were abolished, and the distribution of parganahs became that which is shown in the statement on page 3, with the single exception that Bela Daulatabad was, as already mentioned, a part of Nizámabad, and remained so until quite recently.

Besides the fifteen parganahs, the history of which we have been considering, two other parganahs—Bhadáon and Sikandarpur—formed part of the Azamgarh district, from its creation until November 1st, 1879. They were then transferred from Azamgarh and added to those of the old Ballia sub-division of the Gházipur district, to constitute the present Ballia district.[3] These two parganahs are usually referred to as 'the permanently-settled parganahs of Azamgarh,' in reports and references made to that district as it stood before they were severed from it.

District staff.

The limits within which original civil jurisdiction is exercised by the subordinate judge and the two munsifs, are shown in the last column of the table on page 3. To the first is assigned the single and most southern tahsíl of Deogaon; to the Azamgarh munsif the Azamgarh and Máhul tahsíls; and to the Muhammadabad-Gohna munsif those of Muhammadabad[1] and Sagri. The highest judicial authority is the judge, who decides appeals, both civil and criminal, and tries criminal cases on commitment from the magistrate. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, two deputy magistrate-collectors, the five tahsíldárs, and three special[4] (native) magistrates. The other principal civil officials are the civil surgeon and his native assistant, the district superintendent of police, the district engineer, the sub-deputy opium-agent, the deputy inspector of schools, and the postmaster. Azamgarh is a purely civil station, the nearest military cantonment being that of Benares, at a distance of about 56 miles by road.

[1] This somewhat obscure period of the district history has been very fully treated by Mr. Reid, to whose settlement report (p. 187) the reader is referred. [2] The only change was that Mau parganah was (apparently at the fifth settlement) transferred from the Chiriákot to the Muhammadabad tahsíl. [3] The correct name of this tahsíl is apparently Muhammadabad-Gohna, but the latter portion of the name has been almost entirely dropped. [4] Honorary.

If any shape can be assigned to the district, it is that of a rough hexagonal figure. Included in the Gogra-Ganges Doáb, and therefore a part of the great Gangetic plain, the surface of the country is generally even, except where it is broken by the deep-cut rivers and streams that carry off the natural drainage. To the south of the Gogra a very gentle slope to the south-east begins, and, conforming to it, the main drainage-channels run in an easterly and south-easterly direction. Most of the streams have a running body of water only in the rains The large marshes and lakes that dot the surface of the land are the most prominent objects in the landscape. No general description of its natural features can be given which would be quite applicable to the district as a whole, widely different tracts being found within its limits. For the purpose, however, of this notice two main sections, the southern and the northern, may be distinguished. It will be convenient to deal with the southern main section first, and in doing so we follow the order adopted in the settlement report. This southern section, then, has tolerably uniform features, and belongs to the *bángar* or up-lying part of the Gangetic plain, the geological formation of which is supposed to have arisen from marine estuary deposits.[1] The second, or northern, section may be again sub-divided into two well-marked varieties, the *bángar* or uplying land, and the *kachhár* or newer alluvial land of the Chhoti Sarju and Gogra valleys. The difference between the *bángar* of the northern and southern main sections of the district lies, not in the geological formation of the underlying strata, but in their superficial features and in the nature of the prevailing soil. The *kachhár*, on the other hand, is of fluvial formation, and only found in the valleys of the two rivers just mentioned. The line of separation between these main sections is not very distinctly marked, but may be said to run from west to east, at a distance varying between one and five miles south of the Kunwar river and then of the Tons below the point of junction of the Kunwar with the latter river. The area of the southern section is about 925 square miles, and of the northern 1,222.

Physical features: general appearance.

The district may be divided into two main sections.

Boundary between these north and south sections.

The southern section of the district is a series of narrow parallel strips of country, which lie longitudinally west and east. These are divided from each other by lines of swamp, and, after the outlets from the swamps, become well defined, by *nálas* or deep-cut channels. While the drainage lines are in the initial stage of swamp, the country in their neighbourhood is, during the rainy season, little better

The main southern section a system of drainage basins,

[1] *Vide* Sháhjahánpur notice, p 32.

than a large shallow lake. As the outlets work eastward and become deeper, the country within immediate reach of them is much more rapidly and effectively drained. But in the table-land between their deepened beds new catchment basins and drainage systems are formed, which also end eventually in *nálas* and well-defined watercourses. Hence, although the east side of this section of the district is on the whole better and more rapidly drained than the west, extensive marshy tracts are not wanting there also.

consisting of swamps

During the hot season these swamps are dry or nearly so, but in the rainy season, when, as we have seen, they spread over considerable areas, the land along their edges and within reach of them is largely sown with rice, while beyond the depth at which cultivated rice can grow there is generally a fringe of wild rice (*tinni*) and rushes (*narai*). From the swamps the surplus water flows off sluggishly, and is further impeded by the irrigation dams which at short intervals have been thrown across. During the hot months the swamps completely dry up, except that a little water usually remains in the deep holes in front of these dams; and in these the fish lodge, until the water becomes shallow enough for them to be easily caught. The deep channels (*nálas*) in which the outlets from the swamps end contain a running stream only in the rainy season. The chief drainage lines (swamps and streams) that traverse this portion of the district are the Gángi, the Udanti, the Dona, the Besu, the Loni, the Mangai, and the Bhainsahi. They are merely mentioned here; the proper place for describing their courses will be amongst the rivers and streams in a future paragraph. Nor is it necessary here to do more than refer to the existence of the more extensive depressions which may be termed lakes (*tál*, and are distinct features in the country. Their names and some account of them will be given later on.

and their outlets, the *nálas*.

Upper portion of the drainage basins.

Even in this tract, which may be called a system of swamps and streams, the upper portions are fairly well raised, and the higher spots have naturally been selected for the sites of villages and hamlets. Near them are usually found tracts and scattered plots of land on which ordinary crops can be raised and groves planted, but these tracts are never very extensive. They either run into low-lying ground, which is generally cut up into rice fields, or they are interrupted by waste tracts, which, although on much the same level as themselves, are from the excess of saline matters in the soil useless for cultivation. These all but treeless tracts of waste and rice-land present during the hot months a very unpleasing, desolate landscape.

Lower portion of the drainage basins.

In the lower parts of the drainage basins—in the east of parganah Deogaon, in parganah Belhábáns, in the south of parganahs Karyát Mittu and Chiriákot, and in the south-east of parganah Muhammadabad—we find fewer marshes and rice-lands; the tracts upon which the various spring and autumn crops are cultivated are more continuous; hamlets are more numerous and nearer to each other; and the country is better wooded. This improved aspect results naturally from the better and more rapid drainage of this part of the country; but the area thus favorably situated forms only a small proportion of the whole southern section of the district. In parts of it, too, where *reh* has exuded and where ravines have cut up the surface, removing the upper fertile soil, barren tracts are found. A pleasing example of perseverance in overcoming difficulties is afforded by the treatment of these ravine lands. The agriculturist seeks, by throwing embankments across the ravines, to stop the flow of the drainage, and this serves the double purpose of checking the erosion of the uplands and storing a supply of water for irrigation. Behind the embankments, in all except unfavorable seasons, fair crops, mostly of rice, reward the industry of the people.

The northern section consists of two distinct tracts:

Turning to the northern section we find, as already stated, two distinct kinds of country, the *bángar* or old alluvial deposits—differing only on the surface from the southern main section just described—and the *kachhár* or newer alluvium. The former occupies, continuously, the whole of the west side of this northern section, and all the centre of it except the north margin. It also occupies a portion of the east of the section, but a stretch of *kachhár* country, from 3 to 5 miles in breadth, cuts off the north-eastern corner of the *bángar* tract from the rest. This detached piece of *bángar* contains most of parganahs Ghosi and Nathúpur and a small bit of parganah Muhammadabad. The main *bángar* tract, which throughout its entire length abuts upon the southern section of the district, contains two entire parganahs, Atraulia and Kauria, and parts of six others—namely, Máhul, Nizámabad, Muhammadabad, Mau Nátbhanjan, Sagri, and Gopálpur.

(1) The *bángar*.

Its drainage system and streams

The northern part of the district is not, like the south, divided into natural sections of regular form. The chief drainage channels in it are the Kunwar, Ungri, the Majhui, the Tons, the Silani, the Suksui, the Kayár, the Chhoti Sarju, the Pharai, the Basnai, and a nameless chain of narrow shallow swamps which drains the centre of parganah Sagri. These will be more particularly described hereafter. With the exception of the Sagri swamps and the upper swampy parts of the Ungri, Silani, Suksui,

Kayár, Pharai and Basnai *nálas*, all the drainage channels of this part of the district have well-defined deep-cut channels.

The swamps with which the streams just named are connected are not so extensive as those in the south part of the district; nor in the uplands between the main channels are the marshes and lakes so numerous and large as they are there. The only lakes that need be named are the Koilá and Kasilá-Garsilá lakes in parganah Máhul, the Kailí and Duhiá-Birna lakes in parganah Atraulá, the Arú lake on the borders of parganahs Kauriá and Atraulia, the Telhnán lake on the borders of parganahs Kauriá and Nizámabad, and the Mánchhil lake in parganah Ghosi. The chain of swamps in parganah Sagri, although it spreads out in a few places into shallow marshes or lakes, is generally narrow, with strips of rice-land along its margins and general cultivation behind them. Its outlets, which debouch into the Tons, are deep ravines or *nálas*; but the branch of it which opens into the Chhotí Sarju is not much above the level of that stream. The drainage of the highlands between the various channels mostly passes off directly into them, and the country in the vicinity of the larger of them—the Kunwar, Majhui, Tons, Silani, and Kayár—is much cut up by ravines.

Lakes and marshes.

The *kachhár* country or new alluvium consists of two portions: (*a*) the stretch of country—mentioned in the description of the northern section as interrupting the continuity of its *bángar* eastwards—which comprises parts of five parganahs, Gopálpur, Sagri, Ghosi, Muhammadabad and Mau Nátbhanjan; and (*b*) a tract on the Gogra on the north face of parganahs Ghosi and Nathúpur. These portions may be conveniently distinguished as the *kachhár* of the Chhoti Sarju and of the Gogra respectively. In both cases the passage from the upland or old alluvium to the *kachhár* or new alluvium is marked by the bank of greater or less height and bluffness which forms the boundary line between them.

(2) The *kachhár*.

In the better raised parts the general aspect of the country, the hamlets and groves, do not differ much from those of the *bángar*; but in parts liable to inundation, or in which the soil is sandy and poor, the hamlets are small, scattered, and poor-looking. Though there is very little *úsar*, properly so called, in the *kachhár*, the tracts of waste are very extensive, both in those parts that adjoin the Gogra and in those at a distance from it.[1] In the latter are downs of light sandy soil which cannot bear constant cropping, and which the people must allow to lie fallow for

General aspect of the *kachhár*.

[1] *Reh* and *kankar* seldom occur in the deposits of which the *kachhár* consists.

considerable periods. In the former are wide sandbanks (*diyárás*),[1] much of which is covered with long grass and tamarisk, and their liability to destruction by the river (as well as their inaccessibility in the season of floods) keeps them from having a settled population. These sandbanks are nearly altogether destitute of trees, the land being too water-logged in the rains and the soil too loose to support them.

But each division of the *kachhár* requires a separate description. What has been called the *kachhár* of the Chhoti Sarju begins in the north-west corner of the district in parganah Gopálpur, in front of the little town of Mahárájganj. It comprises, first, the north parts of parganahs Gopálpur and Sagrí, and lies between the *bángar* of those parganahs on the south and the main channel of the Gogra on the north. Its average breadth in this part is about five and a half miles. The watercourses by which it is traversed are in direct communication with the Gogra. These are the Gadhaia, which joins the Chhoti Sarju at the commencement of the latter's course in the Gogra valley after it has left the uplands, and several other branches of the Gogra, into one of which the Chhoti Sarju is itself for a short distance absorbed. On the emergence of the Chhoti Sarju as a separate stream in the north of parganah Sagri, it keeps along the margin of the *bángar* country of that parganah, and, when about two-thirds across the parganah, it throws off a branch called the Badrauwán, which flows north-east into the Gogra. These streams will be again referred to, later on, in the paragraphs describing the rivers, and all that need be further said here about them is, that between the Gogra and the Chhoti Sarju are many remains of old river-beds, most of which are silted up, but some contain water in the rainy season. There are also many wider shallow depressions in the surface of country. These lie either close under the *bángar* or immediately behind the raised bank of the Chhoti Sarju. They are below the highest flood-level of the stream; and when it rises they are filled with water, which finds its way into them through numerous little inlets and watercourses.

The *kachhár* country about the Chhoti Sarju in parganah Gopalpur,

in parganah Sagri

On the east side of parganah Sagri the *kachhár* country turns in a south-south-east direction between the *bángar* portion of parganahs Sagri, Muhammadabad and Mau on the one side, and of parganah Ghosi and the detached north-east corner of parganah Muhammadabad on the other. The average breadth of this part of

and in parganahs Sagrí, Ghosi, Muhammadabad and Mau Náthhanjan

[1] *Diyára* (or *dáwara*) is a diminutive from Sanskrit *dwipa*, an island, and means a sandbank formed by a river, which frequently becomes sufficiently consolidated to be cultivable, but is always liable to be carried away again by a change in the course of the river.

it is between three and four miles. After the bifurcation of the Badrauwán and Chhoti Sarju, the latter flows southward in a somewhat irregular course through the *kachhár* country. Here also traces of old river-beds abound, some silted up, others still deep. But this part of the *kachhár* enjoys comparative immunity from inundation. The whole *kachhár* country is probably formed from deposits of the Gógra, left by that river when its main stream, or a large branch of it, flowed more to the south than the present channel. Among the most remarkable features of this tract are the three great lakes that lie within it: these will be described in a subsequent paragraph.

The Gogra. The *kachhár* of the Gogra lies in the north of parganahs Ghosi and Nathúpur, to the east of the tract just described, and has very similar characteristics. There can be no doubt that it also was formed of deposits left by the Gogra, as the channel of that river at various periods of its history shifted northwards or became diminished in size. The highest parts of this tract are generally found along or near the river. Between these higher lands near the river and the bank that marks the termination of the *bángar* uplands, there is a gradual slope back from the river to a line of depression under the *bángar*. Part of this depression generally contains water, at least in the rainy reason, and in the middle of Nathúpur the depression widens out into a large lake—the Ratoi Tál—which is connected with the Gogra by an outlet to the eastward, known as the Háha. These, however, will be further described later on.

Heights. The average height of the district above sea-level is 255 feet; and the following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each and the height above mean sea-level :—

Tahsíl.	Name of station.	Latitude	Longitude.	Height in feet.
Sagri ...	Bilriáganj ...	26°-12′-0·37″	83°-16′-23 13″	292 50
Ditto ...	Baníápár ...	26°-15′-7·72″	83°-25′-29 46″	269 07
Muhammadabad ...	Bhadír ...	26°-5′-19·87″	83°-26′-25 82″	283
Ditto ...	Chit Bisrám ...	25°-54′-2 81″	83°-26′-18 58″	274 29
Ditto ...	Samenda ...	26°-0′-23 97″	83°-15 -57·85″	285·29
Deogaon ...	Kharakpur ...	25°-50′-8·73″	83°-16 -13 26″	286

No records of the highest and lowest levels in the district can be given,[1] but the following bench-marks may be mentioned[1] :—

Bench-mark.	Height in feet above Karáchi mean sea-level.	Position of levelling staff.
Collector's court-house, ...	253·76	On middle of floor of north verandah.
Station church, W.-N.-W. entrance,	253 60	On top of sill, near its S. S. W. end.

Soils: (1) in the south—

We may now briefly describe the soils of which the several divisions of the district consist. Beginning with the south we find what are called argillaceous or clay soils; it is only in the better-drained portions of this section that loam and sandy soils are at all prevalent. Of clay soils the chief varieties are 1 *matiyár*, a clean grey or bluish-grey soil containing little organic matter; (2) *karail*, a black soil containing more organic matter than the last; and (3) *kabsa*, a whitish or yellowish grey soil, which apparently contains an injurious excess of certain saline matters.[2]

distribution of the varieties

The distribution of these varieties of soil is not very regular. But of the last it may be said that it is generally to be found on the confines of the raised waste tracts; and of the second, that it, rather than *matiyár*, is to be found in the deeper or central portions of the depressed rice lands. The soil of the cultivated lands round and near the hamlets has long since, from the application of manure, been worked up into loam; but it still retains to a considerable degree its natural stiff or heavy character. The rice-bearing tracts are unmanured and receive comparatively little tillage; cultivation, therefore, has not much changed the natural texture of their soil.

and their characteristics—

The clay soils of Azamgarh have the characteristics of clay soils all the world over. They at first take in moisture slowly and need a copious supply of water to soften them. When softened they are plastic, and when saturated sticky; they yield up their moisture slowly and, as they become dry, shrink and crack. Of the varieties named above, *karail* is the most sticky and shrinks most, and *matiyár* is the most plastic; while *kabsa* is softened with a smaller supply of water, dries sooner and cracks

[1] Kindly supplied by Mr J. B. N Hennessey, Deputy Superintendent, Trigonometrical Branch, Survey of India From a report by the Collector it would appear that Bhadír is no longer kept up as a station and that the site has been built upon [2] Among these saline matters are compounds of sodium and probably a soluble salt of an oxide or other compound of iron. The supposition that iron enters into its composition is supported by the fact that about the roots of rice crops grown upon some *kabsa* soils tinny ferruginous-looking deposits are often found (settlement report, p 4).

much less than the other two. In fertility *kabsa* is much inferior to *matiyár* and *karail*.

and (2) in the north.

In the northern section of the district the prevailing soil is loam, a mixture of clay and sand, but chiefly sand. The people know it as *balsundar*,[1] and there is a very light variety called *balui*. The origin of both these words is evidently *bálu*, sand. But clay soils and rice-lands are found also in the northern section, although in smaller areas. The last are met with in and near the swamps and lakes. There are much more extensive stretches of cultivation in the north than in the south, and the blanks of waste-land are smaller; while the country is studded with hamlets and well-wooded with mango-groves.

Classification of soils as crop bearers into (1) rice land

Considered with reference to their crop-bearing capacities, the soils of the district may be divided into two great classes—the rice-lands (*kiári, dhanao, dhankar*) and those bearing spring and other crops (*harjins*)[2]. In the first is included the land on which rice alone is the staple crop; to the second belongs that used for early autumn, sugarcane and winter crops. There is some rice-land which is treated as *harjins* land; but it consists of small patches lying round little hollows within the *harjins* area, or of fields where the two classes of land meet. But, as a rule, rice-land is treated as a distinct class of land from the better raised tract upon which other crops are raised. Within the rice area the quality of the land varies with the natural character of the soil and the water-supply. Clean clays (*matiyár* and *karail*) yield the best crops, but the stickiness of one of them (*karail*) makes the planting out of the crop a somewhat arduous operation. The inferior rice soils are those which are mixed with *reh* salts, and being generally on high level suffer from want of water. In the *harjins* area the distinction which the people draw is between (*a*) the land round and between the hamlets, which receives regularly the best labor and manure available and is called *per*, and (*b*) that which consists of the outlying fields and is called *pálo*. These terms are not universally applied to *harjins* land only; but in some parts, especially in the south of the district, the *harjins* land is spoken of generally as *per*, the other term, *pálo*, being applied to the rice-land. This, however, is not the case in the uplying country, where *pálo* means *harjins* lands at a distance from the hamlets. *Per* corresponds to the *bára* and *gauháni* of the central and upper Doáb and

and (2) *harjins* land, which is again divided into *per* and *pálo*.

[1] In the settlement report it is *balsundará*; the word is given in Elliot's Suppl. Gloss. *balsundar* and may be translated 'comely sand'; *balui* means simply 'sandy' and corresponds to the *bhúr* of Rohilkhand (see Sháhjahánpur notice, p. 7).

[2] All sorts of crops.

western Oudh, the *goenr* or *goind* and *jamai*[1] of eastern Oudh;[2] and the *khírwa* of Bundelkhand. *Per* is Hindi for the trunk and main branches of a tree, while *pálo* or *palair* is said to mean the outlying shoots. They seem therefore to be used metaphorically as names for soils, the hamlet being regarded as the stem. The term *pálo* is also found in the neighbouring districts of eastern Oudh, where an Arabic equivalent, *fard*,[3] is also commonly used to express the worst class of land, the rent of which is sometimes paid in kind or by a low money-rent. In this district the middle class of land, elsewhere known as the second circle or *manjha* (*majha*), is not represented, but to compensate for this there are numerous subdivisions in each of the two main classes, as, for instance, *koirár*, the name given to market-garden land.[4]

Barren waste, *úsar, reh*, &c.

According to the recent census Azamgarh included in its area, in 1881, 540·7 square miles of barren land.[5] In this, however, three kinds of barren lands are shown—waste 177,169 acres), lands covered with water (132,972 acres), and sites of towns and villages (35,293 acres). It is with the first kind, the waste of 276 8 square miles, that we are here concerned.[6] These waste tracts are generally on a comparatively high level, and during the dry months the saline efflorescence called *reh* covers the ground with a puffy crust of brownish dust. Even where it does not coat the surface, the soil may be infected with it. Such lands bear no more useful vegetation than a brownish-colored grass known as *úsarailt*, the sharp points of whose leaves, like prickles, protrude through the efflorescence. But other causes than *reh* must be sought to explain the great extent of waste lands; among these may be counted the action of the drainage channels in removing the upper fertile soil. There is little land in the waste tracts which has a really clean soil; and that little consists of small detached pieces, easily recognised by the dark green, comparatively strong grasses with which they are covered.

The general name of *úsar* is applied to the waste, whether infected with *reh* or not; but it is a mistake to assume that all the waste is irreclaimably barren. In proof of this we have the well-known fact that patches of ground on which

[1] Of Arabic derivation, signifying "paying a cash rent," as opposed to 'rent in kind' (which was paid on poorer and uncertain land's). [2] It is not meant that these terms are confined to the tracts mentioned. [3] *Fard* primarily means a written statement or list and *fardbáshi* is a common expression for a statement of a tenant's cultivation. The three terms of Arabic derivation are *jamai*, *kauli*, and *farda*. The first has been explained in the note above; *kauli* is evidently from *kaul*, an agreement, and signifies land commanding a money rent according to agreement. [4] Settlement report, p 212. [5] The Administration Report of the Board of Revenue for 18-0-81 (1288 *fasli*) gives a slightly smaller total barren area, or 539 7 square miles; the details given in the text are taken from this report and make up the total just given [6] The proportion of barren to total area is very large in Azamgarh as compared with Basti and Gorakhpur, the other two temporarily-settled districts of the Benares division. Gorakhpur had only 641 9 square miles of barren area out of a total of 4,598 1; Basti has 309·8 out of 2,752·8; while Azamgarh had 540·7 out of 2,147 4.

during the dry season *reh* exudes will, if cropped with rice, produce in favorable years nearly as good an outturn as the cleaner soil in their neighbourhood. The reason of this is that the salts of *reh*, which appear on the surface during the hot season, are carried below the surface in the rains, and the crop is not poisoned by them so long as the land is kept flooded. But when such land is used for crops other than rice, the poisonous influence of the *reh* is effectual in preventing germination, so that the plots thus infected appear as barren, leprous-looking blanks in the midst of the cultivation.

The *úsar* plains in the *bángar*, or old alluvium, of the northern section of the district are chiefly found in the tracts where the drainage channels take their rise; but a considerable proportion of the waste in this tract is accounted for by the ravine land along the Tons and other streams. Some of this land is still covered with trees, and in such places erosion of the uplands by ravines has been considerably restricted. It has also been checked by judicious terracing in some places, where cultivation extends nearly to the stream's bank, and elsewhere by the construction of embankments. But the country near the stream has been in many instances altogether denuded of soil, exposing beds of *kankar* (nodular limestone) or of hard, brown, barren clay.

Pastures and woodlands.

In pasture lands the district seems to be very deficient. Except during the rains and in the alluvial tracts near the Gogra, there is very little grazing and the cattle have all to be stall-fed. In the few places where dhák (*Butea frondosa*) still remains they are a little better off for pasture than elsewhere. As we have seen above, there are few woodlands properly so called. Near the Tons and other streams there are still a few woods of *parás* or *dhák*, *sihor*, *akol*, *babúl* and other trees. Near the hamlets in the north of the district mango-groves abound; in the cultivated tracts of the upper portions of the drainage-basins in the south of the district trees and groves are more sparsely planted than in the lower portions of the same tract; while worst off for trees are the *kachhár* tracts in the north. The whole area under groves in 1880-81 is returned at 24,740 acres, of which 329 acres are shown as cultivated. Jungles occupied 56,082 acres, all shown as covered with trees or bushes, except 14 acres of grass-jungle.

The water-level.

In the *bángar* part of the district water is met at from 12 to 20 feet from the surface in the dry months of the year, and in the rainy season at a still higher level; but the further consideration

of the subject of the water-level may be conveniently postponed to the part of this notice where the wells in common use will be described.[1]

Rivers and streams.

We pass on, therefore, to the description of the rivers and streams of the district. These are, in the northern section, beginning on the west—where we have placed the line of separation between the two main sections of the district—the Kunwar, the Ungri, the Majhui, the Tons, the Silhani, the Suksui, the Kayár, the Chhoti Sarju, the Basnai, the Pharai, the Háha and the Gogra. Besides these there are many minor *nálas*, such as the Pika in the north of Atraulia, the Gadhaia in the north of Gopálpur, the Badrauwán in the north of Sagri, the Dighi, Tamarhi and Dogani in the east of Sagri and west of Ghosi parganahs, the Tisui and Pauti, affluents of lakes, and others not named in any published map. In the south section of the district are, beginning at the south, the Gángi, the Udanti, the Dona, the Besu, the Loni, the Mangai, the Larui and the Bhainsahi.

The Gogra.

Although included in the above list, the Gogra (*Ghágra*)[2] can hardly be called one of the rivers of the district. It forms the district boundary on the north, as already mentioned; but, except a few minor *nálas* in the north, such as the Badrauwán and Háha, none of the drainage of the district falls into it. It is probable that at one time it flowed along the north face of the uplying land of the Gopálpur and Sagri parganahs, and that then a large branch of it, if not the main channel itself, flowed south-eastwardly in the channel of the present Chhoti Sarju[3] towards the Ganges. No recent survey of the river on either bank in its course along this district has been made, and, as it is constantly changing its channel, it is not possible to define its course with any approach to accuracy. According to the map prepared at the recent settlement, the entire length of boundary made by the river does not exceed 40 miles as the crow flies. It enters the Azamgarh district near the village of Pikar (in the Fyzabad district) in north latitude 26° 22′ and east longitude 83° 9′.[4]

Its valley[5] varies in breadth in front of the Azamgarh district from two-fifths of a mile to ten miles. The former distance is the width of its channel between Dohri in Azamgarh and Barhal in Gorakhpur. The river here flows through a comparatively narrow gorge in the old alluvium, the *kankar* reefs in which preserve the banks from destruction. The stream is thus confined to a

[1] See Part II, *post*. [2] As to its derivation from *Gharghara* (Sansk.) *vide* Gaz, VI, 566. [3] The Gogra is known also as the Great Sarju and as the Deoha or Dehwa. [4] Corrected in longitude by +1′ 9″, as noted on page 2. [5] That is, the strip of country of distinctly fluviatile origin through which it flows.

single channel and prevented from moving to one side or the other. This is, in fact, the only part of its course in front of Azamgarh in which the channel is persistent. Everywhere else the river has to deal, at least on one side, with the soft sandy deposits which it has itself formed. When in flood an enormous volume of water passes down the Gogra, and in most parts of its course there are at that time minor channels current in addition to the main one. It is easy to understand, therefore, that in a period of years the main stream oscillates a good deal within the valley. The stream sometimes shifts suddenly into one of the minor channels, but generally, if there is diluvion of the banks, changes in the channel are gradually worked out. At the present time the area in this district within which the river oscillates is from two to six miles in breadth; but it seems scarcely possible to trace with certainty the causes that provoke its changes.

The gorge at Dohrighát.

Changes in the channel.

The facts stated above seem to show the futility of the attempts that have in recent years been made to turn the river at some points in this district. Obstacles put down in the river's bed, where it runs through its own deposits, will either be disregarded by it or avoided by a slight deviation to one side or the other. If, on the other hand, the river is running against solid *bángar* deposits, these rarely require aid in resisting it; or, if unable to resist it, they are not likely to become so by any help we can afford to give them. The way in which, in some instances, the credit due to the *kankar* reefs of the old alluvium in stopping the encroachments of the stream has been given to *sál* stakes and bamboo faggots is amusing, to say the least of it. Moreover, it is necessary to bear in mind that a change, either natural or enforced, in one part of the river's course may be very temporary and have an injurious effect in some other part.

Futility of attempts to turn the Gogra.

The deposits of the Gogra are mostly sand. The clay silt which it throws down occurs chiefly in small patches, has never much depth, and is generally deposited in depressions. The sediment left by the floods, mostly sand-laden, which sometimes spread over large areas of the better-raised lands in the valleys, is often very injurious. Regarding the recent action of the Gogra Mr. Reid wrote, in 1877, as follows:— [1]

"Recently the Gogra showed some tendency to return to its old channel close to the *bángar* country. During three or four years previous to 1872 it cut away a good deal of the high land

The recent action of the Gogra.

[1] Settlement report, p. 11.

on its edge, and topping the bank, its spill-water spread across the country to the southward, covering the surface with sand and leaving the seeds of what soon became a dense jungle of high grass and tamarisk. To this is due the small proportion of cultivated land in the *kachhár* of the Gogra. Three or four deep *nálas* also were excavated by it in the same direction. Through these large rapid streams flowed into the Ratoi Tál, and out again into the Gogra by the Háhá. The deeper parts of the lake have become shallower from the deposits of silt thrown down by the current, while a large area on the west and north sides of the lake has been covered with sand and raised above its ordinary flood-level." During the last three years the river has been rising above its banks, and the effect has been to slightly diminish the area of the district.[1]

Irrigation and navigation

The river is used very little for irrigation, and in places whirlpools render its navigation dangerous for country boats; but it is still, and probably always will be, more or less of a highway, both westward and eastward, for the carriage into the north half of the district of food-grains, salt, tobacco and some other kinds of merchandise. The largest tonnage of vessels used is stated by the Collector to be 1,000 maunds The import traffic is still very considerable, but the traffic eastward is less than it was 30 or 40 years ago: the reasons for this will be more conveniently given when we consider the trade of the district[2] It is sufficient here to note that few boatmen of Dohri and the other river ports now travel beyond Patna, whereas most of the older men will be found to have made in former days many voyages to Calcutta.

The Chhoti Sarju.

The Chhoti Sarju[3] rises in the Fyzabad district and traverses the north-west corner of Azamgarh, passing nearly through the centre of parganah Atraulia For about five miles it is the boundary between Kauria parganah of this district and the Fyzabad District, and (if the settlement map may be trusted) it is joined by the Gadhaia *nála*, which is a small branch of the Gogra, at the point where its course turns from nearly due east to south. After this junction the united stream is still called the Chhoti Sarju, but is in reality a subordinate branch of the Gogra. For some way it runs close under the *bángar* country of parganah Gopálpur; and the country between it and the main stream of the Gogra is intersected by several branches of the latter river. These, as well as the Chhoti Sarju, are nearly dry during seven or eight months of the

[1] Note by Mr. J G. Laidman, Officiating Collector, 28th September, 1882 [2] See Part III, *post*. [3] The final vowels of both words are pronounced long and the name, to be quite correct, should be spelt Chhotí Sarjú To avoid excessive correction of proofs final vowels are usually printed without the long mark over them, as the reader will doubtless have noticed.

year, but in the rainy season they are all large navigable streams. Turning northward, the Chhoti Sarju is, at Chapri on the confines of parganah Gopálpur, absorbed (as already mentioned in the description of the *kachhár* country) into one of the large channels of the Gogra. But at Karkhia, a little way east of Chapri, it again emerges from the Gogra, and keeps along the margin of the *bángar* country of parganah Sagri. After flowing for about two-thirds of the width of the parganah, a branch called the Badrauwán is thrown off in a north-east direction towards the Gogra. Of late years the Badrauwán has become a larger and deeper channel than, after the bifurcation, is the Chhoti Sarju itself, and it carries back to the Gogra a large share of the water that leaves the latter at Karkhia. The country near the Gogra is still intersected by subordinate branches of the river; while that lying back from it, about the Chhoti Sarju and the Badrauwán, contains many remains of old river-beds, in some of which there is a flow of water in the rains. At Sahroj, a short way above the town of Mau, the Chhoti Sarju is joined by the Tons, and thereafter, down to its junction with the Ganges near Ballia, it is known as the Sarju.[1] Below Sahroj, it contains a stream of running water at all seasons: above it, the bed is dry or contains only stagnant water during the dry months of the year.

Junction of the Chhoti Sarju and Tons.

This river is little used for irrigation, but the methods adopted, by means of embankments, for obtaining water from this and the other streams of the district will be fully described in the proper place.[2] It is navigable only during the rains, and for a short time after it, by small vessels with a tonnage of from one to four hundred maunds. The nature and extent of the traffic will be found detailed in the part of this notice which is concerned with the trade of the district.[3]

Irrigation and navigation

The Tons,[4] which is the chief of the remaining streams, takes its rise many miles beyond the Azamgarh frontier, in the west of the Fyzabad district. It flows parallel with the Gogra till it enters the district, 6 miles north-east of Máhul: it is soon after joined by the Majhui on the borders of the Nizámabad parganah, and it flows thence in a very tortuous course for about 35 miles south-east to the station of Azamgarh: it then runs north-east for 8 miles to Birman in the south of Sagri parganah, and thence south-east past Muhammadabad to its junction with the Chhoti Sarju. The

The Tons

[1] *Vide* Gházipur notice. [2] See Part II, *post* [3] See Part III, *post.* [4] In the Oudh Gazetteer (I, 407) the Tons is said to be formed by the confluence of the Bisoi and the Madha with the Majhui, and is said to form the boundary between Fyzabad and Sultánpur districts. Unless there is another stream of the last name not marked on the map, the above statement must refer to the junction of the Majhui and Tons in the Azamgarh district.

united stream then flows south-south-east through parganah Mau Nátbhanjan, and again for a short distance through parganah Muhammadabad; it finally passes out into the Gházipur district; and, after flowing through and along the north of that district, finds its way into the Ganges in the south of Ballia. Below the junction the river is known as the Chhoti Sarju or simply Sarju. The only other places of importance on its banks, besides those mentioned above, are the towns of Nizámabad and Mau.

For four or five months in the year the stream is said to be large enough to bear boats of over 100 maunds burden, but the traffic is very slight. In the hot weather the river is fordable in places. The banks are steep and hence the water is little used for irrigation.

The Kunwar, the Ungri, the Majhui, the Silani, the Suksui and the Kayár are all affluents of the Tons, and join it before it enters the Muhammadabad parganah. The Kunwar and Majhui form a short way beyond the confines of Azamgarh; the Ungri (which joins the Majhui about 4 miles above the junction of the latter with the Tons) and such of the other drainage-channels of the northern section of the district as ultimately join the Tons take their rise within the district. The courses of these streams, however, will be sufficiently apparent from the map prefixed to this notice. Besides these affluents of the Tons there is a nameless chain of narrow shallow swamps draining the centre of parganah Sagri, and already mentioned in the description of the northern main section of the district. This chain has two outlets into the Tons and one into the Chhoti Sarju.

and its tributaries

Between the Chhoti Sarju and the Gogra are two streams, the Pharai and Basnai, which form within the Azamgarh district and drain the north-east corner of it (parganahs Nathúpur and Ghosi). All three run into, or connect themselves with, the Gogra, but beyond the boundaries of the Azamgarh district.

The Pharai and Basnai

The drainage system of the southern section of the district consists, as already mentioned, of swamps and the streams that form their outlets. In the settlement report they are designated 'lines of swamp and *nálá*'. Three of these, known as the Gángi, Besu and Mangai, reach back into the Jaunpur district, or at least to the extreme west of this district: all the others are formed within Azamgarh. Into the Besu flows the Loni on the borders of this district; the Dona and Udanti unite on the borders and the joint stream falls into the Besu a little to the eastward in the Gházipur district. Thus all these lines (except the Gángi, Mangai and Bhainsahi) may be said to be affluents of the Besu. The Bhainsahi joins the

Small streams of the southern section of the district.

Chhoti Sarju beyond the district boundary.[1] Only the Gángi, Besu and Mangai have independent courses of any great length in the Gházipur district: the two former fall into the Ganges and the last joins the Sarju to the west of the town of Ballia.[2]

The hydrography of this part of the country is still to a great extent dependent upon the survey made in 1835-36, and when a new survey is undertaken doubtless many minor changes will be discovered, the existence of which cannot now be ascertained.

Lakes and marshes.

The above are all the streams of any importance, but there are numerous smaller drainage lines in connection with the lakes, which we now proceed to describe. In the southern main section of the district the larger depressions are known as the Kotáil, Jamuáwán, and Gumádíh lakes in tahsíl Deogáon, the Kumbh lake on the borders of parganahs Máhul and Deogáon, the Púkh lake in parganah Máhul, the Asauná lake in parganah Muhammadabad, and, largest of all, the Gamhírban lake in parganah Nizámábad. The water in these marshes or lakes does not last the dry weather, and of those named there is perhaps not one that has not been known to dry up in years of drought. But both these and other smaller depressions are full of water in the rains and cold weather, and during the former season their overflow often covers a considerable area, much of which is adapted for rice cultivation. The surplus water from them finds its way into one or other of the main drainage channels of the district. While the water in them holds out, they abound with aquatic vegetation—rushes, wild rice, *siwár*, water-lilies, and the like—a good deal of which is utilized by the people. They contain also considerable quantities of fish.

In the northern section of the district are the Koila and Kasila-Garsila lakes in parganah Máhul, the Kaili and Duhia-Birna in parganah Atraulia, the Ara on the borders of Kauria and Atraulia, the Telhnán on the borders of Kauria and Nizámabad, and the Mánchhil lake in parganah Ghosi. These all occupy the *bángar* or old alluvium, and in addition to them is the long chain of swamps in parganah Sagri, of which mention has already been made. But in the *kachhár* we find the three most important lakes of this half of the district. These are the Salona Tál in Sagri, 12,560 feet by 9,620 feet in length and breadth and about 20 feet in depth; the Pakri-pewa Tál in Ghosi, 6 miles by 2 miles and 25 feet in depth; the Narja Tál in Muhammadabad[3] and the Ratoi Tál, covering about 5,000 acres, in the middle of parganah Nathúpur. The

[1] In parganah Zahúrabad of the Gházipur district. [2] *Vide* Gházipur, Part I. [3] An under ground tunnel of masonry is said to connect the Narja Tál with the fort of Chaubhatpur or Bindrában, a mile distant from it; but this is doubtless a myth.

three former never dry up and have probably been formed by the Gogra, with which each is at present still connected by a small canal (which however may be artificial) The Pakri-pewa is the largest and deepest, and on its surface are floating masses of vegetation called *láda*, which are said to be capable of supporting a person walking on them. Rice is cultivated round all of them and they abound in fish and wild-fowl.[1] The Ratoi Tál has an outlet to the eastward, called the Iláha, which has been mentioned already in describing the Gogra *kachhár*.

Canals Azamgarh branch of proposed Sárda Canal

Although no canals have as yet been constructed in this district, the Sárda canal project[2] for the irrigation of the Gogra-Ganges Doáb includes a branch which will be a continuation of the Fyzabad branch, leaving the latter about 4 miles south of Fyzabad.[3] The different opinions held as to the necessity of canals in this district will be best referred to under the head 'Irrigation'.[4]

Communications the Jaunpur-Azamgarh Railway.

The Oudh and Rohilkhand Railway traverses the extreme west of parganah Máhul for about 3 miles between the Sháhganj[5] and Belwai[6] stations; but neither of these stations is at present connected by a metalled road with any part of the district, and therefore the main line of traffic to and from this railway is the metalled Azamgarh-Jaunpur road. A survey has been made for a metre line from Jaunpur to Azamgarh, but the matter has not yet (1882) attained the stage of a definite project.

At one time the construction of a railway from Ghazipur to Azamgarh, and thence to Gorakhpur *vid* Dohri Ghát on the Gogra, seems to have been in contemplation; but as the Patna-Bahraich line ("Bengal and North-Western Railway" in the prospectus) has been sanctioned by the Secretary of State and will pass through Gorakhpur, it is probable that the Ghazipur-Gorakhpur extension of the Gházipur-Dildárnagar State Railway will be indefinitely postponed on account of the probably heavy cost of the bridge over the Gogra. Sanction has, however, been accorded by Government to the surveys required for a line of railway from Benares towards Gorakhpur, to join the Patna-Bahraich Railway passing through the Benares, Jaunpur, Azamgarh, Basti and Gorakhpur districts

Metalled roads to Jaunpur, Gházipur and Gorakhpur

The most important metalled roads are—(1) from Azamgarh to Gházipur (43½ miles); (2) from Azamgarh to Jaunpur (40 miles); (3) from Azamgarh to Dohri and thence across the Gogra

[1] Ratoi Tál is said to produce a revenue of about Rs. 900 per annum on account of its natural products. [2] A sufficient account of this project has been given in the Sháhjahánpur notice, pp 19 20. [3] See the new Department Public Works canal map for North-Western Provinces and Oudh, scale 8 miles = 1 inch. [4] See Part II, *post*. [5] Jaunpur district. [6] Sultanpur district.

to Gorakhpur (62 miles); and (4) from Dohri to Ghâzipur (49 miles). These are all of very old date, but they have been improved, bridged and metalled during the last 40 years. They have thus become more easily traversible, if not by foot passengers and pack-cattle, at least by pony carriages or *ekkas* and bullock-carts and drays. They are much used, not only for Azamgarh traffic, but also for that outside traffic which passes through Azamgarh to and from the trans-Gogra districts. The first and fourth of them tap the Ganges, which is still a great highway of commerce; and all of them have now become feeders of the East Indian and Oudh and Rohilkhand Railways. Much of the merchandise that passes over them is transferred to or from the railways. They are the main passages out of the district for the sugar exports to the south and west, for the indigo and other exports to the east, and the main passages into the district for the imports of raw cotton, cloth, metal and other manufactured wares. The improvement of the roads above described and their connection with the railways have greatly facilitated traffic and thus given to it a general impulse. But no new industry, agricultural or other, has thereby been developed.

The district possesses another metalled road besides those above described, namely, the Azamgarh and Benares road; and a raised and bridged road runs from Azamgarh to Fyzabad. However useful for administrative and merely local purposes these roads may be, neither of them is much used for general traffic. The latter especially is not only out of the line in which traffic travels by road into and out of the district, but it has also to compete with the Gogra. It was metalled for about 28 miles some years ago, but has, very wisely, been again degraded to the rank of an unmetalled road. As to the former, the traffic between this district and Benares is very limited; and to and from other parts of the country to the east and west of Benares the Azamgarh trade seems to find its easiest paths through Jaunpur and Ghâzipur.

The roads to Benares and Fyzabad.

Throughout the district is a network of unmetalled roads and tracks over which the local trade is conveyed, and by which district imports are distributed and exports collected on the main lines. Some of these have been improved during the last thirty years; most of them are still little different from what they were then. A great deal of the local trade on these roads is by pack-loads on bullocks, buffaloes, ponies, and human beings. Not many of them bring in or take away outside traffic, the chief exceptions being the tracks leading out of parganah Máhul to Sháhganj and Kheta Sarái in the Jaunpur district, and the tracks which tap the

Unmetalled district roads.

Gogra at Mahárájganj, Chapri, Nainíjor, and other places where grain is landed.

Encamping-grounds.

There are altogether eleven encamping-grounds on the principal roads in the district, which are all said to be the property of the zamíndars. The water obtainable at each is from masonry wells and the quality reported good. Other details are shown in tabular form as follows:—

Name of road.	Name of encamping-ground (or of nearest village to it).	Area in acres.	From what places supplies are obtained.
		A. r. p.	
Jaunpur to Dohri ...	Thekhmán ...	5 1 39	Thekhmán.
Ditto ...	Sarsena ...	5 3 21	Gambhirpur and Rání-ki-saráí
Ditto ...	Azamgarh ...	5 3 32	Azamgarh city.
Ditto ...	Jíanpur ...	3 3 15	Jíanpur and the surrounding villages.
Ditto ...	Dhanauli ...	13 0 12	Dohri.
Gházipur to Dohri ...	Mau ...	5 0 9	Mau.
Ditto ...	Ghosi ...	12 2 0	Ghosi.
Azamgarh to Gházipur ...	Jahánáganj ...	1 3 27	Jahánáganj and Chiriákót.
Ditto ...	Sarsena ...	2 0 0	Chiriákót and Barhalganj.
Azamgarh to Benares ...	Gumádih ...	2 0 0	Lálganj and the village itself.
Ditto ...	Deogáon ...	7 3 26	Deogaon and Lálganj.

Rest-houses.

Inspection bungalows (*chaukís*) are found at Thekhmán and Dohri on the Jaunpur-Dohri road, at Sarsena on the Azamgarh-Gházipur road, at Mau on the Gorakhpur-Gházipur road, and at Azamgarh on the station roads. There is only one public (*dák*) bungalow in the district and that is in Azamgarh itself. Native rest-houses (*saráis*) are found at the following places :—

Name of saráí.	Road on which situated.	Name of saráí.	Road on which situated.
Thekhmán ...	Jaunpur-Dohri ...	Deogaon ...	Azamgarh-Benares.
Saráí Rani ...		Muhammadabad ...	Azamgarh-Mau.
Jíanpur ...		Budhanpur ...	Azamgarh-Fyzabad.
Dohri ...		Ahraula ...	Didárganj-Koelsa.
Ghosi ...	Gházipur Gorakhpur.		
Chiriákot ...	Azamgarh-Ghazipur.		

Bridges.

The Tons is bridged at Ahraula and twice near Azamgarh on the roads to Jaunpur and Gházipur respectively. The Chhoti Sarju is bridged in parganah Sagri by the Azamgarh-Dohri road,

and in the south-east of the district at Mau by the Dohri-Ghâzipur road. The Azamgarh-Benares road is bridged where it crosses the Besu and the Gângi. The Azamgarh-Jaunpur road, besides the bridge over the Tons already mentioned, bridges the Mangai and the Besu. The Azamgarh-Dohri road bridges the Suksui about 4 miles north of Azamgarh. At the boundary of the district the Dohri-Ghâzipur road bridges the Besu.

Ferries.

The following are the names of ferries over the Gogra :—Dohrighât; Dahia-Khairauti at Súrajpur; Rájpur-Takia at Nasarullâhpur; Barhai-Dharampur at Dharampur; and Paina-Baroha at Baroha. Over the other streams in the district temporary ferries are kept up during the rains.

Table of distances.

In the following table will be found the distances from Azamgarh of the principal places in the district, the mileage being measured by road:—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Amla	22	Máhul	25
Atraulia	26	Mau	25
Azmatgarh	14	Mehnagar	14
Chiriákot	16	Mubárakpur	8
Deogáon	28	Muhammadabad	12
Dohri	26½	Phúlpur	22
Dubári	36	Rasúlpur	40
Gontha	26	Sarái Mír	18
Jianpur	12	Sultánpur...	38
Kopáganj	25	Súrajpur	32
Lakhnaur	38	Tarwa	30
Maháráganj	13	Walidpur	12

Climate.

Although in some years fever is prevalent in the southern part of the district, especially towards the end of the rainy season, the health of the people is generally good during the rest of the year. Epidemic disease is rare, and constitutional affections, which could be

attributed to the special climate of the district, are apparently non-existent. If the lower classes of the population look to be in bad condition, the cause is to be sought in the poverty that naturally results from an over-abundant population; while this excess of population seems to be in favour of the goodness of the climate.

The rainy season.

The rainy season—the first part of the agricultural year in Northern India—generally begins in the second or third week of June, and lasts till the beginning of October. The first burst of rain comes sometimes from the west or north-west, sometimes from the east or north-east. It consists generally of heavy intermittent falls of rain rather than of continuous soaking wet. Not unfrequently the weather clears at once, and the rain is succeeded by bright days, with the breeze from the westward. The next fall of rain is usually accompanied by east or north-east wind, and during the rest of the rainy season the prevailing wind is easterly. At intervals, however, it veers to the west, the change during the latter half of August being regarded with some apprehension by the agriculturist. He believes that for every day of west wind then there will be a night of frost in January; and the *pán* gardeners (*barais*), whose plants are particularly liable to injury from frost, keep a regular account of the days of west wind at that particular period. In the rainy season heavy dews form during the night; and the temperature of the air varies through a range of about 20° (from 75° to 95°F. in shade) at different times both of the season and of the day of twenty-four hours.

The cool season.

A permanent change in the temperature is perceptible about the middle of October, when the cool season may be said to begin, lasting till the middle or latter part of March. But out of this period two months, December and January, only can be spoken of as cold; and in October and March the direct rays of the sun at certain times of the day are, even to natives, as trying as at any other season of the year. During the cool season the wind is generally from the west, but it not unfrequently changes for a time to the east, when it brings damp weather. Violent winds are not generally experienced during the first three months, and November in particular is remarkable for its still soft atmosphere. The dews at night during those months are heavy; but as the season advances they gradually fall off. In December and January the temperature of the air ranges from about 80° to 40°F. in the shade. In the latter part of December and in January ground-frosts sometimes occur at night, and injure the field crops, chiefly the peas and *arhar*. Such damage is usually very local, tracts or individual fields being affected, while others in the same neighbourhood are untouched. Still very

general and destructive frosts are not unknown, and the people remember, by the name of the *barká páld*, a great frost that occurred in January, 1819, by which the spring crops, including barley and wheat, were so much injured that a scarcity followed, not less severe than would have been caused by a partial failure in the rainfall. In February and March the wind is generally westerly, and sometimes blows with violence. Storms, too, occasionally occur, and hail is generally dreaded, at least until the crops are off the ground in March. This, however, very rarely does damage to any extent, and the only hailstorm that has left an impression on the people took place in February, 1818. According to their story, it passed over a considerable part of Azamgarh, destroying the crops utterly; and the losses it caused no doubt made the damage done by the frost of the succeeding year more keenly felt.

The hot season.

The hot dry months are April, May, and the first part of June. The range of the thermometer during the hot weather, at different times of the season and of the day of twenty-four hours, is from about 110° (in the shade) to 70°F. Little or no palpable dew is formed. During April and the early part of May west winds blow pretty steadily during the day, and the nights are comparatively cool and pleasant; but thereafter east winds not unfrequently prevail for days together, and these, if not so hot as the former, are from their relaxing character a good deal more trying.

Rainfall of twenty-two years

The seasonable distribution of the rainfall over certain periods of the year is perhaps even more important to the agriculturist than its gross amount during the year; and the season from June to October is the most critical period. During the rains agriculturists reckon by periods known as *mahá nakshatrs* (great asterisms) and also called *nakhats* The Hindus, besides the common division of the zodiac into twelve signs, divide the solar year into 27 *nakshatrs*,[1] but very few know any of them except those which fall about the rainy season, *viz.*, from Rohini, the fourth in order (extending from 22nd May to 4th June) to Swáti, the fifteenth in order (21st October to 22nd November). These will be again referred to in connection with agricultural operations, and we may close this part of our notice with a few statistics illustrating not only the variable character of the total rainfall, but also of its distribution within each year. As Mr. Reid in his Settlement Report remarks, the Azamgarh cultivator seems, at least in recent times, to have no more reason than the British farmer to speak with cordiality and certainty about the weather. The subjoined statement shows the totals for the rainy and dry season separately, as

[1] A learned account of the Indian divisions of the zodiac will be found in Colebrooke's *Essays* (Cowell's edition), I., 96, 126; II., 281-328.

well as the whole annual fall for each of the twenty-two years for which complete returns are available:—

Year.	June.		July.	August.	September.			October			Total from June to October	November to January	February	March to May.	Total from November to January.	Grand total.
	1st to 15th.	16th to 30th.			1st to 14th.	15th to 22nd.	23rd to 30th.	1st to 7th.	8th to 14th.	15th to 31st.						
1859-60 ...	1·9	2·6	3·5	11·	8	3	·2	.	..	...	20·3	5	..	...	5	2 5·8
1860-61 ...		9	11·3	5·4	4·5	·7	·7	3·6	1·9	...	29	·2	..	5	·7	29·7
1861-62 ...	6·3	6·2	9·	2·7	5·9	...	1·1	3·	1	.	36	·1	..	2	2·1	38·1
1862-63 ...		1·5	12·9	11·6	2·3	9	3·2	·5	·3	1	34·2	·1	...	3	4	34·6
1863-64 ...	2·3	2·5	9·1	14·2	1·1	·3	2·1	5·6	1·2	..	38·4	2	...	...	1·3	39·7
1864-65 ...	..	1·8	4·4	6·2	5·5	·4	·1	...	...	...	18·4	·4	3	4·1	4·8	23·2
1865-66 ...	4	1·5	10·5	12·8	3·4	1	·6	...	...	...	29·8	·8	9	9	2·6	31·9
1866-67 ...	·5	1·5	11·5	8·3	1·6	5	·2	...	...	...	28·6	·8	1·6	2·8	5·2	33·8
1867-68 ...	6	5·5	10·1	12	5·9	3·6	2·5	..	·1	3	43·5	·5	2·	1·7	4·2	47·7
1868-69 ...	·1	3·8	8·3	4·5	·6	3·3	1	3	.	..	21·9	..	..	·4	·4	22·3
1869-70 ...	7	1·1	10·1	9·9	3·8	3·5	4·5	6·	3·2	...	42·8	..	...	1·3	1·3	44·1
1870-71 ...	1	4	18·3	9·1	6·4	1·	1·2	...		8·5	45·3	4	5	2·4	3·3	48·6
1871-72 ...	8	4·6	14·9	13·6	10·2	3·5	5·9	...	...	...	53·5	3	1	5	3·6	57·1
1872-73 ...	2·5	2·2	13·8	2·4	4·7	2·9	·5	...	...	...	39	...	·2	·8	1·	40·
1873-74 ...	·7	1·8	14·3	8·6	2	2	·1	...	...	...	27·7	4	·3	·4	1·1	28·8
1874-75 ...	2·7	7·8	9	12·1	5·	...	3·5	3·6	...	..	43·7	1·2	·7	6	2·5	45·2
1875-76 ...	1·6	5·1	9·7	22·2	0·6	2·2	1·5	...	...	...	48·9	2		5	7	49·6
1876-77 ...	·1	2·3	8·2	9·2	2·0	1·6	3·1	·1	2·8	·8	30·3	1·7	1·3	1·0	4·0	34·2
1877-78 ...	·	·3	6·0	4·2	1·1	...	...	1·1	1·3	..	14·5	2·6	2	1·5	4·1	18·7
1878-79 ...	...	1·5	10·6	9·8	1·5	4·4	2·6	·1	...		30·5	·2	...	...	2	30·7
1879-80 ..	·2	5·9	13·0	14·3	8·9	3·6	2·9	1·4	2·6	·5	41·3	...	1·3	1·6	2·9	56·1
1880-81 ...	·4	·1	22·5	5·4	1·7	·2	1·0	4		7	42·7	·6	..	3·5	4·1	36·8
Average	1·0	2·8	10·9	10·0	3·9	1·7	1·8	1·1	0·7	0·7	34·6	0·6	0·5	1·2	2·3	36·9

The variations for each tahsil are considerable, as will be seen from the next statement[1] :—

Rain gauge station.	Number of years on which average is struck.	Average annual rainfall in inches.
Deogáon	18	35·11
Máhul	18	39·04
Azamgarh	18	40·64
Ditto	32–34[2]	39·74
Jianpur[3]	18	38·49
Muhammadabad	18	38·26

It would appear therefore that the southern part of the district gets least rain, and the central part the largest quantity. As compared with some of the more western districts, such as Agra and Muttra, the rainfall of Azamgarh may be described as copious; and, as we shall see when we come to consider the effect of droughts on this district, Azamgarh has enjoyed a practical immunity from famine.

[1] Taken from printed tables compiled by Mr. S. A. Hill, B. Sc., Meteorological Reporter to Government, North-Western Provinces. [2] *i.e.*, for some months the registers are for 34, and for other months for only 32 or 33 years. [3] Head-quarters of tahsil Sagri.

PART II

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE, AND MINERAL.

Fauna wild animals.

THE wild animals of the district belong to the common species found in the plains of Northern India, and it would be mere useless repetition to recount them in every district notice. A scientific list will be found in the introduction to the fourth volume of this series, while many of the species common to the hills and plains will be found in volume XI. (Himálayan districts). The wild boar, wolf, hare, wild cat, jackal, and fox are common; *nílgái* are occasionally met with, but antelope are scarcely ever seen.

Deaths by wild animals and snakes.

During the years 1876-81 only 23 persons were reported killed by wild animals; but snakes claimed a larger number of victims, as will be seen by the following figures: deaths by snake-bite reported in 1876, 102; in 1877, 138; in 1878, 27; in 1879, 206; in 1880, 208; in 1881, 142; total of the six years, 823 Those deaths naturally occurred in greatest numbers during the rainy months (June to October). Measures for the destruction of wild animals and snakes have until recently taken the form of rewards on the production of the carcass, on a scale which is the same for the whole Benares division.[1] Exhortations to "all zamíndárs, talukdárs, farmers, and others of the landholding classes" were made in 1879 to recognise that it was their duty to encourage the destruction of poisonous snakes in their villages.[2] Something more, however, than mere advice seemed called for; and in the present year (1882) district officers have been authorised, as a tentative measure, to entertain in each district a staff of Kanjars, or men of similar caste, for the systematic destruction of venomous snakes. These men receive pay at Rs. 2 per mensem, together with an additional reward of two ánas for every venomous snake over twenty destroyed. Azamgarh is not one of the districts in which paid *shikárís* are to be entertained for the extirpation of wolves, as they are not very numerous in it; but for snakes the establishment above-mentioned will be (or has been) brought into force.

Measures for their destruction.

Wild fowl.

The extensive swamps and large lakes, mentioned in Part I., are the homes and breeding-places of innumerable waterfowl of every species: some dwell in them all the year round, others

[1] Tiger, Rs. 10; cub, Rs 5 leopard, Rs 5; cub, Rs 2 bear, Rs. 3, cub, Re. 1-8; wolf, male, Rs. 4; female, Rs. 5; cub, ánas 8 hyæna, Rs. 2; cub, ánas 8. [2] Manual of Government Orders, V., 135.

resort to them with the return of the cold season in October, and leave them in March or April, when the heat again becomes oppressive.

Domestic cattle.

The domestic cattle of the district are of an inferior breed; and unless fortunate enough to receive exceptional treatment for the sake of their labour or milk, are generally underfed and ill-conditioned, in this respect resembling the human population of the lower orders. The cow of the district is small, and its place as a milk-producer is to a large extent taken by the cow-buffalo. In some places large numbers of the latter are to be seen. Probably the nature of the country, abounding as it does in many places with marshes (the rushes in which form excellent fodder for buffaloes), and the large proportion of Ahírs in the population, account for the abundance of buffaloes. The production of *ghí* is a not unimportant item in the livelihood of the agricultural population. A good cow-buffalo costs from Rs. 25 upwards : a common country cow from Rs. 8 to Rs. 12.

Cattle for the plough,

The plough-cattle are mostly raised in the district, but every year a considerable number are imported. They are mostly brought in droves from the north and west, about the months of September and December, by dealers who are known as *Ahiriás* or *Dahiriás*. The cattle used in the plough are mostly small. At the present time an ordinary young pair of plough-bullocks costs from Rs. 25 to Rs. 50. There seems to be in the district a sufficient number of bullocks to cultivate the land. In parganahs in which there is little rice-land from four to five acres can be cultivated with a fair pair of bullocks. Rice-land requires little ploughing, and the average is greater in those parts where it prevails. The size of many tenants' holdings is considerably less than the area just named. Some of those tenants who have not land enough to employ two bullocks keep only one, and club with other cultivators on the plan known as *harsaj*. Many of those who have only an acre or less of land keep no bullocks at all. They cultivate on the plan known as *tijarti*. Working two days for another cultivator, they get the use of his bullocks in exchange on the third. A large proportion of the bullocks used for packs and in carts are imported cattle. They are larger than the plough-cattle. The buffaloes are all of native breed. A team of four good bullocks costs from Rs. 160 upwards, and the price of a good pack buffalo is Rs. 12 or Rs. 15. The average weight of freight for draught cattle ranges from ten to fourteen standard maunds (seven and a half to ten and three-quarters cwt.); a team of four bullocks draws from thirty to forty-three cwt. The standard pack-load for buffaloes and bullocks is four local maunds, equivalent

and for pack and draught purposes.

to nearly six standard maunds; and the word *bail* has become in the sugar trade synonymous with four (local) maunds.[1] But, as a fact, pack-loads rarely weigh more than four and a half standard maunds (three and one-quarter cwt.)

Other domestic animals.

No attempt seems to have been made to improve the breed of cattle. The horses of the district are equally poor with the cattle, and the only good ones found are those imported, which are generally purchased at the Sonpur and Ballia fairs. Elephants are kept in considerable numbers by wealthy zamíndárs. Camels are rare.

Fishing.

Fisheries form an important item in the lake or marsh revenues (*sáyar*). In some estates the right to fish is sold for a round sum every season. This plan is usually adopted by the landholders of the large Gamhírban lake and in most of the smaller lakes and tanks. On the Pewá Pakrí and Saloná lakes a fee is levied for the season on every boat employed in fishing. On the Narjá lake the landholders generally divide the fish, half and half, with the fishermen daily during the fishing season, and make their own arrangements for its sale. On the large lakes the fish are taken with the *bisárí*, the boats working together in fleets in water from four to five feet deep. The fishing season extends from the middle of February till the beginning of the rains, when the water begins to rise in the tanks. In the smaller tanks the fish are taken with nets, or otherwise killed when the tanks dry up in the spring and summer. Considerable quantities of fish are sometimes killed during the rains on the inlets through which the fish run up into the lakes from the Chhoti Sarju and other streams; and at all seasons small fish are taken with little draw-nets along the banks of some of the lakes and streams.

Flora: trees.

As we have not attempted to treat the fauna of the district exhaustively, neither will it be necessary (for the same reason) to do more than allude to the flora. The comparative dearth of woodlands has been already noticed, and the trees they contain do not differ in species from those of neighbouring districts. The mango is common, except in the low country; and *mahúa*, *shísham*, *akol*, *nim*,[2] *pípal*, *bargad*, *gúlar*, *amaltás*, *bákain*, *kachnár*, *jáman*, *imli*, *sirsa*, are all found about the villages and fields, and *dhák* and *babúl* in the ravines and waste lands.[3] Other kinds of large trees indigenous to the plains also abound in the district, such as the *bar*,

[1] The maund current in the sugar trade is equivalent to 52½ standard sers. [2] The berries of the *nim* tree yield a pungent oil with a very disagreeable smell, but it is useful for burning as well as medicinally, and the poor are glad to use it for those purposes. The oil-cake, however, is useless, and the manufacture of the oil is not so profitable to oilmen as that of other oils. A few years ago they struck against the manufacture of *nim* oil, and any oilman who was persuaded to make it was put out of caste. This rule is not strictly kept now, but few oilmen still openly make *nim* oil. [3] For the botanical names see the lists in the Shábjahánpur, Muttra, and other district notices; also Gamble's Manual of Indian Timbers.

the *pákar*, the *chilbil*, the *siris*, and the *kaul;* but all are found singly or in small clumps, rather than in groves. The *kathal* (jackfruit) is not a very common tree; but the fruit of the *kathals* of Azamgarh is said to be particularly good. In some places too there are large clumps of toddy palms.

Arboriculture.

Recently considerable interest has been shown in arboriculture, since that matter was brought under the superintendence of the Department of Agriculture and Commerce. The plan adopted in Azamgarh has been to induce zamíndárs to make and maintain roadside nurseries. This they do free of expense to Government, and the nurseries supply seedlings for the roadside avenues, and also for planting out on the zamíndárs' lands.[1] The kinds of fencing used for protecting the young trees from depredation differ in different districts, but the cheapest and the one recommended by the Agricultural Department is that used in the neighbouring district of Gorakhpur, which consists simply of a hedge of sehaur (*Euphorbia nimula*), which has been found cool and impenetrable. A useful and simple statement of the best method of raising plants in nurseries is printed as an appendix to the annual report on arboricultural operations for the year 1880, and in the body of the report a list of the trees recommended for planting will be found.[2] It is unnecessary to reproduce it here at length, as it consists of the common well-known trees of the country, such as the mango, *bel*, *kathal*, *babúl*, *imli*, &c. Purely ornamental trees, such as the *kachnár* and *siris*, are excluded, and the planting of the *nim* and *sisu* is allowed only in particular cases, the principle adopted being to plant only food- and fodder trees. The subject can only here be glanced at, but it is becoming recognised as "one of the most important elements in the agricultural stability of the country, from the fact that trees counteract the fearful aridity of the climate in the hot months, and besides adding to the food supply of the people and cattle, furnish valuable vegetable manure from their decayed leaves."

System of agriculture.

That section of the flora of the district which has the greater interest for the agriculturist—the cereals, pulses, and other cultivated vegetable products—may be more conveniently treated along with the methods of agriculture. In postponing the list of cultivated crops until after the description that follows of the main processes

[1] Report on the Arboricultural Operations, North-Western Provinces and Oudh, for the year ending 31st March, 1881. [2] And it should be added that in an appendix (II) to the same report will be found an exceedingly full description of each tree, its uses, mode of propagation, the season for procuring seed, and special instructions as to the rearing of the plant and its natural habitat. The existence of this list renders it unnecessary to give in the text a long list of vernacular and botanical names of trees such as will be found in some previous volumes of this series.

adopted in their cultivation, we shall follow the order observed by Mr. Reid in his Settlement Report. The matter of first importance to the cultivator is the provision of suitable cattle, but we have already stated almost all that is to be said on that head. It only remains to mention their food. The fodder given to stall-fed cattle—and as we have seen above, stall-feeding is necessitated everywhere except during the rains and in the alluvial tracts near the Ganges—is called by various names, *lehna*, *kánta*, and *koir*; but the first two words are usually applied only to green and chopped fodder. The best fodder-grass is *dúb*, after it *makara*, and towards the close of the rains, *sawain*.[1] The grain of the last is eaten by Hindus on fast days. The green top of the sugarcane (*angorí*), which is chopped up with an implement called a *ganrásá*, and is then called *angárí* or *genrí*, is an excellent fodder in its season—in January, February, and March The stalk and leaves (*dantá*) of *junharí* and *bajrí* are also chopped up and used as fodder; but the latter plant is not specially sown for fodder to any great extent. The principal dry fodders are the stalks (*dantá*, *narei*, *porá*) of the millets *manruá*, *sáwán*, *tángun*, *kodo*, the straw (*porá*) of rices of all sorts, and the chaff (*bhúsá*) of cereals, of peas, and other pulse. Oil-cake (*khalí*), the bran of cereals, and the husk of pulse (*bhúsí*) are also given to working cattle; and those agriculturists who can afford it allow them a little grain at times of severe labour. The quantity of salt given to the cattle is probably very much less than would be good for them, but they do get a little occasionally. However poor a man may be, he will not fail to give his bullocks salt on the *Nágpanchmí* festival in Sáwan (July-August).

Cattle.

The sources of manure and the mode of using it do not seem to differ in Azamgarh from what we find elsewhere. Penning cattle or sheep on fields is adopted for valuable crops, such as sugarcane, sheep being particularly in request for this crop. The shepherds charge fees at the rate of about two ánas per hundred head of sheep for a night's penning. The refuse of the indigo-plant after maceration, known in that state as *jutthi*, is a valuable manure, but is of course obtainable in but limited quantities. Artificial manures have yet to be made popular,[2] and the want of sufficient natural renovating material is a subject dwelt upon in the Settlement Report. In *rabi* tracts only those fields that are used for sugarcane receive anything like a sufficient quantity of manure.

Manure.

[1] Also called *jharwa*. The grain is something like that of shámákh (*Panicum frumentaceum*). It is called *sawain* or *sáwan* from the month in which it ripens. [2] An account of the experiments made in this direction by the Department of Agriculture and Commerce will be found in the Administration Report of that department for 1880, Appendix C, and in subsequent reports on the Cawnpore experimental farm.

The average supply for this crop is about 5 tons of manure per acre, but this serves the land for at least two seasons; in the year following sugarcane a good crop of wheat or barley is looked for on the strength of the previous year's manuring. The great rice tracts depend altogether upon nature for renovating matter, and the partial droughts that now and again give them rest are, therefore, not an unmitigated evil.

Sources of irrigation.

The water-level was briefly alluded to in Part I., and something was said in the description of the rivers and lakes of the extent to which they are utilised for irrigation, but the more detailed treatment of the subject was left for this part of the district-notice which is concerned with methods of agriculture. As already mentioned, the district has at present no canals; and in the opinion of the Settlement Officer only the rice tracts in some seasons require artificial supplies of water. He writes as follows:—

Are canals necessary?

"If canals were constructed to the westward in Oudh, a system of channels, in continuation of them, and to be kept open and worked only during the rainy season, might be devised for this district, which, ramifying along the watersheds, would communicate with the chief rice tracts, swamps, and natural drainage lines. Were such a system constructed, the swamps and drainage lines would become part of it, and the management of the water flow in them would pass to Government officers. The outturn of the rice crops would then be comparatively uniform from year to year, and the distress which the people suffer from their periodical failure, as well as the difficulty that arises therefrom in collecting the land-revenue, would be prevented. In fact, the revenue of many rice tracts, which the uncertainty of their assets keeps low, might be considerably raised, and much land now waste would doubtless come under cultivation. For, vicissitudes of season being obviated, rice is one of the most easily raised and repaying of cereals. But, in the circumstances before described, would these advantages warrant the cost of making and keeping up such a system of canals?"

Irrigated area of the district.

The present sources of irrigation then are divisible under two heads—*first*, streams, lakes, swamps, ponds, and artificial tanks, occupying altogether more than one hundred thousand acres; and *second*, wells of both kinds, masonry and earthen. The statement of the area of cultivation returned as irrigated makes out that the large proportion of 90 per cent. is so situated, but this must be taken with the reservation that in no one year will the whole of this area be found irrigated, although every part of it may in different seasons be watered artificially. The case of fields bearing *arhar* in one year and cereals in another is an example in point, for the *arhar* crop is never irrigated. Again, much rice-land only requires irrigation in bad seasons. And, lastly, the reservoirs frequently fail when the rainfall is deficient, and their place cannot be efficiently taken by temporary wells. Thus, considerable fluctuation and mishap occur to vary from year to year the so-called

irrigated area. In the extent to which irrigation is called for, the uplands (*bángar*) and low lands (*kachhár*) differ greatly. Of the former but 7 per cent. of cultivated area is absolutely unirrigated, while of the latter 55 per cent., or more than half, is in that condition; for the latter irrigation is indeed little needed, especially in the tracts near the Gogra, where even sugarcane fields thrive without artificial water.

Irrigation from the streams,

It is only where cultivation has been carried down to the edge of the bank that water is generally raised from rivers, at least in the lower parts of their courses. Weirs are not commonly made on the deep-cut channels. Any that are to be seen are temporary only, that is, are made every year after the flood season; and they are as often meant to store drinking-water for the cattle during the hot months as for irrigation. But in the upper parts of their courses, while still in the swamp stage, or in beds that are little below the surface of the country, the minor streams and *nálás* of the district are most important sources of irrigation. Embankments are thrown across them at intervals, and water is stored along their whole course for the use of the lands through which they pass.

and from the swamps.

About the irrigation from the streams or swamps few disputes take place. Whoever may have the management of the embankments, the landholders on both sides, whose land reaches to the stream or swamp, use the water for irrigation, and take the produce of that land on their own side which is not actually in the trough or *safed nadí* of the stream or swamp. Estates also that do not touch the stream or swamp have in some places acquired a prescriptive right to irrigation from it, deep watercourses being dug to lead water into them. Quarrels about this right sometimes occur; but the presence or absence of a long deep irrigation channel is evidence which can scarcely be rebutted, and should generally be sufficient ground for a decision.

Disputes about irrigation from the swamps.

But vexatious disputes arise at times either about the possession and maintenance of the irrigation embankments and the right to take the fish and other natural products in the basin in front of them and in the trough of the swamp above, or about the opening and shutting of the escape channel. The considerations to be borne in mind in disposing of these disputes are given at length in the Settlement Report. On the whole, the ancestors and predecessors of the present generation of landholders deserve credit for the industry and ingenuity shown in constructing works for the storing of water. Their descendants and successors generally

Disputes about the right to maintain irrigation embankments.

keep the dams in serviceable order, and the Settlement Officer thinks that at present they may be safely left to manage their own irrigation affairs. It may be noted here that irrigation from lakes, marshes, and ponds is regulated much in the same way as that from the reservoirs on streams and swamps. Within the bounds of each estate there is a fixed number of main irrigation inlets (*pains*) or stations (*bodars*) for raising water, which may not be permanently increased without permission from the owners of neighbouring estates.

The following description of the artificial tanks is condensed from the Settlement Report :—

Most of the artificial tanks (upwards of 15,000 in number) that are used for irrigation are of old date. Though not wanting in the north division of the district, they are chiefly found in the south, especially in tahsil Deogáon and in the south of tahsil Máhul. The construction of many of them is assigned to the *Suirís* and *Rajbhars*; but even at the present day two or three tanks are dug in the district every year, not for irrigation purposes, but generally near thoroughfares, as works of religious merit. The constructors are mostly outsiders—traders and the like—who have purchased permission to make them from the landholders. In almost all cases these modern tanks are simple excavations, and there are not a dozen tanks completely walled with masonry in the district. Some of the *Suirí* and *Rajbhar* tanks cover several acres; while those made nowadays rarely cover more than one acre, banks and all. Their depth also varies both at the time of construction and with their age. They are now rarely carried deeper than twenty feet, are made of a square or oblong shape, and a *kachcha* well, reaching to the spring-level, is generally dug in the middle. The earth removed in excavation is thrown round them in high banks or mounds parallel with their sides. Openings in the mounds are left at two at least of the corners for ingress and egress, and also to allow a certain amount of the surface water of the neighbouring lands to run into and fill the tanks during the rainy season. In the south part of the district, where the country is open, and the view is not interrupted by groves and trees, these mounds are conspicuous in the landscape. Where bare, they look like old mud forts; but occasionally they are planted with trees and covered with thicket.

Artifical tanks: most of them of old date.

Some are new.

Their size.

Plan of construction.

The people have not done their best to keep up the capacity of their irrigation tanks. Rather than clean out and repair tanks known by other men's names, those who have money to spend on such works covet the undivided glory of making a new one. The cultivation of crops on the mounds is not generally allowed, because it promotes the shoaling of the tanks. The only plant that is raised to any extent on them is *pán* (betel leaf), on the mounds of tanks which are old and much silted up. Possibly, the *pán*-growing was less the cause of the mischief, than started because the mischief had already been done. But, irrespective of this, very many of the old tanks have become in the course of generations little better than large shallow saucers. No more useful local relief works than their restoration could be opened in the south part of the district.

There is another artificial irrigation work—the *lát*—which is a long straight or curved embankment thrown across a plain on which rice-land is cultivated and there is a flow of surface water. The earth with which the embankment is formed is dug from the inner side of it only, and a moat of some depth is thus formed.

Láts.

Not only is the surface drainage collected in the moat, but the flow being stopped by the embankment, the cultivated land in front of it is kept flooded. The area that can be irrigated from an ordinary *lát* in seasons of unsteady rainfall is not great; but in ordinary years *láts* help to equalise the water-supply of the whole area within their influence

Irrigation from wells.

Well-water is only used when tank-water is not available, although the former is held to be more beneficial to spring crops and sugarcane than tank-water; but as we shall see presently, well-irrigation is considerably more expensive. The proportion of tank-watered land is about three-fourths of the whole irrigated area in the south division and in the *kachhár* of the northern division, and about one-half in the northern uplands (*bángar*). In the northern *bángar* water is generally found during the dry months at 15 or 16 feet from the surface of the ground, and in the *kachhár* at 8 or 10 feet; in the former wells are deepest in the country near the main streams. In the south division of the district the average depth at which water is met is 18 or 20 feet. The wells that depend upon lateral filtration are very soon exhausted; the beds in which permanent bottom springs are struck are clay, and lie below the ordinary water-level. Almost invariably one or more beds of sand or light earth must be traversed before the spring-level is come to; hence in the rains wells that are not lined with masonry generally fall in, owing to the rise of the water-level at that season.

Masonry wells.

Of masonry wells there were 24,000 in the district at the recent settlement, and their construction is not a matter of very much difficulty in most parts. Those intended for irrigation—numbering 18,000 at the settlement—are almost always made of kiln-burnt bricks set in mud cement. Very rarely is calcareous cement used, except at the top of the shaft near the surface of the ground. Occasionally wells are to be seen lined with thick circular hoops of kiln-burnt earthenware, called *kothís*, the pieces of which are fitted to each other by a rough tenon and mortise. But as the shaft of wells of this sort cannot be sunk through the strata, the hoops being simply set up round the pit of the well, such wells have little depth, and are made chiefly to supply drinking water. Generally, irrigation wells are made of a diameter sufficient to allow only two watering parties to work at once: wells for four watering parties are seldom met with. The cost of making a masonry well for a single bucket may be put at from Rs. 100 to Rs. 150, while a lever-well of the same size costs about half that amount. Great differences, however, will be found in various parts of the district. Earthen wells present no features peculiar to this district.

Irrigation wells.

Cost of making masonry wells.

Earthen wells.

From the sources of irrigation we pass to the methods of irrigating. These have been described with admirable illustrations at very great length in the Settlement Report; but the various means of bringing water from streams and tanks and from wells do not appear to differ in Azamgarh from what are found in neighbouring districts and have been described in other volumes of this series. In the Settlement Report three modes of irrigation from streams and tanks are distinguished, the first and third called respectively *anua* and *don*, and the second intermediate between them, but without a distinguishing name. The first method consists in raising the water by baskets. In the third (*don*) the trunk of a tree is hollowed out into a trough, one end being blocked, and the other open; the blocked end is attached to a lever by a rope, while the other is rested on the top of a lift. One man works the *don*; standing at the lever end he sinks the trough as far as possible into the channel; then helping the lever to raise it, he shoots the water which it contains into the water-weir at the top of the lift. This method is used for irrigating from swamps and lakes, but is not a very common one. The second method, to which no special name is assigned, consists in employing levers (*dhenkul*) or wheels (*charkhi*); but they are solely used for the irrigation of sugarcane and winter crops, and are identical with the levers and wheels used for wells.

Methods of irrigation. (1) from streams and tanks;

Besides the *dhenkul*, or lever and earthenware pot worked by hand, and the *charkhi*, or rope with two earthen-pots worked over a pulley similarly by hand, the other methods of raising water for irrigation from wells are—by *gharra*, *i.e.*, with the rope and leather bucket drawn by hand; and by *púr*, *i.e.*, with the rope and leather bucket drawn by bullocks. Having regard to the area that can be irrigated from a masonry well in one day by each method, it appears that with one lever or wheel well only a seventh or an eighth of an acre can be covered; while with one *gharra*, or leather bucket drawn by men, from one-half to three quarters of an acre, and with one *púr*, *i.e.*, with the rope and leather bucket drawn by bullocks, one-fifth to two-fifths of an acre can be watered. The lever and wheel wells can only be used with advantage when water is not more than 15 or 16 feet from the surface, and therefore prevail in the north division of the district. Lever and wheel watering seem to be preferred, as these methods are less destructive of the shaft of the well. The methods of raising water from earthen wells are the same as those just described; but usually from a tenth to a ninth of an acre only can be irrigated from each in a day.

(2) from wells.

Masonry, but more frequently earthen, ducts distribute the water from the bailing-lifts or wells, and again temporary channels lead the water into the fields. The permanent watercourses are called *nálás*, the temporary ones *barhás*. The two methods of spreading the water are known as (1) *khári*, in which the field is divided into a number of small squares by little earthen partitions made with a rake (called *pharuhí*); and (2) *hátha*, in which a convenient number of furrows are made across the field, and a number of little round reservoirs are made at intervals along them, the water being thrown from the reservoirs over the soil within reach by a distributor with a long wooden shovel or *hátha*. The former method is used for poppy and all garden crops, and often for sugarcane and indigo; the latter for barley, peas, and other field crops, except rice.

Modes of spreading the water in the fields.

In the notice of the rainfall given in Part I., it was stated that the subject would have to be reverted to in describing the system of agriculture. Delay in the commencement of the rains, by keeping back the sowings, endangers the yield of the autumn or early *kharíf* crops, which ripen in September. If the rains cease too early, injury is done to the transplanted rice, which is harvested in the third week of November. Continuous heavy rain at the commencement of the season, especially in the latter half of July, is deprecated, as it interferes with the growth of the young sugarcane and the weeding of the autumn crop. During the first 27 days of August heavy rain is looked for, but after that sunshine is desirable, and floods are apt to damage the transplanted rice crop. Clear dry weather during the second and third weeks of October favours the sowing of the spring crops. Rain in December and January, if followed immediately by clear weather, is popularly supposed to double the yield of the spring crops; but continued damp weather at that time, inducing rust and smut in the grain crops, and making the pea crops run to stalk and leaf, has the opposite effect. In the spring and hot weather, except in the Rohiní *nakshatr*,[1] the husbandman is usually indifferent about rain as far as crops are concerned. Of the principal crops that he then has to tend, namely, sugarcane and indigo, the former is said to do best with well water; and the rain of the *nakshatr* called Mrigsirá[2] is supposed to be as noxious to the crops as that of Rohiní is beneficial.

The seasons.

The following statement shows the acreage occupied by the different crops of both harvests during three recent years. A detailed statement of crops found on the ground at the time of the

Cultivated crops.

[1] 22nd May to 4th June. [2] 5th to 18th June.

survey is given in the sixth appendix to the Settlement Report, but it makes no distinction between irrigated and dry crops. The settlement statement, moreover, is not for any one year, but was compiled during the progress of measurements, which occupied several years.

		1286 fasli (1878-79).	1287 fasli (1879-80)	1288 fasli (1880-81).
Spring crops.				
Wheat ...	Irrigated,	12,335	14,836	15,215
	Dry ...	380	169	318
Wheat and barley.	Irrigated,	22,571	26,049	29,861
	Dry ...	3,455	4,877	4,414
Wheat and gram.	Irrigated,	195	186	296
	Dry ...	4	84	3
Barley ...	Irrigated,	227,333	224,640	231,616
	Dry ...	21,525	21,529	22,443
Barley and gram.	Irrigated,	16,812	15,826	15,613
	Dry ...	6,723	5,197	4,831
Gram ...	Irrigated,	4,041	5,404	4,708
	Dry ...	1,850	5,040	1,312
Peas ...	Irrigated,	45,152	63,615	71,011
	Dry ...	2,670	2,338	4,522
Masúr ...	Irrigated,	540	265	198
	Dry ...	370	306	352
Potatoes	Irrigated,	187	222	296
	Dry ...	1	...	1
Opium ...	Irrigated,	9,077	8,694	7,558
	Dry ...	16	3	156
Tobacco	Irrigated,	369	433	338
	Dry ...	3	4	2
Garden crops, food,	Irrigated,	...	383	534
	Dry ...	...	1	7
Garden, non-food.	Irrigated,	705	386	198
	Dry ...	11	3	4
Miscellaneous, food.	Irrigated,	7,431	6,705	771
	Dry ...	4,589	721	142
Miscellaneous, non-food.	Irrigated,	399	1,578	935
	Dry ...	816	2,148	2,005
Total of *rabi* crops.	Irrigated,	347,147	369,222	379,145
	Dry ...	42,413	42,420	40,515
Extra crops.				
Melons ...	Irrigated,	43	57	31
	Dry ...	8	15	14
Vegetables	Irrigated,	27	25	23
	Dry ...	1	...	...
Miscellaneous, food.	Irrigated,	934	1,190	1,155
	Dry ...	5	20	52
Miscellaneous, non-food,	Irrigated,	...	1	...
	Dry ...	...	...	...
Total of extra crops.	Irrigated,	1,004	1,253	1,209
	Dry ...	14	35	66

		1286 fasli (1878-79)	1287 fasli (1879-80).	1288 fasli (1880-81).
Autumn crops.				
Juár ...	Irrigated,	93	88	249
	Dry ...	333	331	788
Bájra ...	Irrigated,	64	44	44
	Dry ...	830	1,066	1,200
Arhar ...	Irrigated,	4,056	1,436	299
	Dry ...	42,222	35,903	38,514
Juár and arhar.	Irrigated,	1,085	15	2
	Dry ...	875	326	392
Bájra and arhar.	Irrigated,	51	32	6
	Dry ...	898	505	799
Maize ...	Irrigated,	5,751	2,475	2,042
	Dry ...	3,870	5,440	6,626
Rice ...	Irrigated,	142,619	157,682	126,042
	Dry ...	53,682	87,164	142,492
Urd ...	Irrigated,	151	238	136
	Dry ...	1,948	2,814	2,771
Moth ...	Irrigated,	38	104	27
	Dry ...	1,029	2,094	1,589
Cotton ...	Irrigated,	31	9	10
	Dry ...	37	54	73
Cotton and arhar.	Irrigated,	33	16	20
	Dry ...	1,197	267	266
Sugar-cane.	Irrigated,	69,549	61,199	74,562
	Dry ...	3,704	1,878	2,442
Indigo ...	Irrigated,	2,452	6,137	7,514
	Dry ...	383	636	234
Juár fodder	Irrigated,	60	64	17
	Dry ...	89	20	30
Guárkhurti.	Irrigated,	...	...	...
	Dry ...	...	...	...
Garden crops, food	Irrigated,	...	155	277
	Dry ...	...	12	29
Garden, non-food.	Irrigated,	112	191	84
	Dry ...	35	3	1
Miscellaneous, food.	Irrigated,	13,272	6,579	3,924
	Dry ...	28,380	19,124	27,614
Miscellaneous, non-food.	Irrigated,	434	2,950	43
	Dry ...	1,537	6,562	2,220
Total of *kharif* crops.	Irrigated,	246,851	239,414	215,290
	Dry ...	141,049	164,169	228,080

Rice crops are of two kinds—(1) those that are sown broadcast once for all, and (2) those that, having been raised in nurseries, are planted out in the fields. The latter are known as *jarhan* or *agahaní*, the former as *bhadein* (*bhadai* or *bhaduí*, from Bhádon, the month in which it is reaped), *kártiki*, and *koárí*, and by the general term *dhán*. The varieties of rice are as numerous, the natives say, as the clans of Rájpúts. Some of them are raised both broadcast and by planting out; others are raised only in one of those methods. The majority of varieties of broadcast rice are not sown till the rainy season has fairly commenced in June or July. But the land which is to be sown with them should, if possible, be broken up and ploughed during the dry months. Land thus prepared for early rice is called *kurhil*. Hired labourers employed on it receive in kind and cash about one and a quarter ána a day. The sooner the seed is got into the ground after the rains begin the better. The preparation of the ground for it is called *leo*. If there has been sufficient rain, water is retained upon the field within the *merhs* or boundaries; and the land is ploughed three or four times with the water upon it. If the soil is a good clean clay or loamy, it is harrowed; but *úsarí* land is said to settle down hard under the water if the *hengá* is applied. The plough which is used by the Azamgarh agriculturist is the same in construction for all crops.[1] The only difference that is recognised is in the size of the block or mould boards. A new full-sized block is called *nauharí*, a small worn block is called *khuntaharí*. The deep ploughing with the former is called *awáy*, the shallow ploughing with the latter is called *seo*. In preparing the land for rice of all sorts the latter is used. The Azamgarh *hengá* or harrow[2] consists simply of a thick plank of wood, or of three or four bamboos pegged together so as to form a kind of plank. The rice seed is scattered over the still flooded field. If flooding cannot be effected, the land is ploughed, harrowed, and sowed without it. From forty to fifty sers of seed go to the acre. With some varieties, after the crop has grown six or nine inches, the land is ploughed and weeded.

Early and broadcast rice.

A complete list of the names by which the varieties of early rice are known is not attempted. The same varieties have different names in different parganahs, and all varieties are not current everywhere. *Sáthí*, *sáthí*, *bagrí*, *nanhán*, *selhá*, *deolá*, and others with short fine stalks are grown chiefly in lands that are not liable to much flooding and have not a very stiff soil. *Korangá*, *dudhí*, *singháwe*, and others are sown in

Varieties of early rice.

[1] The Azamgarh plough seems to be a very similar implement to the one described in the Basti notice (Gaz, VI, 592). [2] For a diagram of this implement see Settlement Report, p. 110.

stiff clay soils that are moderately flooded. *Bhainslot*, *mansará*, and others that have long strong stalks are grown in the marshes and old river-beds of the *kachhár* where inundation frequently occurs. The variety of early rice which is grown in the sand-banks (*dewárá*) of the Gogra is called *sokan*, and is sown on the loose sandy lands which are used for winter crops also. It does not rank high as a fine, well-flavoured rice; but is easily raised, and if the season is favourable, the yield is good. In a few lakes and swamps, notably in Tál Saloná, a rice called *dhúnsí* is sown. It is put into the ground round the edges of the swamp as occasion offers in the cold or hot weather. The seed germinates in the beginning of the rains; and the plant, being tall and rank, suffers only from great inundation. *Dhúnsí* also is not one of the best varieties of rice; but, like *sokan*, its yield in favourable years is good.

Sokan.

Dhunsí.

The *behnaur*, in which young plants are raised for transplanting, are generally little patches of ground near hamlets. These should be ploughed and worked and well manured. The rains having come on and filled the *behnaur*, the seed is first soaked. In the germinating condition thus produced it is called *jaraí*. It is then sown broadcast. After a couple of days the water is drawn off the land in order that the sprouts may come up. This having taken place, the *behnaur* is again flooded. The young rice is ready for transplanting in about twenty days, and continues fit for it for fifteen days more. Twenty-five or twenty-six sers of seed sown in *behnaur* give plant for an acre. The land which is to receive the rice gets from three to five ploughings under water, and (unless *úsarí*) is harrowed. Its preparation is called *gilli*, and hired labour in it is paid for at the rate of about one ána three pies a day per man. The young plants are often carried a long distance, and kept lying for a day or more before they are put into the ground. Dibbling is done by both men and women. Two to six plants are dibbled together, and a space of five or six inches is left between each of the clumps (*bán*). When the crop grows up, there should be 10 or 12 cuttings (*kalam*) for every plant dibbled. The earlier in the season that the rice is planted out the better, but this operation is dependent upon the rainfall. The first and second halves of July are the best times for planting out, but it may take place as late as the beginning of September.

Transplanted rice:

From being planted out early it does not appear to reach maturity much sooner, but if it has made some growth before the end of August, it suffers less from *bakuli* and *tunki*, insects that attack it. The *gándhi* also injures transplanted rice, while the blights known

its natural enemies.

as *kuswa* or *khaira* and *charka* often prevail. *Charka* is a little black insect that collects on the leaves, turning them white. *Pingha*, *bakwa*, and *panka* are names of insects that eat the leaves. *Bakuli*, a green caterpillar, is dreaded most of all. The ravages of these insects are partially counteracted by the use of a boat-shaped basket of matting (called *selí*) which is either made with a bamboo handle and used by one man, or else slung like an irrigation basket by two men. When the flowers fructify badly, the empty ears that result are known as *páia*. The crop is generally ready for cutting about the beginning of the fourth week of November.

and its varieties.

The varieties used for transplanting exceed in number even the varieties of broadcast rice. Of coarse kinds the best known is *ránt*, a large strong plant which grows in deep water and stands inundation well. Of the finer varieties, *bánsmattí*, *laterá*, *lejur*, *máldahí*, *ránikajár*, *korangá*, and *silhí* are perhaps the most generally known.

Marsh-rice

The hot weather marsh-rice, *boro* or *jethí*, is grown in some parts of the district, where the requisite slimy soil is found in the beds of the lakes or *nálás*, and there is water available in the latter for irrigation. The chief localities are Tál Saloná in parganah Sagrí, Tál Narjá in parganah Muhammadábád, and Táls Pátách and Ratoe in parganah Nathúpur. *Boro* fields are not permanent, the land being deep under water in the rains and all marks obliterated. The seed is sown in *behnaur* in December and January, and transplanting begins in February in the land close to the shore of the lake or tank. In May the crop is ready for cutting, but much nasty labour has generally to be gone through before it is ready. The majority of the cultivators are fishermen. The yield equals that of autumn *jarhan*, but the grain is said to be coarse and ill-flavoured.

Threshing, winnowing, and husking rice

All the kinds of rice mentioned above are cut with the hand-sickle (*hasuá* or *hasulí*), and having been carried to the threshing-floor (*kharihán*), they are threshed (*danwaná*) by cattle. The grain is therefore separated from it whole; and after being threshed, the heads are generally beaten (*satkaná*) against the ground or on a bed with the hand to disengage any grain that remains. Winnowing is effected with the help of the wind (*osáná* or *dálí dená*) or with a blanket used as a fan (*sirwá márná*). The Azamgarh cultivator parts with as little of his rice as he can. What he sells is generally unhusked (*dhán*). What he keeps he husks for himself, and it is generally stored for use as food in the husked state (*chaur*). Husked rice is of two kinds, *arwá* and *bhunjá*. The latter is made from grain which has first been steeped in hot water and then dried; the former from

unsteeped grain. The husking is effected by beating the rice in a large wooden mortar (*okharí*) with a pair of wooden pestles (*múnsar* or *paharuá*), or under a little lever hammer (*dhenkí*) which is worked with the foot. The husked rice is about seventy-five per cent. of the unhusked grain, twenty-five per cent. being coarse silicious husk (*bhúsí*), which is useless for any agricultural purpose except fuel.

Autumn crops:

The principal autumn *harjins* crops are nine in number, *viz.*, sáwan (*Oplismenus colonus*),[1] tángun[2] (*Panicum Italicum*), manrua (*Eleusine coracana*),[3] kodo (*Paspalum frumentaceum*),[4] maize (*Zea mays*), bajri[5] (*Holcus sorghum*), másh or urd (*Phaseolus radiatus*),[6] mothi or bhingi (*Phaseolus aconitifolius*), and san (*Cannabis sativa*). These are mostly millets and pulses.

Sáwan.

Sáwan has two varieties, the large (*ladarwá*) and the small (*sain*), the former attaining to a height of three or four feet, and the latter to only two or three. When sown alone about four sers of *sáwan* seed go to the acre, but it is often sown along with three or four other crops, such as *tángun*, *arhar*, *urd*, and *til*, when of course less seed is required. Sowing takes place at the end of May or beginning of June in the Rohiní *nakhat*, and the crop is ready at the end of August. A fair outturn would be eight to ten maunds, but *sáwan* is injured by excess of rain and east winds and is attacked by a blight called *bambha*. *Tángun* resembles *sáwan* in having two varieties and in its general cultivation.

Tángun.

Manrua.

Manrua or *makra* has a small early and a large late variety. The grain is small, of a dark-brown colour in each, and the plant stands from one and a half to two and a half feet high. It is sown when the rainy season has fairly set in, and generally alone. From four to five sers of seed is used, and from fourteen to fifteen maunds of produce obtained per acre. The crop is ready in September. *Manrua* is the most profitable of the early millets, having only about 3 or 4 per cent. of husk as compared with 50 per cent. in the case of *sáwan* and *kodo*.

Kodo.

Kodo grows a foot and a half high. It has a larger grain than any of the foregoing, of a dingy brown colour; is sown, with *arhar* generally, after the rains have begun, and is cut at the

[1] *Panicum miliaceum* or *frumentaceum*. [2] Also known as *kákun* [3] Or *Cynosurus corracanus* (Set. Rep.) [4] Or *Paspalum scrobiculatum* (Set. Rep.) [5] Mr. Reid says in his Settlement Report that the *bajri* or *bajra* of Azamgarh is identical with the *jádr* of other districts. The bulrush millet (*Holcus spicatum*), the *bajra* of western districts, is almost unknown in Azamgarh. [6] *Dolicos pilosus* (Set. Rep.)

end of September Six or seven sers of seed go to the acre, and the yield is ten or eleven maunds. The flour made from the *kodo* produced in this district does not generally produce intoxication, nor does the straw affect persons who sleep upon it; it is otherwise with *kodo* imported from the trans-Gogra districts.

Maize.

Maize, called indifferently *junhari*, *jaunhari*, and *makai*, has three principal varieties: *chanewán*, with a small head and roundish grain of yellowish colour; *girdawá*, with a large roundish whitish grain; and *pírawa*, a tall plant with a flat yellow grain. As a field crop it is not sown till the rains have set in, but market gardeners raise it in the hot weather by irrigation. It is rarely sown alone; from three to four sers of seed go to the acre for a sole crop, and the outturn when sown alone is said to be about twelve maunds. It ripens during September and October, but is liable to blight, and requires much watering.

Bajrí.

Bajrí, usually with the addition of the word *jhupauwa* to distinguish it from the *bajrí* or *bajrá tángunauwa* or bulrush millet, is the large millet known elsewhere as *joár*. It is rarely sown alone, and when so sown is generally intended for fodder (*chari*) and cut while green. There are two varieties of *bajrí*: one ripening during October, and the other a little later. About four sers of seed are sown for a sole crop, and a good return is twelve or fourteen maunds. In the last two grains (maize and *bajrí*) there is not more than 5 per cent. of husk.

Pulses: *urd* and *mothí*.

The pulse *urd*, called *másh* by Muhammadans, has two varieties: one *tír; pakhia*, a blackish grain, ready in August and September; the other, a greenish grain, which ripens two months later. Both are sown with other crops, but for a sole crop four sers of seed are required, yielding in good seasons one-and-a-half maunds for the first variety, and eight maunds for the second. Of the pulse *mothí* there are two varieties, and they are generally sown alone.

Summary

The early grain crops which have been described are called *nand-birei* or petty crops by Azamgarh agriculturists. The grain which they and the early rice yield is kept for home consumption; and little of it, except perhaps maize, goes into the market. The *nand-birei* cost little in labour and seed, but they are uncertain in outturn. In fact, their uncertainty is one reason for the mixed fashion in which they are sown. Taking them in the lump, the yield of grain per acre in fair land in good seasons is about twelve or fourteen maunds, but the average yield is probably considerably less. The outturn of fodder from them is said to be about double the outturn of grain.

Two autumn fibre crops may be noticed : san (*Crotolaria juncea*) and patsa (*Hibiscus cannabinus*). The latter is grown throughout the district by cultivators of all castes round the edges of their sugarcane fields. The seed is put into the ground at the beginning of the rains, and the plant is cut in October. *San* is sown by itself in little plots in most parts of the district. The only localities in which it is largely grown are Dáúdpur and other villages to the south of Ráni kí Sarái, in parganah Nizámábád, and in the north of parganahs Kauriá and Atrauliá, where the cultivators are Sankattá Kunbís, who also make up their *san* into sackcloth. *San* is sown in the beginning of the rainy season at the rate of about four sers of seed to the acre, and the crop is ready in September. The amount of fibre produced in the district is not more than is sufficient for local requirements.

Autumn fibre crops. *san* and *patsan.*

Beginning with the light *kharíf* crop or with early rice, the cultivator, after that crop is cut, lets the land lie fallow, but prepares it for sugarcane, which is sown in the spring. For a whole year the land is occupied by sugarcane, and after it is cut the land lies untouched till the rains, when it is prepared for barley. Sown in October, the barley is cut in the spring. The land is then either left fallow till the following October for a second crop of barley, or an early *kharíf* crop is interposed.

Rotation of crops

The principal spring crops are wheat, barley, peas, oats, gram, masúr (*Ervum hirsutum*), latri (*Lathyrus sativus*), arhar (*Cytisus cajan*), rape, linseed, cotton and sugarcane. Little wheat is grown in Azamgarh, and barley is the chief spring crop, the reason apparently being that the yield of barley is greater, and barley meal is universally eaten. Thus barley may be said to be the food-grain, and sugarcane the one from which the agriculturist pays his rent. There are grown but one kind of barley and two of wheat, the red and the white. Peas have several varieties in Azamgarh, known as—(1) the *kábuli* or *barki kerão*, a large white kind; (2) the *patnai*, a small white; (3) the *burhia* or *mattar*, a large greenish brown; and (4) the *sughai* or *rajmahali*, a small mottled variety. Of gram there are two varieties, *madaraha*, the large reddish, and *mahobia*, the small light-coloured ones. It is sown on land which is used first for early rice and where barley or peas would not properly grow. *Latri*, called by Carnegy the chickling vetch, is grown in the south half of the district in black clay soils and in the sandbanks of the Gogra. If eaten in excess the grain produces paralysis. *Arhar* next to peas is the most important of the pulses. The *mághi* variety ripens in January

Spring crops. *barley*

Wheat and barley.

Peas.

Gram and *latri.*

Arhar.

and February and the *chaithi* in March. Of the *chaithi* sort there are several varieties. Four or five sers of seed go to the acre and twenty or twenty-five maunds of grain and twenty-five maunds of chaff are a fair crop.

Rapeseed—*rái*, *sarson*, *tori*.

Under the head of rapeseed have been included all the varieties of oil-seeds of that sort. These varieties are *rái*, *sarson* proper and *tori*. *Rái* and *sarson* are rarely sown by themselves, but generally with barley or peas; *rái* mostly with peas, *sarson* mostly with barley. *Rái* is a smaller plant than *sarson*, with a small compact capsule (siliqua) and a blackish seed. Land having been prepared for barley or peas, *rái* and *sarson* are scattered over it at the rate of about a ser and a half to the acre, and the principal crop is then sown. The *rái* and *sarson* are ready in the end of January and in February, and are weeded out of the field. When *rái* and *sarson* are grown with barley and peas, the return of seed is generally about three or four maunds to the acre. The stalks and bruised capsules are of little or no use except for fuel. The oils of *rái* and *sarson* are used alike for a variety of purposes, but that of the latter seems to be preferred. *Tori* is a smaller plant and ready for cutting a month earlier, but it is of little consequence. There is a wild weed of the mustard family called *tiura* in the *kachhár* country. It is gathered for fodder and also yields an oil for burning The great enemy of the mustard crops is damp weather in January. The plants then become covered with little green lice, called by the people *máhú*, which destroy the flowers and young capsules. In a field once attacked very little of the crop escapes.

and *tori*.

Cotton.

Very little cotton is sown in Azamgarh. The variety usually sown is a large plant, about four feet high, which bears in the spring and summer from March to May. The capsules are large, but most of the contents is seed. The staple is scanty and short. The plant is either mixed with *arhar* or is grown in little corners and patches of ground about hamlets.

Sugarcane.

We pass now to sugarcane, the crop which takes up more of the time and labour of the Azamgarh agriculturist than any other. A number of varieties of sugarcane are known in Azamgarh. Those which are most in use are *sarautiá*, *rakswa*, *reonra*, *mango*, and *phalnaiyá*. The last is grown chiefly in the *kachhár* country. The people are not more particular about their selection of sugarcane seed than about the seed of other crops. The best soil for cane as a sugar-producer is a good clean clay, especially that known as *karail*. The preparation of the land, the mode of sowing and the processes of hoeing, top-dressing and harrowing have

been described more than once for other districts, and from the account given of them in the settlement report they seem to have no peculiarities in this district. Each root (*thán*) of strong plant should throw up from ten to twenty canes (*gohan*). An acre of fair crop should contain upwards of 90,000 canes. The crop suffers occasionally from blight (*kuswá* or *khairá*), which shows itself in the brown withered appearance of the leaves. But its chief enemy is a greenish caterpillar (*dholá*) which destroys the head of the young plant and prevents its growth. Canes attacked with *dholá* generally throw out sideshoots called *pachkhís*, which grow from four to nine inches in length, but these never make up for the damage done to the head of the plant. The manufacture of sugar will be referred to in Part III.

Indigo.

Very little indigo has ever been grown in parganahs Deogáon, Belhábáns, Chiriákot, and Karyát Mittú. In all the other parganahs it was a not uncommon *kharíf* crop, but the area sown with it has recently very much fallen off. Indigo is grown in two methods. In one of these the seed is sown, with the help of irrigation, in the spring and hot weather. This crop is called *jamauwá*. In the other method indigo is sown at the beginning of the rains. This crop is called *asárhú* or *naudhá*. Since the introduction of the irrigation method, *asárhú* has fallen somewhat into disreputo; for though the cost and labour of cultivation in the former are greater than in the latter, the plant as a colour-yielder is much superior. The *jamauwá* crop is ready in August; the *asárhú* crop a little later. There is no special mode of cultivation. The crop from *khuntí* is ready in August; and *asárhú* is said to give a rather better *khuntí* crop than *jamauwá*. The *khuntí* crop having been cut, the plant is eradicated. *Jamauwá* sometimes suffers from attacks of insects in the hot weather, but it is better able than *asárhú* to stand excess of wet in the early part of the rainy season. The whole crop suffers from continuous wet and cloudy weather in the end of July and in August.

Poppy.

The area under poppy in the years of settlement was 8,327 acres, and this return agrees very closely with those of the Opium Department. From 80 to 90 per cent. of the opium cultivators are Koirís, but cultivators of other castes have also taken to raising poppy. During the last twenty years considerable variation has taken place in the yearly area under poppy; but the area would appar to be generally greater now than it used to be at the beginning of the period.

The varieties of the poppy plant current in Azamgarh are *bhagautiá*, *tiliá* or *tilevá*, *kálápostá* or *karaidantí*, and *barápostá*. The first seems to be the oldest

known, and is now the least sown, variety It is, when mature, two and a half or three feet high, has a small capsule, and yields little sap. In size *tilia* resembles *bhagautia*, but the capsule is large and its yield of sap is fair. *Karaidanti* is also about the same height as *bhagautia*. Its stem is black when mature, and it is a good sap yielder. *Bárápostá* grows about four feet high, has a very large capsule, and yields much sap. It comes to maturity in a somewhat longer time than the three other varieties, which all ripen about the same time. The Koirís always keep it distinct from the other varieties; regarding the latter they are not always particular.

The average yield of opium is greatest in parganahs Ghosi, Mau, and Gopálpur, and the best poppy tracts are found round the town of Mau, Ghosi, and Súrajpur. In suitable land, such as that in the tracts just mentioned, opium is admittedly produced in good seasons at the rate of eighteen or twenty sers to the acre, but the ordinary yield is more nearly twelve. The Opium Department's returns show the average yield to have been nine sers during sixteen years (good and bad) from 1858-59 to 1873-74, and the average area 7,149 acres.[1] The small amount of the average yearly sales of manufactured opium at the Government treasuries—about 25 sers only—points to the retention of opium by the cultivators for illicit disposal. The highest average yield is found when the smallest area was cultivated, and *vice versâ*, the reason being that in years of limited cultivation only good land was cropped with poppy by the regular cultivators.

Of the produce which has been included under the head of vegetables a perfectly complete list cannot be given, nor does most of it call for detailed notice. It is raised chiefly by Koirís on *koirár* land or little market gardens round hamlets, and is consumed locally. A short notice, however, of the cultivation of tobacco, safflower, castor-oil plant, and betel-leaf may be given.

Produce included under vegetables.

Cucumbers of sorts.	Radishes.
Lentils of sorts.	Carrots
Spinach of sorts	Anise seed.
Egg plants.	Capsicums.
Potatoes	Cress,
Sweet potatoes	Safflower
Edible arums.	Castor-oil plant.
Turmeric	Tobacco
Ginger	Betel-leaf.
Onions and garlic.	

Tobacco is cultivated on patches of land about hamlets, chiefly by Koirís. Maize and other early *kharif* crops are sometimes taken from it before tobacco. The seed is sown in the end of August in nurseries; and the young plants when from four to six inches high

Tobacco

[1] The lowest figures are for the years 1859-60 (4,903 acres) and the highest for 1870-71 (9,146 acres).

are planted out in the field in October. The crop is ready in the end of February and in March, and the leaves should then be thick, tear with crispness, and have a slightly yellowish tinge. The stem of the plant is cut a little above the level of the ground, and the leaves are separated from it. The leaves are allowed to lie for a day or two, and are then removed by the curer. The stems are useless, and burnt or thrown away. The field in which are the roots is then watered, and a second crop (*doryá, doryl*) is raised from them. This is ripe in May, and though not equal in quantity and quality to the first crop, it is, if water has been regularly supplied, still valuable. In some localities a new crop is raised in the spring and hot weather. The young plants which are reared in a nursery during the winter are planted out in March, and the crop is ready in May.

Two kinds of the plant are cultivated, the indigenous (*desí*), and the foreign (*viláyatí*), and of the former there are two varieties, *dhamáká* and *gulabawá*. Dried undressed tobacco (*surtí*) is not made in Azamgarh, and the fancy stuffs which are made up from it do not concern us. The manufactured tobacco made from local produce is called *galáwat* or *lálásáhí*—a black dirty-looking mass. The green leaves are cut up and allowed to dry in the sun for about fifteen days. They are then mixed up with molasses and *reh* in a large vessel (*nánd*) over a furnace and boiled for four or five hours. To two parts of leaf there should be one of molasses and one of *reh*, but the quantity of the latter is often much greater. The stuff may be used at once, but it improves with keeping for eight or ten months. Its price varies between eighteen and thirty sers for the rupee.

Safflower.

Safflower (*Carthamus tinctorius*), called *kusam* or *barre* by the natives, is generally sown in little patches close to hamlets, but it may be seen in some places sown round the edges of *rabí* fields, or scattered among the spring crops like rape. It is sown in October, and is ripe in the end of February and in March. The plant receives no special care, and though all castes sow it, Koirís chiefly do so. There are two varieties of the plant, the barbed or prickly called *katelí* or *rakaswá*, and the smooth called *munrilí*. An acre of safflower should yield about fifteen sers of dye. Koirís sell their produce; by other castes it is kept for domestic use, being supplied to the dyers along with the fabric when yellow cloth is required for marriages or on other occasions.

Castor-oil plant.

Castor plant is sown, either a few plants in one place, generally about Chamár hamlets, or round the edges of their sugarcane fields and gardens by cultivators of all castes. The seed

is put into the ground in the hot weather, and the beans are ripe in February, March, April, and May. The plant receives no special culture. There are two varieties—*renrí*, a tall plant with long bunches of capsules, which is usually sown round sugarcane, is ripe early, and is generally cut down at the end of the first season; and *bhatrenrí*, a shorter plant, which is sown both round fields and in other places, ripens later than *renrí*, and when not sown in fields is kept for three or four seasons. Of the two varieties the latter yield most seed. The castor plant is liable when young to the attacks of beetles, and afterwards to a blight called *patuí*, from which the seed dries up. When ripe the fruit is taken from the tree, is dried in the sun, and is then rolled upon the ground under a board. The capsules are thus broken and the beans extracted. The cultivator either sells the beans or extracts their oil for himself. In the latter case the beans are first roasted slightly, are then pounded in a mortar and finally are boiled in water. The oil passes from them and floats on the surface of the water, from which it is taken up with a loose ball of human hair. The yield (in weight) of oil is about a fourth of the weight of dry beans of *renrí* and a third of *bhatrenrí*. The refuse is of no use; but the leaves of the young castor-plant are good fodder, and the stems are useful in thatching and in other ways.

Betel-leaf.

Pán or betel pepper (*Chavica betel*), is not a garden (*koirár*) plant and is grown only by the professional cultivators and vendors called Baraís. The lands on which it is grown are called *barej*. It is mostly grown in parganah Máhul, but even there its cultivation is decreasing. Pán-beds, as mentioned in Part I., are formed upon the banks of old tanks. The best soil for *pán* is a clean blackish mouldy clay. A bank having been selected, the ground is dug up to the depth of six or seven inches and levelled off in even slopes on both sides of the bank. Earth is then taken from the dry bed of the tank, pounded into dust and laid over the bank three or four inches deep, and the whole bank well watered with the hand. A shed is then erected on the bank. It is usually six or seven feet high and inclosed on all sides. The doors are on the tank side of the bank, and are provided with screens. The supports of the shed are in some places entirely of bamboo, but in others cuttings of a quick-growing plant (an *Euphorbia*) called *pharhat* are planted round the bank to form supports. The walls and roof of the shed are made of thatching-grass strengthened with cuttings of *sarpat*, bamboo twigs, and any other light brushwood that is available. The walls are made thick in order to keep out the wind; but the roof is thin enough to admit a certain amount of sunlight and to allow rain to pass through gently in small drops. *Poi*, *aruá*, *parorá*, *kúndrú*, and other light climbing vegetables are

frequently planted inside the shed. Climbing up they spread over the roof and form part of it. The supports of the shed are generally called *koro*, the walls *tattí*, the roof *máro;* and the whole conservatory or garden is called *baraith*. The ground within the *baraith* is divided into strips about two feet broad running over the bank from one side to the other. Each alternate strip, called an *átar*, is planted with *pán*, and it is by the *átar* that rent, varying from one ána to six per *átar*, is charged by the proprietor of the land. The vacant strips serve as passages and are called *paha* or *pairahs*. *Pán* is planted in the *átars* in rows (*múr* or *khát*) from four to six rows to the *átar*. It is not raised from seed, but from cuttings. These are cut with three or more joints (*ánkh*). They are placed in little furrows and lightly covered with soil. A layer of thatching-grass or rushes is then laid upon the furrow and kept damp till the young shoots appear and make a little growth. Planting is done in the spring (March); the cuttings are generally under grass for a month or more ; and from the time of the removal of the grass till the rains the plant must be regularly and carefully irrigated. Towards the end of the rains the *átars* are manured with pounded oil-cake, sometimes with pease-meal. During the cold season irrigation is renewed, but more sparingly than in the hot months. The plants are trained upon thin supports called *sarai* or *kamaiá*. The plant grows from four to seven feet high. Vines planted in March yield leaves fit for plucking in June or July. Pán is plucked all the year round, but the full-grown plant yields most leaf in the autumn. If properly tended, the plants last two or three years.

The leaves when mature bend back and are nipped off with the hand. They are arranged in packets of fifty called *kaunrís*, and four of the latter make a *dholí*. These again are packed in little baskets of leaves called *gadaukas* or *donás*. The plucked leaves must be kept damp, be frequently turned, and little rotten spots in them cut out. In a garden of good healthy plants, from fifty to a hundred *dholís* of *pán* per *átar*, according to the length of the *átar*, are gathered in the season. The leaves are sold to Tamolís at rates varying with the season from half an ána to five ánas a *dholi*.

Pán is very susceptible to frost. It suffers also from blights (*gándhilí*, *laphá* or *gobrawá*) and from attacks of lice (*máhú* or *láhí*). Several varieties are planted ; *sánchí*, *bangalá*, *chakaiyá*, *kapurí*, *kakaríd*.

Rates of outturn of produce.

A statement (condensed from an elaborate one in the Settlement Report) of the estimated produce of all the principal kinds of grain, with the average price and value per acre, is appended. The figures represent the outturn of a favourable year, and the prices those which

the agriculturist would have obtained if able to wait for a favourable market and not if compelled, as he usually is, to sell it at once, whatever the state of the market.

Name of produce.		Estimated outturn per acre in favourable years.	Average price rate of produce.	Estimated value per acre.
				Rs. a. p.
Early rice ...	Grain ...	17 maunds ...	26¼ sers to the rupee ...	26 0 0
	Straw ...	20 bundles or 25 maunds.	One ána per bundle ...	1 4 0
Jarhan rice ...	Grain ...	25 maunds ..	26¼ sers to the rupee ...	32 0 0
	Straw ...	35 bundles or 40 maunds.	1 ana per bundle ...	2 4 0
Bhadein rice ...	Grain ...	13 maunds ...	26¼ sers to the rupee ...	20 0 0
	Bhúsd ...	25 ,, ...	3 maunds ,, ,, ...	8 0 0
Wheat ...	Grain ...	20 ,, ...	17½ sers ,, ,, ...	46 0 0
	Bhúsd ...	25 ,, ...	3 maunds ,, ,, ...	8 0 0
Barley ...	Grain ...	25 ,, ...	25 sers ,, ,, ...	40 0 0
	Bhusd ..	25 ,, ...	3 maunds ,, ,, ..	8 0 0
Peas ...	Grain ...	32 ,, ...	27 sers ,, ,, ...	47 0 0
	Bhúsd ...	30 ,, ...	3 maunds ,, ,, ...	10 0 0
Wheat and barley (*gujat*).	Grain ...	22 ,, ...	22 sers ,, ,, ...	40 0 0
	Bhusd ...	25 ,, ...	3 maunds ,, ,, ...	8 0 0
Barley and peas (*jauleras*)	Grain ...	29 ,, ...	26 sers ,, ,, ...	45 0 0
	Bhusd ...	28 ,, ...	3 maunds ,, ,, ...	9 0 0
Gram ...	Grain ...	18 ,, ...	22 sers ,, ,, .	33 0 0
	Bhusd ..	22 ,, ...	3 maunds ,, ,, ...	7 0 0
Masúr ..	Grain ...	10 ,, ...	25 sers ,, ,, ...	16 0 0
	Bhúsd ...	22 ,, ...	3 maunds ,, ,, ...	8 0 0
Latri ...	Grain ...	10 ,, ..	30 sers ,, ,, ...	13 0 0
	Bhusd ...	30 ,, ..	3 maunds ,, ,, .	10 0 0
Arhar ...	Grain ...	22 ,, ...	25 sers ,, ,, ...	35 0 0
	Bhusd ...	25 ,, ...	3 maunds ,, ,, ..	8 0 0
Linseed ...	...	10 ,, ...	25 sers ,, ,, ..	16 0 0
Rape ...	...	10 ,, ...	25 ,, ,, ,, ...	16 0 0
Sun ...	...	22 ,, ...	30 ,, ,, ,, ...	29 0 0
Sugar ..	...	60 ,, ...	Rs. 2-2-9 per maund ...	130 0 0
Indigo ...	...	25 ,, ...	...	30 0 0
Poppy ...	...	...	...	90 0 0
Other garden crops.	...	...	...	90 0 0
Petty produce sown with other crops.	...	...	...	5 0 0

The estimated value per acre for poppy is shown in the statement at Rs. 90, while the Government price averages only Rs 44. The difference is thus accounted for: Rs 3 represents the value of the *roti*, and Rs. 10 that of the seed and dry capsule; the rest is made up by the additional crops grown on poppy-land, allowing also something for embezzlement and bribery. The

Rs. 90 per acre in the statement represents the value of all the produce of poppy-land and not only of the opium.

Alleged impoverishment of the soil with the advance of tillage.

As to whether or not the soil now yields less than it used to yield, it may be observed that greater care in agriculture is shown than formerly, and a decrease in the average fertility of the whole cultivated area is no proof of its abatement on individual lands. The extension of cultivation to inferior land has proceeded with great rapidity between the outset (1833-37) of the expired and that (1867-77) of the current assessment. In that interval an increase of 101,232¾ irrigated and 68,337¼ unirrigated acres, or 30 24 per cent., was made to the area of cultivation shown in the first of the years mentioned. But this difference is not all due to the extension of cultivation; 32,226⅜ must be deducted for resumed *jágírs* which were formerly not included in the assessable area. A little less than one-fifth of the enhancement in the cultivated assessable area of the district is attributable to this. Then, at last settlement it seems to have been notorious that in some parganahs the cultivated area was under-measured. Parganahs Deogáon, Muhammadabad, Mau Nátbhanjan, Ghosi and Nathúpur were specially named in this connection by Mr. Thomason in his final report. What percentage may be allowed for serious under-measurement is not apparent. But deducting the former area, the net increase shown is 24 per cent. for the whole district, the figures varying very much for the various parganahs. The highest percentage, 71, is found in Mau Nátbhanjan, the next, 51, in Muhammadabad, followed by 37, 31 and 27 in Ghosi, Sagri and Nizámabad respectively; the lowest rates are 3 per cent. in Atraulia, 9 in Kauria and Belhábáns, and 12 in Nathúpur and Chiriákot. No comparison can be made between the two periods as regards irrigation, the areas under different kinds of produce, and under groves, owing to the absence of statistics for former periods.

Checks on the advance of tillage: *reh*, weeds.

We turn now to the reverses which have checked the advance of tillage. It would be interesting to ascertain whether the efflorescence *reh* is on the increase in spite of the efforts to reclaim lands affected by it, but materials for any conclusion on the subject are wanting. There is no special liability to weeds and blight, and sufficient has been said about the latter in the description of the crops.

Floods.

An excessive rainfall, though perhaps less disastrous to the agriculturist than a defective one, is also very unfavourable. Of past instances of heavy floods, the one that took place in September, 1794, when Bú Ali Khán was *chakladár* of Azamgarh, and another which occurred in July, 1838, may be mentioned. There were doubtless others

but no record of them seems to have been preserved. In recent times there has been one disastrous season of this kind, in 1871-72. In that year the early autumn and the sugarcane crops, where not altogether destroyed by inundation, yielded very little; a good deal of the transplanted rice was damaged by excessive floods; and the lands in which the spring crops are sown could not, from the continuous wet, be properly tilled. The prospects of the latter harvest were therefore indifferent from the first; and in January and February there was a great deal of damp wet weather which made the result very poor.

The damage from an excessive rainfall. The season of 1871-72.

In the same year (1871-72) destructive inundations took place in the low alluvial lands near the Gogra and Chhoti Sarju, and in the valley of the Tons. The Gogra inundations, indeed, were a repetition of inundations of the same sort in the preceding season; and they were followed by similar, but less harmful, floods in the succeeding year. In all the years much of the early autumn and sugarcane crops was injured or destroyed in the *kachhár* country in the north of parganahs Gopálpur, Sagri and Nathúpur, and a good deal of land was thrown out of cultivation.

The floods in the Gogra and Chhoti Sarju in that year.

The Tons rose above its usual level in the rains of 1870; but the flood of that year did little damage compared with the great flood of September, 1871. By the latter, which rose far above and beyond the channel of the stream, the autumn and sugarcane crops over a large area and many hamlets and houses were destroyed. Parts of the town of Azamgarh were submerged; and though no loss of life and little or no loss of property, except standing crops and mud houses, anywhere occurred, a good deal of distress followed, and the flood is likely to remain for a time, as a local era, in the memory of the people. It was not, however, the first of its kind in the Tons. The two floods mentioned above as having taken place in 1794 and 1838 respectively were both chiefly felt on this river. Their levels were preserved on an old house in the town of Muhammadabad; and from the marks it appeared that the flood of 1871, though about two and a half feet higher than that of 1838, fell short of the flood of 1794 by about a foot. The highest flood level in 1871 was 34·98 feet above the level of the river-bed, that of 1870 being 29·47 feet, and the highest from 1859 to 1869, 27·06 feet.

The flood in the Tons.

We turn now to the history of famines, but this for Azamgarh will be a very brief one. Mr. Reid, writing in April, 1877, stated that during the last hundred years, so far as it had been ascertained, there had been no such calamity as is generally understood by a

Famines and scarcities.

famine, or a season in which the general population is decimated by starvation or is forced to wander from home in search of food. Of minor droughts which stopped short of actual famine, there is, however, some memory among the people. In some places the famine of 1782-83 is still remembered, and at least in one town, Mau, deaths from starvation took place. Mirzá Atá Beg was *chakladár* of Azamgarh at the time, and a mosque and wells in the little town of Kopáganj are pointed out, which he had made in order to give employment to the poor of the place. But the general population did not die from starvation, and wheat sold in the Kopáganj market at 14 sers for the rupee—an unprecedented rate for those days, doubtless, but not indicative of absolute dearth. Regarding the year 1837-38 there seems to be no memory, and wheat is said to have sold at 20 sers for the rupee. Since then there have been years of scarcity, but there has been no famine properly so called. In October, 1869, the price of wheat rose to 11 sers for the rupee; and in November, 1877, to 10 sers 15 chhatáks. The official account given of the scarcity, which amounted in other parts of the country to a famine, in the years 1877-79 is a very short one and may be given *in extenso*:—

Scarcity of 1877-79

"The failure of the *kharíf* of 1877 was felt with considerable severity in many parts of this district—the chief of which were the parganahs of Sagri, Mau, Muhammadabad and Ghosi. The periods of greatest distress were in January and February, 1878—the ripening of the spring crop closing this period—and again in July and August, the *kharíf* harvest causing distress to disappear finally.

"Relief work, of the nature of repairs to roads, was commenced on the 13th January and continued up to the 16th April, the attendance being—

Month.		Daily average.	Aggregate.
January,	1878	1,440	25,923
February	,,	3,603	100,894
March	,,	308	9,534
April	,,	121	1,943

"On the 3rd June work was again commenced, as the pressure was apparently growing severe, though its extent was limited. The attendance registered—

For week ending 15th June 643
,, 22nd ,, ... 840
,, 29th ,, ... 837;

but the application from the 1st of July of a distance test, by which no one was allowed to work within eight miles of his home, reduced the numbers to an average of 671 for the week ending 6th July, 446 in the following week, and 347 for that ending 20th July. As the weather had by this time become favourable and agricultural operations afforded abundant employment, the work was closed on the 21st, the weakly labourers being transferred to the poor-house for employment on light work near it.

"A poor-house was opened at head-quarters on the 25th June, and subordinate poor-houses in Sagri, Mau and Muhammadabad for different periods between the 11th August and

30th September The daily average number of persons relieved in these was 431 in July, 715 in August, and 490 in September.

"Relief work for the inmates was also provided during 23 days of August and up to the 27th September, when it was finally stopped The central poor-house remained open till the 24th October The following table shows the extent of relief afforded from June to October, 1878 —

Month.	Relief works.		Poor houses	
	Daily average	Aggregate	Daily average	Aggregate.
June, 1878	693	19,402	195	1,170
July „	411	12,729	471	13,381
August „	100	2,302	715	22,165
September „	151	4,082	490	14,700
October „	...	...	38	912

Mineral kingdom. Salt deposits in parganah Mahul.

In parganah Máhul, especially in tappa Didárganj, considerable deposits of chloride of sodium exist in some places. Indeed, the prevalence of salt in various localities on the west side of the district has led the Customs Department to prohibit the manufacture of saltpetre in parganahs Máhul, Kauriá, and Atrauliá. The subsoil strata in the *bángar* portion of the district vary a good deal in character, thickness and vertical arrangement. Besides the deposits in which *reh* lodges, there are beds of grey and brown sand, of grey, black, and yellow clay, and of earth intermediate between these. *Kankar*, in greater or less quantity, and in smaller or larger nodules, occurs in most of the stiffer beds.

The subsoil.

Nodular *kankar*

Building materials

Stone for facing, rubble work and flags is obtained from Chunár; the first costs from 20 to 24 ánas per cubic foot, the second from 16 to 20 per cubic foot, and the third, according to size and thickness, from four rupees each to fifteen rupees per 100. The cost of bricks 12 × 6 × 3 is for the first class Rs. 12 per 1,000, second class Rs. 10, and third class Rs. 8. Goodwin pattern tiles are Rs. 16 per 1,000 and common country tiles twelve ánas to twenty ánas per 1,000 *Kankar* lime made with cowdung is Rs. 20 per 100 maunds, and made with wood or charcoal Rs 25 to Rs. 30. Shell lime is Rs. 10 per 100 maunds. *Surkhi* is worth Rs. 10 per 1,000 maunds. *Kankar* for metalling roads costs on an average three rupees per 100 cubic feet. *Sál* is procured from the Tarái and Baihalganj by Dohrighát, and costs 36 to 40 ánas per cubic foot in logs. *Sal* beams, averaging 30′ in length and 5″ thick, cost Rs. 10 to Rs. 12 each; 20′ × 4,″ Rs. 3 to Rs 6; 18′ × 3,″ Rs 2 to Rs. 3 each. *Sarpat*-grass for roofing purposes costs about five rupees per 100 bundles, and bamboos Rs. 15 to Rs. 20 per 100. The cost of metalling a road 12 feet in width and a mile in length is about Rs. 950.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

In treating of the population of the district by successive censuses, it will be unnecessary to give the results of former enumerations in the same detail as was done in some other notices. For the exhaustive analysis to which the figures of previous censuses of the Benares province have recently been subjected (in the report on the late census), throws upon those figures so great a suspicion of inaccuracy, that it would be mere waste of space to repeat them at any length. In the following statement will be found the main results of six successive enumerations for the district as it now stands, omitting minor changes of area, such as arose from alluvion and diluvion:—

Census of	Total population.	Hindus.	Muhammadans and others.	Density per square mile	Increase or decrease.
1837	779,555	.	...	367	...
1847	1 120,682	981,453	139,229	529	+341,127
1853	1,415 495	1,214,207	201,228	669·	+294,753
1865	1,205,169	1,038,732	166,437	586	−210,266
1872	1,317,626	1,139,211	178,415	613	+112,448
1881	1,604,654	1,393,387	211,267	757 3	+287,028

The two first enumerations in the above statement were mere guesses and absolutely valueless. That of 1853 was, however, a real census, inasmuch as it professed to be a counting of the people and not merely of the houses. Mr. White, in his report on the late census, shows reason for thinking that there was generally an over-statement of the population at the 1853 census, and a considerable under-statement at those of 1865 and 1872 No safe deduction, therefore, can be drawn from the above figures as to the rate of progress of the population; and it is clear that, if the totals are incorrect, so also must be the details.

Census of 1881.

Passing, then, to the statistics collected at the 1881 census, we find a recorded increase in the nine years since 1872 of 287,028, the increase in the males being 106,030 and in the females 180,998. This represents the enormous increase of 21·79 per cent. Mr. White thinks that a very small portion of this recorded increase is real; but that the greater part is owing to the more accurate counting at the late census. A very strong proof of this is the fact that the increase in the females has been apparently at a far higher rate than among the males.

Totals by religion.

The totals by religion and the density per square mile, according to the census of 1881, were for each tahsíl and parganah as follows :—

Tahsíl.	Parganah	*Total population*		*Hindus.*		*Muhammadans.*		*Christians.*		Density per square mile.
		Total.	Females.	Total.	Females.	Total	Females.	Total.	Females.	
Deogáon...	Deogáon ...	115,322	56,063	106,738	51,711	8,584	4,352	...	...	576
	Bela Daulatábád.	84,219	41,345	77,578	37,925	6,641	3,420	..	...	657
	Belhábáns ...	39,884	19,224	38,732	18,650	1,152	574	...	..	653
	Total ...	239,425	116,632	223,048	108,286	16,377	8,346	..	.	615
Azamgarh ..	Nizámábád .	278,611	137,185	226,031	110,520	52,507	26,631	73	34	884
Máhul ...	Máhul ..	167,698	82,481	139,910	68,296	27,788	14,185	...	.	647
	Kauriá ...	48,422	23,888	46,131	22,761	2,291	1,127	...	...	607
	Atraulia ..	96,026	46,354	88,810	42,832	7,216	3,522	...	...	827
	Total ..	312,146	152,723	274,851	133,889	37,295	18,834	...	...	717
Sagrí ...	Gopálpur ...	49,844	24,652	45,156	22,330	4,688	2,322	...	...	766
	Sagrí ...	178,533	87,843	152,902	75,004	25,631	12,839	..	...	779
	Ghosí ...	125,885	62,092	114,749	56,431	11,136	5,561	...	..	752
	Nathúpur ...	93,193	46,831	82,930	41,510	10,263	5,321	.	...	763
	Total ...	447,455	221,418	395,737	195,275	51,718	26,143	...	...	768
Muhammadabád.	Karyát Mittú...	13,075	6 365	12,658	6,150	417	215	...	...	568
	Chiriákot ...	50,557	24,699	45,705	22,215	4,852	2,484	...	...	683
	Muhammadábad.	238,442	116,979	198,495	96,758	39,943	20,219	4	2	776
	Mau Nátbhanjan	24,943	12,224	16,862	8,159	8,081	4,065	..	...	1,103
	Total ...	327,017	160,267	273,720	133,282	53,293	26,983	4	2	767
	District total	1,604,654	788,225	1,393,387	681,259	211,190	106,937	77	36	747

The population (1,604,654) was distributed amongst 8 towns and 4,633 villages, the houses in the former numbering 13,339 and in the latter 231,997.

The males (816,429) exceeded the females (788,225) by 28,204 or 3·7 per cent. The density per square mile was 747·3 ; the proportion of towns and villages per square mile 2·1, and of houses 114·2. In the towns 6 persons and in the villages 6·5 persons on an average were found in each house.

Christians by race

Following the order of the census statements, we find (*Census form IIIA*) the persons returned as Christians belonged to the following races :—British-born subjects, 8 (4 females) ; other Europeans, 19 (9 females) ; Eurasians, 10 (4 females) ; and natives 40 (19 females). The sects of Christians represented in Azamgarh were the Churches of England and Rome. The relative proportions of the sexes of the main religious divisions of the population were as follows:—Ratio to the total population of males ·5088, of females ·4912, of Hindus ·5683, of Muhammadans ·1316, and of Christians ·0004: ratio of Hindu males to total Hindu population, ·5111 ; of Muhammadan males to total Muhammadan population, ·4936 ; and of Christian males to total Christian population, ·5325. Of single persons there were 360,868 males and 246,875 females ; of married 415,682 males and 416,123 females ; and of widowed 39,879 males, and 125,227 females. The total minor population (under 15 years of age) was 619,785 (298,559 females), or 38·6 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given :—

Relative proportions of the sexes of the main religious divisions.

Civil condition of the population.

Conjugal condition and ages of the population.

	Hindus						Muhammadans					
	Single.		*Married*		*Widowed.*		*Single.*		*Married*		*Widowed.*	
	Male.	Female.	Male.	Female	Male	Female.	Male.	Female.	Male.	Female	Male	Female
Up to 9 years ...	196,548	180,672	6,182	9,825	66	134	30,351	29,076	513	1,119	12	18
10 to 14 „ ...	65,092	25,829	26,874	40,176	428	522	10,997	5,400	2,950	5,722	57	53
15 to 19 „ ...	21,093	2,259	29,427	39,141	861	856	3,183	590	3,786	6,135	150	105
20 to 24 „ ...	11,721	806	39,754	54,316	1,845	3 085	1,350	221	5,481	8,328	300	279
25 to 29 „ ...	7,813	520	51,225	59,565	2,875	4,466	816	135	7,197	9,047	298	604
30 to 39 „ ...	6,795	612	92,679	91,185	6,248	18,519	433	154	13,500	13,986	755	2,308
40 to 49 „ ...	2,698	258	63,335	43,192	6,989	26,168	159	70	9,646	7,239	967	3,843
50 to 59 „ ...	1,169	113	32,040	15,779	6,392	22,976	58	30	5,388	2,873	896	3,700
60 and upwards	815	91	21,678	7,865	9,477	33,295	54	26	4,006	1,226	1,502	5,262
Total ...	313,744	211,157	363,200	361,044	35,191	109,051	47,101	35,700	52,467	55,065	4,685	16,172

Distribution by birthplace.

Of the total population 88,417 (68,440 females), or 5·5 per cent., are returned as born outside the limits of the district. Of the total population 1,567,260 (787,722 females), or 97 67

per cent., are returned as unable to read and write and not under instruction; 28,311 (335 females), or 1·76 per cent., are shown as able to read and write; and 9,083 (168 females), or ·57 per cent., as under instruction. Of those able to read and write 24,335 (241 females), and of those under instruction 7,124 (139 females), were Hindus. The Muhammadans who came under these categories were 3,933 (75 females) and 1,944 (23 females) respectively. Of the Christians 43 (19 females) are returned as literate and 15 (6 females), as under instruction.

Distribution according to education.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total of all religions was 43 (3 females) or ·002 per cent. The largest number of males (14) were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 39 (2 females) and Muhammadans 4 (1 female).

Infirmities: persons of unsound mind.

The total number of blind persons is returned as 1,259 (543 females) or ·07 per cent. Of these 267 (141 females) were "over 60;" 118 (62 females) between 50 and 60; 154 (68 females) between 40 and 50; 200 (87 females) between 30 and 40; 164 (62 females) between 20 and 30; 98 (30 females) between 15 and 20; 128 (50 females) between 10 and 15; 82 (30 females) between 5 and 10; and 48 (13 females) under 5 years. Of the total number, 1,090 (451 females) were Hindus, and 169 (92 females) Muhammadans.

Number of the blind.

Of deaf mutes there were 259 (77 females), or ·01 per cent., the largest number, 49 (12 females), appearing among persons between 20 and 40. Of these 222 (65 females) were Hindus and 37 (12 females) Muhammadans.

Deaf mutes

The last infirmity of which note was taken at the recent census was that of leprosy. There were 189 (29 females) afflicted with this disease. The percentage to the total population is ·01, so that in every ten thousand of the population one was on an average a leper. Of the total number, 162 (26 females) were Hindus, and 27 (3 females) Muhammadans.

Lepers.

At each of the three last censuses attempts have been made to enumerate the Hindus by their castes. The results have not been hitherto very successful. A reference to Mr. White's report on the late census (section xxiii. 'castes') will at once show how very imperfectly former enumerations were made in this respect, and the recent one is by no means free from suspicion. A great difficulty in the way of attaining correct statistics is the absence of a recognized nomenclature. It is not always

Hindus by caste.

easy to decide among the lower castes what should be regarded as a caste, and what as a mere sub-division of a caste If we would ascertain the sub-divisions of the main classes the difficulty is not lessened, for we find such terms as *ját*, *got*, *gotra*, *al*, *&c*, used with different meanings in different castes as the names of divisions and sub-divisions, involving frequently cross-divisions in the same caste. The subject has been dealt with in Mr. C. L. Tupper's *Panjáb Customary Law* (III. p. 4).

Got and *gotra* distinguished

It may here be mentioned that there is a distinction made, in the opinion of some authorities, between *got* and *gotra*: *got* being employed to mean the tribe, and *gotra* the collection of individuals who regard themselves as of one large family, whether, as in the case of Brahmans, by spiritual descent from a Rishi, or, as in the case of other castes, by natural descent from a common ancestor. The former is the Brahmanical theory, but now-a-days, *gotra* really denotes natural descent, because the children take the father's *gotra*. (Note by Mr. Denzil Ibbetson.)

Totals of the four great divisions of castes.

Passing from the nomenclature to the statistics of caste, and distributing the Hindu population into four traditional classes, we find by the last census (1881), that Brahmans numbered 108,769 (52,391 females); Rájputs 124,867 (57,943 females); Banias 5,674 (2,705 females); and persons belonging to the "other castes" 1,154,077 (568,213 females). Of the latter, alphabetical lists of some important castes are given a few pages later on.

Brahmans

The admittedly imperfect enumeration of Brahmans in the census of 1872 was revised by Mr. Reid—to the extent at least of separating from them the Bhúínhárs, who had been included partly among Brahmans and partly among other castes. According to the revised statement in the settlement report Brahmans, in 1872, numbered 92,752, or 7·05 per cent. of the whole population. They had, therefore, increased during the nine years by 16,017 (to 108,769 in 1881), or over 17 per cent. It is almost certain that all this apparent increase is not real, but is due in great part to more accurate counting at the late census. Of one thing, however, we may be sure, that the Bhuínhárs have not gone down, as a rule, among Brahmans—as they appear to have done on former occasions; although, as we shall see presently, when we come to speak of them, the Bhúínhárs of Azamgarh claim to be of Brahman stock. No attempt was made in the recent census to obtain returns for Brahmans according to the sub-divisions of that caste; such an attempt was made in 1872, but the result was not satisfactory. We must therefore turn to other sources for an account of them.

The majority of the Brahmans of Azamgarh claim to belong to the great Sarwaríá tribe, also called Sarjúpárí, both names having a territorial origin and meaning Brahmans of the Sarwár or Sarjúpár, that is, the country across the Sarjú (Gogra). Mr. Sherring (*Hindu Tribes I.* 130) classifies Sarwaríás as the second sub-tribe of Kanaujíá Brahmans, and mentions that they are not considered of equal rank with Kanaujiás proper. He cites a tradition which accounts for their degradation on the ground that they adopted the practice of receiving alms, but their fallen state is said to have excited the commiseration of Ráma Chandra, who allotted them possessions on the other side of the Sarjú. The principal *gotras* of the Sarwarías, the members of which (according to Mr. Sherring) are regarded as Kulins, are the Garg, Gautam and Sándil. Besides these there are 13 inferior *gotras* enumerated by the same writer; but he admits that his list is not exhaustive. Few of the Brahmans of this district appear to take high rank on the score of lineage and sanctity. Even those who claim to be Sarwaríás admit that they lost caste by emigrating from the ancient seat of the tribe; and, although of course each speaks of his own family as pure, all admit that the community contains many Sawálákhiás or descendants of the 125,000 persons of all castes who, according to the legend, were made into Brahmans by Rája Rám Baghel, or by some other Hindu chief (different traditions name different personages), who required the immediate attendance of Brahmans at a sacrifice, but was unable to collect the requisite number of real ones. A similar story is told about the Bhúínhárs.

The number of Brahmans who confine themselves to religious pursuits in Azamgarh is small, and they are found engaged in agriculture, trade and service; but nearly all are on occasion ready to make use of the sanctions and privileges of their caste. The character given to them by an officer, who was by his position brought into closer relations with them than ordinarily happens, is by no means a flattering one: those of Kauriá and Atraulíá espęcially are described as "a curse to the parganahs."—(*Settlement Report, p.* 27.)

The largest Brahman landholder is the Jaunpur rája, of whom further mention will subsequently be made. With the exception of four other families, which will be specified hereafter, the properties of individual Brahman families are small. Nor are other proprietary communities of this caste of any importance, except two—the Misrs of Akhaichandá in parganah Gopálpur and the Barhanián Misrs of the Misrán (as their possessions are called) in parganah Nathúpur.

The first-named community is strongest in numbers. Their traditions make out that they have resided in parganah Gopálpur for some three to four

hundred years Their ancestors are said to have come into it in company with the Kausik Rájputs, when the latter emigrated from the tract now included in the Gorakhpur district The Brahmans of Akharichandá are regarded as great pandits in the neighbouring parganahs, and they are specially consulted by those who have the misfortune to be guilty of any ceremonial offence or *hatiá*. From their knowledge of the book, their village itself is sometimes called *Mutácharú*

The Barhamián Misrs are strongest as regards the area they hold, and constitute the only important Brahman tribe of the district. They hold four estates in parganah Nathúpur, besides some villages in Sikandarpur. Those in the former are Lakhnaur Misr (a permanently-settled mahal) Marúfpur, Nemdánr, and Padárathpur. They date their settlement in Nathúpur from the time when their ancestor, Gopál Misr, immigrated into these parts from the Sarwar This happened less than 260 years ago Gopál's descendants acquired the greater portion of the property they now hold, partly by force and partly by purchase, from the Mals, Zamíndárás and Kakán Rájputs amongst whom they settled In former days the Misrs were unruly subjects of the State, and in 1802, shortly after the *chakla* of Azamgarh had been transferred to the English, the collector found it necessary to ask for the aid of troops in getting in the revenue and dismantling the mud forts in the Misrán. The Misrs now pay the revenue readily, and in the disturbances of 1857-58 were in no way concerned with the enemies of Government.

Bhúinhars.

While the Brahmans were recorded at the recent settlement as holding 10·96 per cent of the whole area of the district, the Bhuínhárs were returned as holding 16·26. In virtue, therefore, of their position as landholders, in which they were second only to Rájputs, they deserve more than passing notice. Their title to rank between Brahmans and Rajputs was not recognised at the recent census (according to which they numbered in this district 52,947) but that position was (at least tacitly) given to them by Mr. Reid, the late settlement officer, whose interesting account of the caste and its traditions may be quoted *verbatim* —

Bhúinhár traditions

"All the Bhúinhars of Azamgarh claim to be of Brahman stock Some profess ignorance of the original seat of their tribes, some state vaguely that they came from the westward; others distinctly aver that their ancestors emigrated from the country across the Gogra in Gorakhpur and North Behar The story of their origin which they generally relate, is that, when Parasurám destroyed the Kshatrís, the soil was given to Brahmans, who, in taking possession, assumed the title of Bhuinhars Their Brahman and Kshatri neighbours generally insinuate that they are of mixed breed, the offspring of Brahman men and Kshatrí women, or of Kshatrí men and Brahman women. By other castes they are regarded as a kind of Kshatrí, and are spoken of, and indeed often speak of themselves, as Bhúinhár Thakurs [The word Thákur, however, is in Azamgarh rarely used as the name of a

caste equivalent to Kshatrí or Rájpút. Persons of that caste speak of themselves, and are spoken of, as Kshatrí or Rájpúts; and of these two words the former is the favourite] Possibly they are the *zunárdárs* of the lists of zamindárs given in the *Ain-i-Akbarí*. Their *gots* are the same as those of the Brahmans and Kshatrís, and their clans vary in the reputed quality of their lineage. The ceremonial rites of the Bhúínhárs are the same as those of the Brahmans, and, like the latter, Bhúínhárs wear a cord or *janeu* 96 hand-breadths (*chaudi*) in length, the Kshatrí *janeu* being 80 only. They do not perform priestly offices, nor receive gifts offered from a religious motive (*dán dakshiná*), but they are saluted with the *pranám* or *pailagí*, and return the salutation with a blessing or *ashírbád*. Physically, they are of the same type as the Brahman and Kshatrí. In character they resemble the former more than the latter. Brahmans do not eat with them, nor do Rájpúts; but this is a matter to which, in judging of affinity among castes and families, no importance can be attributed. The rules of concession seem to be altogether unconnected with descent or equality of status, and to have had their origin in local and accidental circumstances.

And traditional customs of the caste

"The title Bhúínhár was, we may believe, not taken without a reason. As the name occurs among clans settled only in the eastern parts of the country that lies north of the Gogra and between the Gogra and Ganges, it, no doubt, has reference to some special features in the early history of some of those who bear it. In the absence of credible tradition, it is useless to speculate what those features were. But possibly the existence of the Bhúínhár class is also evidence of the time when the bonds of caste, as we know them, had not been forged, or, if forged, were not worn by those who pushed forward into new settlements beyond the old. It has been pointed out that to the non-Áryan inhabitants of the country all Áryans were of one caste—all Brahmans. Within the Áryan body the exchange of priestly for military employment was not impossible, and did not involve degradation. It is unnecessary, therefore, to believe that all Bhúínhárs are Brahmans of inferior, because illegitimate, stock. They may be as true born as the Brahmans and Kshatrís who surround them, and many of whom possibly they preceded in the occupation of the land. Further, it seems likely that some so-called Kshatrí tribes are Brahmans who have fallen from their high estate—if such the priestly caste be—through the Bhúínhár grade to their present one."

The traditions are unreliable; but the caste not of mixed origin

Mr. Beames writes that the Bhúínhárs are also called Bábhan or Báhman, by which, the people say, is meant a 'sham' Brahman; just as in some districts an inferior Rájput is called a Ráut. The popular account of their origin, current (according to Mr. Beames) in the neighbouring Bengal districts, is that, on some occasion, a king—Janaka, Ráma or some other hero—being desirous of performing a sacrifice, part of which consisted in feeding a thousand Brahmans, and being unable to find so many, distributed, on the day before the feast, sacrificial threads (*janeu*) to all sorts of people, and the next day fed them, as Brahmans, with the few true ones who were present. Thereafter they ranked as Brahmans, but were regarded as inferior, and the name Bhúínhár was given to them, because they were the ordinary 'people of the land.' (Suppl. Gloss., I.—23)

Cases may be cited in which clans whose common source was clearly one and the same are now found divided into two sections, to one of which the name Bhúínhár is given, while the other is called Kshatrí. Prominent among these are the following: (1) The Gargs of Atharahá and Didárganj, tappas of parganah Máhul. They all claim descent from the same ancestor, but one party are Bhúínhárs of the Garg *got*, the other Gargbansi Kshatrís of the same *got*. The traditions of both sections, while differing in other respects, point to a time when their ancestors took service with a Rajbhar chief, named Asaldeo. The loss of caste, which each section admits to have taken place as regards the other, is ascribed to improper marriages since their settlement in Máhul. (2) The Donwárs of the Batas *got* in parganah Mau, and in the east of parganah Muhammadabad, some of whom are Bhúínhárs and some Kshatrís, admit descent from common ancestors. In each section the traditions go back to one Maiur Bhat, of whom the following account is given in the settlement report:—

Clans that are partly Bhúínhár, partly Kshatrí

"The origin and birthplace of Maiur Bhat are not stated in the legend of his life. Leaving Benares in search of a kingdom, he settled first at Kankrádih in parganah Nathúpur in this district By a woman of inferior race he there begat a son, who was the ancestor of the Mals, a class of Kunbís who still hold part of the parganah Crossing the Gogra, Maiur Bhat overcame several Rajbhar chiefs and added much to his territory. He there begat three sons by a Kshatri wife, Bisusen; by a Bhúinhar wife, Balkal; by a Brahman wife, Nagsen. From the first are descended the Bisens of Salempur Majhauli (*got Batas*), from the second the Bisaunchiá Bhuínhárs of Tamkui and Bowari (*got Batas*), from the third the Misrs of Peási (*got Batas*). All four sets of Maiur Bhat's descendants accept the legend which, if it has any substratum of fact at all, shows that Maiur Bhat lived in days when the prevailing laws of caste were still unknown, or were not acted upon in these remote regions."

The Bisen rája of Salempur Majhauli (in Gorakhpur district is said to repudiate any connection with the Donwárs of this district. The Rájput section is of little consideration among Rájputs; the other section ranks well among Bhúínhárs. The tribal traditions of the latter point to the neighbourhood of Dehli as their place of origin; the Rájput section say they came from Don Darauli in Sáran.

(3.) The Sarpakarías (called Sirphakarías in the census table) are a small clan of the Bháradwáj *got* in the north-east corner of parganah Muhammadabad and south-east corner of parganah Ghosí. Part (those of Múngmas) call themselves Bhúínhárs, and part (those of Indárá) Kshatrís.

(4.) The Birwárs of parganahs Sagri and Muhammadabad, of the Kasyap *got*, who are similarly divided, form large communities, but they do not rank high among Bhúínhár and Kshatrí clans. Although the sections known respectively as Bhúínhár and Kshatrí Birwárs deny any connection with each other, their

neighbours regard them as of one stock. A reason for the belief, in addition to community of name, *got*, and locality, is the fact that, at marriage and other feasts, both of them refuse to take from their hosts or to offer to their guests broken cakes of pulse (*bará*). The origin of the custom is said to be that, at a feast to which a number of Birwárs had been invited by another clan, their treacherous hosts, on the password *bará khandá chaláo* being sent round (*khandá* means a *sword* as well as *broken*), slaughtered the Birwárs. The name of the clan is possibly connected with this custom. The Bhúínhár section have no traditions as to their ancestry; but the Kshatrí section say that they are Tomars, and were led from Bernagar, near Dehli, into these parts by a chief named Gárakdeo, who lived, they say, from 1393 to 1512 *sambat* (1336 to 1455 A.D.) Mr. Reid, however, regards this story with its dates as one concocted by the bards, for the Gárakdeo who figures in other traditions, as a powerful chief in the north of the district, seems to have belonged to the age of the mud-forts and Rajbhars. If really Tomars, these Birwár Kshatrís have lost rank by emigrating.

(5.) The Sakarwárs in Únchgáon and Belnádíh of parganah Nizámabad, and in Muhabbatpur of parganah Muhammadabad, are Kshatrís; but in Umrpur of parganah Karyát Mittú are two or three families of Sakarwár Bhúínhárs, the remnant of a community which once held Behrozpur of parganah Muhammadabad and other villages in the neighbourhood of Belnádíh. The *got* of both the Bhúínhárs and Kshatrís is Sánskirt (from Sankaráchárj), and both state that their ancestors emigrated from the west. The Kshatrís ignore the Bhúínhárs; the latter allege that both are of one and the same stock, and the traditional belief among their neighbours is that the latter's story is true. (6) The Gautams of parganah Nizámabad have similarly two sections. The Kshatrís ignore the Bhúínhárs, and say that they themselves came from Argal The Bhúínhárs allege that all are of one stock of Sarwariá Brahmans, the Kshatrís having assumed their present caste only when the ancestor of the rájás of Azamgarh became a Muhammadan and rose into power.

Landed possessions of Bhúínhárs.

In the Settlement Report will be found a very full statement of the possessions of the Bhúínhár clans, which is too long to be quoted and scarcely admits of condensation. The names of the clans whose possessions are described include those mentioned above and some others. They are the Birwár (or Bilwár) clan (*got* Kasyap) of Sagrí, Muhammadabad and Ghosí parganahs; the Donwár or Dunwár [1] (*got* Batas) of

[1] These Dunwárs are sometimes called Rainiá from Rainí, a village of parganah Muhammadabad, in which they state that they first settled. They claim connection with the Dunwárs of parganahs Zamaniah and Zahúrabad in Gházipur, and with those of Bisará and Sariá in North Behár.

tappa Bardá, parganah Deogáon, tappas Chhitpur and Nasrulláhpur of parganah Muhammadabad, and parganah Mau Nátbhanjan ; the Bháradwáj[1] (*got* of the same name) of tappa Shábpur in parganah Deogáon, and parganahs Ghosí, Muhammadabad and Nathúpur ; a second stock of the same name, but having no connection with the last, in tappa Guzárá of parganah Nizámabad ; the Gautam (*got* of the same name), who are divided into three principal sets—two settled in the south of Nizámabad and the third in tappa Chenchul of parganah Sagrí ; the Bhirgbans (*got* Bhárgu), in tappas Kotlá and Guzárá of parganah Nizámabad, with an off-shoot in Sagrí and Muhammadabad parganahs ; the Garg (*got* of the same name), already mentioned, of Nígun and Karyát Mittu ; the Kurhanián[2] *got* Kasyap) of Ghosí and Nathúpur parganahs ; the Sándil,[3] (*got* of the same name) of parganah Ghosí, and the Sabranián (*got* Sábiran) of tappa Simri in parganah Ghosí.

Rájputs.

The Rájput clans, with a total of 100 members or more, returned as represented in the Azamgarh district in 1881, were the following[4] :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Amdasa ...	150	78	Dikhit	636	292
Amethiá ...	130	53	Drigbans ...	682	304
Bais ...	23,282	10,808	Dunwár ...	2,436	1,188
Banáphar ...	143	69	Gaharwár ...	100	42
Bargayán ...	518	234	Gahlot	369	161
Barhiá ...	238	111	Gautam ...	6 756	3,183
Beohár ...	817	154	Hardwás ...	1,166	511
Bhrigbans ...	113	53	Kachhwáha ...	1,001	461
Birwár ...	4,533	2,076	Kákán ...	3,116	1,460
Bisen ...	7,277	3,367	Karmwár ...	3,153	1,491
Bisharia ...	95	38	Kausik ...	4,309	2,013
Chandel ...	5,470	2,479	Khirgbans ...	2,930	1,377
Chauhán ...	2,851	1,285	Kishtwár ...	131	46
Chomaria ...	98	52	Kunwar ...	331	151
Dastwár ...	134	56	Lathor[5]	602	281
Dichchhit ...	529	288	Monas (Maunas) ...	521	243

[1] Eighteen generations of this clan are counted back to one Gajádhar Pánde, who came from Chainpur Bhagwá (in the Saran district) and took service with a Suirí chief, whose lands his descendants now occupy. The different branches of the clan are shown in the settlement report (p. 44) in the form of a genealogical tree. From this it appears that there is a family connection between the Shábpur Bhúinhárs and those of Tikárí in Gayá and of Jigní in Benares. [2] The origin of this title is not satisfactorily explained. To the ancestor of the clan, one Golhan Bhat, a Gujráti Brahman, rájá Banár is said to have given a grant of land where the clan is now settled. They count 13 or 14 generations to this Golhan Bhat. [3] Said to have sprung from Ráisú Rái, who emigrated from the neighbourhood of Dehli 25 generations ago. [4] The list is identical, except as regards orthography, with the one printed in the census volume of sex statistics. The names have been generally spelt as they are printed in the settlement report, the census list being admittedly inaccurate in orthography. The spelling of the latter has been added in a few cases. [5] 'Rathor' in the census list is evidently a misprint.

Clan.	Total population	Females.	Clan.	Total population	Females.
Naikumbh (Nikumb),	4,492	2,090	Sarpakariá (Sirphakariá)	690	314
Nanaug ...	1,140	514			
Nigahi ...	125	59	Sengar	146	67
Pachgoti ...	621	269	Setwár	126	55
Pachpiriá ...	105	47	Singhel (Sanghel) ...	5,187	2,319
Palhár ..	1,290	567	Sombansí ...	1,971	888
Palwár ..	14,061	6,573	Súrajbansí ...	294	138
Parihár ...	593	285	Surhanian (Surnahán),	481	232
Patsúrma ...	100	43	Udmatia (Udbatia) ..	4,91	2,275
Pommárs (Ponwárs, Panwárs).	1,268	602	Ujain (Ujen) ...	760	367
			Unspecified	285	143
Raghubansí ..	1,469	679	Specified clans with under 100 members.	5,608	2,160
Raikwár (Rekwár) ...	925	443			
Rahtaur ..	2,427	1,111			
Rikhbansí ...	785	373			
Sakarwár ...	1,941	925	Total ..	124 867	57,943

It should be noted that the immediate object of this return was not strictly an ethnological one, but to ascertain the results of the measures for the suppression of female infanticide which have been in force since 1870. The results, regarded from this point of view, will be stated hereafter. Here we are concerned only with the traditions and distribution of the tribe. Concerning these matters fuller information could not be desired than we have in the settlement report, and the only embarrassment is how to summarize, without omitting important points, the elaborate accounts there given of the various tribes. The order in which they are noticed in the settlement report, where they are considered with reference to their landed possessions, has, for the sake of convenience, been retained here. Taken as a whole, the Rájput tribes hold more land than any other in the district, although there is no great chief or large proprietor among them.

Bais of Kúbá and Utrahá;

The chief colonies of Bais Rájputs are those found (1) in tappa Kúbá, parganah Deogáon and taraf Utrahá, parganah Belhábáns; (2) in tappa Chauri, parganah Deogáon; (3) in taraf Dakhinhá, parganah Belhábáns; and (4) in tappa Haveli, parganah Ghosí. The first of these colonies ranks above all the other classes of Bais in the district; but certain families among them have from various causes lost caste among their kindred. The traditions of their entrance into the district are not uniform. One tells of a tribe called Sanghaiá, which was ejected by the Bais from the south of tappa Kúbá. Another ascribes the first acquisition of land in parganah Deogáon to the acceptance of service with a Muhammadan by the ancestor of the chief Bais family, and to the latter's succession to the lands on his master's death. The tomb of this Muhammandan,

Khwája Minháj, is still preserved at Mehnajpur, a place which evidently was named after him. The descendants of Mainpárdeo, the ancestor referred to, follow the Muhammadan fashion of fastening the breast-flap of the coat on the left side. The time of Mainpárdeo's arrival in these parts is given as ten or twelve generations ago. He was a contemporary or relative of Deonáth Rái, the ancestor of the leading Bais of Utrahá. Mr. Reid writes :—

"The descendants of Mainpárdeo and Deonáth Rái stand in the front rank among the Rájputs of the district; and in their physical appearance, dress, and manner, show signs of superior breeding. Till recently, they all, with the exception of all the families of Kalian Sáh in Kúbá and Shiurám Rái in Utrahá, and individual families in other branches, practised female infanticide. For generations the arrival of a Kshatrí marriage procession (*bárát*) had been unknown in some of their villages. Their communities are large, the land is much sub-divided, and while some of the sharers are very well-to-do, others are poor and are with difficulty got to pay up their revenue. Among the latter, the men of Lálmau are notorious as bad payers of revenue. A good deal of the wealth of the former has doubtless been derived from the families whose daughters they accepted for their sons. As they kept alive no daughters with whom to give away dowries, whatever their daughters-in-law brought them was clear gain. The Bais have a very strong hold on their estates. In the early days of British rule some of these were sold by auction: but the auction-purchasers were never able to establish possession, and the estates were resold, either to the proprietors themselves or to some other powerful members of the brotherhood."

of Chauri and of Dakhinhá;

The Bais of Chauri are descendants of Bháo Sinh, who settled at Dabhá- on 14 or 15 generations ago. They are said not to practise infanticide. The Bais of Dakhinhá, descendants of Míruk Rai, are divided into four main houses. Mr. Reid thinks that probably this branch of the clan formerly went by another name and quotes an old rhyme alluding to the loss of caste. (*Settlement Report*, *p.* 51.)

and of Ghosi.

The Bais of parganah Ghosi claim descent from Lákhan Rái, who with his brother Ghátam Rái settled here, it is said, 15 or 16 generations ago; the latter of these (and according to one tradition Lákhan Rai also) embraced Islám, but part of Lákhan Rai's family remained Hindu. An illegitimate branch of the family at Bháwanpur is distinguished by the epithet *dhobia*. A Muhammadan branch of Ghátam Rái's family, the Patháns of Kárisáth, are similarly called *nauwás*, and are debarred from fellowship with other descendants. There are other detached Bais communities and families, but none call for special remark.

Dunwárs.

The Dunwár Rájputs have been already mentioned in the description of Bhúinhárs. Their chief settlements are in and near Mau, and they have one *mahál*, Bargahan, in parganah Deogáon.

They claim connection with the Dunwár colonies in the neighbouring districts of Gházipur and Ballia.

If classification by *gots* is a trustworthy guide, the title Bisen has been assumed (writes Mr. Reid) by tribes which are not of the same stock. The chief houses of Bisens in Azamgarh are—the Bisens of tappa Sháh Salempur, parganah Deogáon, the Bisens of tappa Athaisí in parganah Nizámábád, the Bisens of Ojhaulí in parganah Muhammadabad. All are distinct from each other. The first are of the Práshar *got*; the second of the Bháradwáj *got*, to which also the Bais Kshatrís belong; the third of the Batas *got*, to which the Bisens of Majhauli in Gorakhpur belong. The following is the account of them given in the settlement report:—

Bisens of Sháh Salempur;

"The Bisens of Sháh Salempur have a pedigree of thirty-five generations, the genuineness of which no one is of course bound to believe. Their progenitor who first lived in these parts was Jaideo. Coming from Majhauli in Gorakhpur he settled in Hadsá Dayálpur in tappa Sháh Salempur, having first driven out the Surís. From his two sons sprang the Bisens of mahálsAswaniá, Chhattarpur, Bhírá, Gorehrá, Kurehar on the one hand, and those of Saráwán, Audah, Giraar on the other. Of their mahál, some which are permanently settled, and formerly belonged to Jaunpur district, are now held by the rája of Jaunpur as auction-purchaser. In these the old proprietors still reside as cultivators, and as they have hitherto cultivated at easy rates, they are in as good, if not better, circumstances than those of the brotherhood who still hold their mahál In the latter the sharers are numerous and mostly poor.

of Aswania, Chhattarpur, and Bhira;

"The Bisens of Athaisí are said to be sprung from Lál Sáh, to whom they count back eleven generations, and who is said to have come from Tikárí, a place near Dehli, and settled at Sehadah in tappa Athaisí. There are four main branches of his descendants: (1) the house of Deo Rái, to which belong the Bisens of Ailwal Mareá, Hirápattí, Baddúpur, Ukraurá, Mamarkhápur; (2) the house of Dásí Rái, to which belong the Bisens of Sehadah, Kamhainpur, Deokarí, Kishndáspur; (3) the house of Son Rái, to which belong the Bisens of Sonpár and other villages in tappa Bihrozpur of parganah Muhammadabad; and (4) the house of Bhor Rái, to which belong the Bisens of Chakarí in the permanently-settled parganah of Bhadáon. Part of the house of Son Rái has become Muhammadan, and is represented by the Zamíndárás of Fakhruddínpur, who form a prosperous community. The Hindús of the house are nearly extinct. Sonpár, their ancestral village, is now in possession of Saiyids; and only one family of Bisens, now tenants, resides in it. Both Deo Rái and Dásí Rái hold a number of mahál; but some of their best villages were sold for arrears of revenue in the beginning of the century, and are now held by the rája of Jaunpur and others. The Bisens have among them a few well-to-do men; but as a body they can scarcely be called prosperous. An old blood feud divides the families of the houses of Deo Rái and Dásí Rái into two factions. On one side are the men of Ukraurá, Mamarkhápur, Sehadah, Kamhainpur, Deokarí, Kishndáspur, and one family of Ailwal Mareá; on the other side are the men of Hirápatti, Baddúpur, and the rest of Ailwal Mareá. The bloodshed which caused the feud is said to have occurred in a dispute about a money allowance which was made to the Bisens for guarding the town of Azamgarh.

of Athaisi;

"The Bisens of Ojhauli state that their ancestor in the sixth generation came from Bárípur in zila Jaunpur and was established at Ojhauli by one of the rajas of Azamgarh. They hold several mahals, the chief villages of which are Ojhauli, Firozábád, Naráon, Jalálpur, Dih, and Atarjiha The sharers in the mahals are numerous and are nearly all men of small means."

and of Ojhauli.

Hardwás Rájputs are found in tappa Khurson of parganah Deogáon; and a detached family of the same colony, which came originally, it is said, from Hardwár, holds the little village of Bilaisá near Azamgarh. This clan belongs to the Bháradwaj *got*.

Hardwás.

The Kausik clan (*got* of the same name) has several colonies in the district, of which the chief are (1) the Kausiks of Chiwár, tappa Sonári, and of Kalichábád Unchágáon, tappa Haveli, in parganah Deogáon; and (2) those settled in parganah Gopálpur. Both sets speak of themselves as belonging to the same stock, and as having descended from ancestors who emigrated from Golá Gopálpur in Gorakhpur. Chiuntá in parganah Gopálpur is represented as their first resting place in Azamgarh. But there is good reason to believe (writes Mr. Reid) that the Kausiks of Chiuntá have not been very long in parganah Gopálpur, and probably the advent of the Kausiks of Deogáon preceded theirs. The latter are said to have dispossessed the Suirís; the Kausiks of Gopálpur supplanted the Ujen Kshatrís, a few communities of whom still reside in the parganah. And an independent tradition assigns to the Gopálpur Kausiks descent from three brothers who came from Barágáon in Gházipur to reside among the Ujens. The distribution of the Deogáon Kausiks who are descended from Kuspál, and of the Gopálpur Kausiks whose descent is traced from Gopál, is explained in the settlement report by the aid of genealogical trees.

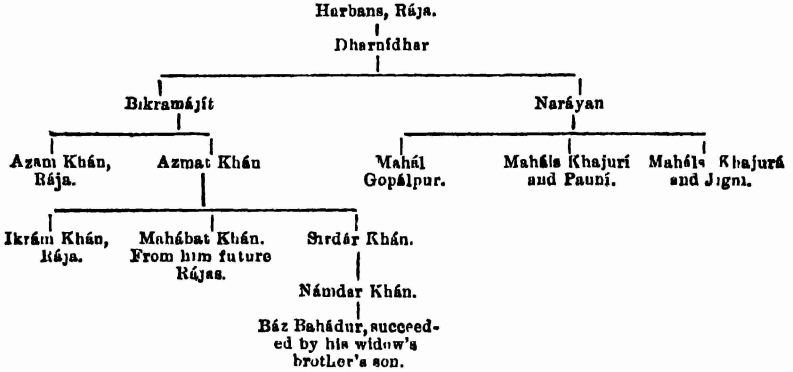
Kausiks

Besides these, there are Kausik Rájputs in the south of parganah Atraulia, whose remote ancestor, Dhángdeo, is said to have come from the west along with or before the ancestors of those just mentioned.

Of Gautams, the most important branch in this district is that from which the rájas of Azamgarh are said to have sprung. Like all Gautams, they state that their forefathers came from Argal; but how or why, legend does not tell. Their pedigrees do not reach back for more than ten or eleven generations, and cover only the period following the rise of the family of the rájas of Azamgarh. If the ordinary accounts of that event, however, are to be believed, the Gautam clan was at the time well-established at Mehnagar and in its vicinity. The present tribe is divided into several branches. First is the branch to which the rájas of Azamgarh and the Pathán Bábús of Sidhárí belonged, and which the Hindú Bábús of

Gautams.

Gopálpur, Khajurí, Pauní, Khajurá, Jigní still represent. A table showing the connection of the main families of this branch with each other is appended, from which, however, childless persons and intermediate generations have been omitted :—



From two brothers of Harbans, Jiunaráyan and Karag, the Gautams of Dharwára Daulatabad in parganah Chiriákot and of Godhaurá in parganah Karyát Mittú respectively trace their descent. But, besides these, there are members of the clan in many villages of parganah Nizámabad, who probably belong to the same stock.

The Pathán rája of Azamgarh now holds very little land in the district, and of the Bábús of Sidhárí mention will be made hereafter. They now hold by inheritance from the ancestors of the tribe no part of its original territory. Among the Gautam Hindus the house of Naráyan Sinh occupies the position in respect to the other branches that the houses of Mainpárdeo and Deonáth Rái do to the other Bais families of the district. They stand high among Rájputs and are said to have rigorously practised female infanticide. With the exception of certain families in Khajuri (notably that of Suphal Sinh) and Jigni, they are not well off. Much of the land of the poorer sharers, if it has not gone to outsiders, has passed into the hands of the richer families.

There is a separate small Gautam colony at Ládlápur in the extreme north-west corner of the district, whose founder, Báhar Sáh, came from Basti district eleven or twelve generations ago, and supplanted a Rajbhar chief of Basihá in Fyzabad district with whom he had taken service.

Gautamiás.

Besides these Gautam colonies there are several communities of Gautamiás in Azamgarh. They claim to be Gautams, but are not acknowledged as such by other Rájputs. Illegitimacy is not

alleged against them, and they seem to be Gautams who, from the inferior marriages of their daughters or other reasons, have fallen from a better status, or Kshatrís of inferior stock who have adopted the patronymic of the more famous clan. All of them seem by tradition to connect themselves with Mehnagar and its vicinity. The largest of their communities are settled at Lauhán in tappa Saifábád of parganah Deogáon, at Laudah and other villages in tappa Daulatábád of parganah Nizámábád, and in tappa Salemábád of parganah Chiriákot, which is known as Dasí or the tappa of ten Gautamiá villages. The Gautamiás of Lauhán are a very thriving community; those of Laudah are generally poor, while in tappa Salemábád, one family, that of Sachui, is wealthy, but all the rest have lost their proprietary rights or are in indifferent circumstances.

Chandels.

All the Chandels (*got* Chandráin) in Azamgarh trace their origin to Kaparhá in Jaunpur. There are a number of colonies of them in this district:—

(1) At Rudarí and its vicinity in parganah Nizámábád.
(2.) At Dúbárí and its vicinity in parganah Nathúpur.
(3) At Kunji Bajaha in parganah Chiriákot.
(4) At Rajápur in parganah Muhammadabád.
(5) At Sutrahá in parganah Máhul.
(6) At Sumbhádih in parganah Máhul.
(7) At Shudnípur in parganah Máhul.

The principal houses are those of Rudarí and Dúbárí, of whose traditions Mr. Reid gives the following account:—

Chandels of Rudarí

"The ancestor of the Rudarí Chandels was Chitaí Sáh, and from his sons who had issue sprang the families of Rudarí Khás, Gandhaí, Lachrampur and Bhaughá in tappa Pharihá, and a fifth family (known as Mainpár Sinh) which, in the time of the earlier rájas of Azamgarh, turned Muhammadan and transferred its residence to Mehnagar, but still possesses the village of Mainpáipur in tappa Phariha One tradition asserts that Rudarí and its neighbourhood were occupied by Muhammadans before the Chandels held it, and the remains of tombs and a mosque at Rudarí bear this out. Some of the villages which the Chandels held are now in possession of other persons, and none of their existing communities are very prosperous There is little feeling of kindred among them, and the two main *pattís* of Rudarí Khás are separated by an old blood feud The office of Chaudhrí of the tappa, which one or two of the Rudarí families claim to have held under the native government, was conferred upon them by a *sanad* of very recent date and little validity.

and of Dubárí.

"The ancestor of the Nathúpur Chandels, after leaving Kaparhá, settled at Chaurádíh near Kaparwar in Gorakhpur. His descendants remained there for several generations, but were eventually attacked and overpowered by the Bisens of Majhaulí; and the sole family that escaped took up its residence at Kolhuaban in parganah Nathupur After its occupation of Kolhuaban, the large alluvial tract which now lies along the north face of parganah Nathúpur was formed by the Gogra, and was taken possession of by the Chandels. Some of them still reside on the high land at Kolhuaban, but

their chief villages are in the alluvial country. There are three branches, the Chandels of Dúbárí Khás, those of Mittúpur, and those of Kunwarpurwá, Niwádá, and Barohá. Between the Chandels of Dúbárí and those of Nawádá and Kunwarpurwá there is a blood feud. According to a letter of the Board of Revenue it appears that the turbulence of the Chandels of Dúbárí procured the district the honor of a separate administration. The chief branch was that of Dúbárí, and its members were powerful and well-to-do. Their estate—a permanently-settled one—was exceedingly profitable; so much so that, according to a story current in the neighbourhood, the rental of Dharmpur, one of their mauzas, which amounted to Rs. 2,400 a year, was, in terms of the mauza's name, set apart to meet the expense of dieting strangers and Brahmans, and for similar purposes. The Dúbárí estate was once sold for arrears of revenue, but it was restored to its proprietors; and not till 1857-58, when some of their people were guilty of acts of violence and robbery, did misfortune overtake the proprietors. Five out of the six *pattís* were then confiscated, and were afterwards conferred by Government upon the family of Mr. Venables. The other maháls of the Chandels are not very prosperous. All of them suffered from the ravages of the Gogra from 1867 to 1872, and outsiders have acquired possession of considerable shares in some villages."

Sakarwárs.

The Sakarwár Rájputs call themselves Gadiá, an appellation derived by themselves from an ancestor whose real or nickname was, (they say) Gád, a word which is said to mean "afflicted with chronic sickness." He resided at Sikrígarh, a place near Lahore, from which their more immediate progenitors emigrated; while another branch of their clan moved into the hills, and are known as Parbatiás. Having dispossessed the Suiris of their fort at Unchágáon in parganah Nizámabad, the ancestors of the Sakarwárs settled in its neighbourhood. There are two main branches of the Sakarwárs. To one belong the proprietors or ex-proprietors of Unchágáon, Sarái Sádí, Jorinámí, Bilnádíh, Shimbhúpur, Jairámpur, and Sidhárí; to the other the proprietors of Muhabbatpur, Bhataulí, Daulatpur, Wajiuddínpur, Bihrozpur, and Khímaupur. The Unchágáon family is now not admitted to fellowship by the rest of the tribe. In a few of the maháls the proprietary right is now held wholly or in part by other persons, but the Sakarwárs still possess most of them. The largest and strongest community is that of Muhabbatpur.

Dichchhits.

The Dichchhit clan (*got* Kasyap) is returned in the recent census separately from the Dikhit. Professor Wilson (*Glossary s. v.*) thought the names were identical, and that both were corruptions of *díkshíta*, meaning in Sanskrit 'initiated'. According to him the name is most appropriately given to Brahmans, and is the title of one of the sixteen branches of the Kanaujiá tribe, while it is also borne by some families of Marhatta Brahmans. Elliot gives both clans separately. Sherring describes but one clan under the name Dikshit. Mr. C. A. Elliott, in his *Chronicles of Unáo*, has given a long account of their traditions; but has not noticed the two names, or else his intention was only to describe the Dikhit branch. His account of their traditions

has been summarized in Mr. Sherring's work Something has been said regarding this clan in the Cawnpore notice (Vol VI., p. 49) and in that district they are described as having obtained their settlement by a grant of villages formerly in the possession of the Meos, made as a dower to a Dikhit named Ghátamdeo, who married a daughter of the Gautam rája, Rikh, of Argal. There is no doubt that this clan has retained but a small portion of the territories it once possessed. The desire for separate ownership seems to have led to the splitting up of the widespread dominion to a part of which (in Oudh) the name Díkhthiáná was applied. This Mr. Sherring describes as extending from Oudh, southwards to Bundelkhand, and eastwards to Gházipur. Reverting to the representatives of the clan in this district, the Dichchhits, according to Mr. Reid, seem to have no certain antecedents. "Their first station was at Tárí in parganah Karyát Mittú, in which, however, they have been superseded by the Gautams of Gopálpur (tappa Daulatábád). The chief existing maháls of the clan are Gambhírban and Díhá in parganah Nizámabad, and Khudwal, Kishnpur, and Patauhán in parganah Karyát Mittú. They once possessed the mahál of Baraurá in Karyát Mittú, which now belongs to Gautams of Khajurí, and the ex-proprietors cultivate a large part of its area as tenants. Each of their maháls contains several villages, but the number of coparceners is large. There are two small communities of Dichchhits in tappa Khánpur of parganah Muhammadábád. They represent themselves, with apparent truth, as being the remnant of a colony which once held twelve villages. Of most of these they were forcibly dispossessed by the Birwárs many generations ago." (*Settlement Report, p.* 57.)

Gargbans.

The Gargbans clan (*got* Garg) has already been mentioned as having a Bhúinhár branch. It is descended from two of the four sons of Chakkar Sáh, and for many generations held, either apart or in common with the Garg Bhúinhárs, several maháls [Surhan, Lasra Kalán, Lasra Khurd, and other villages] in tappa Atharahá. The proprietary right in some of the separate maháls of the Rájput branch is now lost to it, the maháls having been settled in 1802 with the rája of Máhul, sold by auction for arrears of revenue, and purchased by the rája of Jaunpur and others, whose descendants still hold them. In a few villages the Gargbansís still retain proprietary possession. An important offshoot of the tribe, the Surhaniáns, is now resident at Nainíjor, Karkhiá, and Raunápár on the banks of the Gogra in tappa Khás of parganah Sagrí. They derive their name from Surhan in parganah Máhul. The tradition of the Surhaniáns is that, their ancestors having aided the rája of Azamgarh in killing a notorious dacoit, they

were rewarded with a grant of land in the newly-formed alluvial lands where their descendants are at present settled. Six or seven generations have passed since then. The proprietors of Nainíjor (called Bábús) are a strong community; they have a number of villages, and though subject to the vicissitudes which the irregular action of the Gogra causes, are on the whole well-to-do. At Rupaiupur, in the high land of parganah Gopálpur, is a small colony of Surhaniáu Gargbansís. How they came there is not clear, but they are of the same stock as those of parganah Sagrí. The villages which they held were sold for arrears in 1806, and are now the property of Bábú Durgá Parshád, the heir of the auction-purchaser; but the Surhaniáns have remained as cultivators. At Nandaulí, in tappa Pharihá of parganah Nizámabad, are Gargbans Kshatrís who also assign their origin to Surhan. If they ever held proprietary rights in Nandaulí, they lost them, and the village now belongs to the Kázís of Nizámábád.

Sombans.

The chief colonies of Sombans Rájputs (*got* Bhaiábágir, Bhaiágirt, Bhárgú) are (1) the Palwárs of parganahs Kauriá and Atrauliá, and (2) the Karmwárs of parganahs Sagri, Ghosi and Muhammadábád. The following is the account of these clans given in the Settlement Report.—

(1) Palwár Sombansís

"The Palwár Sombansís are the largest clan in the district, and they occupy also an extensive area in Fyzabad district. Their common ancestor is named Burhdeo or Patrájdeo. Coming from the west (Sándi Pálí), he is said to have settled at Bandipur in Fyzabad, and thence, under the blessing of a Muhammadan saint of Surhurpur, to have conquered the Rajbhars and extended his dominion over the territory now inhabited by his descendants. The Palwárs of this district count back fifteen or sixteen generations to Burhdeo. From him sprang four houses: (1) the Rájghar, which is represented in this district by the Palwárs of parganah Kauría and of the north and east parts of the present parganah of Atrauliá; (2) the Ahiriniáns, who are nearly extinct in this district, being represented only by a single family in the village of Ahiraulá, but who formerly possessed the estate of Marnán Pakrí, now held by certain families of the Rájghar; (3) the Bhariniáns, who are represented by the Palwárs of Dádar, Gopálipattí, Bhataulí, Ajgará, Bhadeorá, Lohrá, and other maháls in the west of parganah Atrauliá; (4) the Daiuiáns, whose chief seats are at Bandipur and Tighra in Fyzabad, and who are represented in Azamgarh only by the Palwárs of Faridpur and a few other villages in tappa Powai of parganah Máhul.

"The Rájghar is divided into two parties, the one consisting of the Palwárs of the north portion of parganah Atrauliá, who are known as the Palwárs of Atrauliá, the other consisting of the remaining families of the Rájghar. A blood feud, which arose from a dispute regarding the transmission of certain estates of the former party in the female line, is said to have caused the faction. Again, certain families of the latter party bear the title of Kunwar: the legend respecting which is, that once on a time the whole Palwár clan resolved upon making the head of one of their families rája of the clan. But before the insignia of office were bestowed, the rája designate and his friends exhibited such arrogance towards his caste fellows, that the latter, changing their minds, refused to carry out the design. The rája designate, however, was still called Kunwar, and his descendants retain the title.

"In zila Fyzabad some of the Palwar families have established *talukas*, but in Azamgarh their estates are all held by coparcenary communities In the latter half of last century efforts to establish a *taluka* were made in the Atraulíá branch of the clan by Bujháwan Sinh of Nariánw. He, and after him Balwant Sinh, his son, and Avatar Sinh, his grandson, held settlement of a large number of villages in the north part of his own parganah, and, it is said, of villages in parganahs Gopálpur and Sagri also. But a year or two before the cession of the district, Avatár Sinh was guilty of default in his revenue and of resistance to the nawáb wazír's officers so serious that the contingent stationed at Azamgarh under Colonel Sir Evan Baillie had to be sent to eject him. After the cession he appeared before the English Collector and paid the revenue for 1209 fasli. But at the first triennial settlement (1210-1212 fasli) the *taluka* was broken up, and engagements for the revenue were taken from the village proprietors. These were renewed at the second settlement. At the third settlement the village proprietors refused to engage at their old jamas; and on the family of Avatár Sinh offering a large increase in the revenue, it was restored to its former position. But the opposition of the village proprietors, which seems, much to the displeasure of the Board of Commissioners, to have been fostered by injudicious interference on the part of the collector with the affairs of the *talukadárs*, was too strong for the latter. Their revenue fell into arrears, and in 1811 it was found necessary to cancel their engagement and to conclude a settlement with the village proprietors, who had in the meantime offered to discharge the arrears and pay an enhancement on the *jama* engaged for by the *talukadárs*. The descendants of Bujháwan Sinh still reside at Nariánw. They hold shares in one or two mahálsin the parganah, and are in comparative poverty.

"Being a large tribe, and having among them a strong feeling of clannishness, the Palwárs have always had a great reputation for unruliness. During 1857-58 they were led into attacking and opposing the officers of Government, and their side of the district was the only one that was seriously disturbed. When the district was annexed in 1802, certain Palwárs, resident across the border in Oudh, attempted to make disturbances in parganah Máhul; and instigated by them, the Bharinián Palwárs of Gopálípattí in parganah Atraulíá openly resisted the tahsildár. A company of sepoys under a European officer had to be sent to dislodge them from their forts; their estate was confiscated; and in order to maintain the collector's authority in the neighbourhood, a small detachment was kept at Gopálípattí for several years. Stories are told of how the Palwárs used to resist the officers of the native government, and in connection with one of these the ruins of the fort and town of Garhá Haidarpur, close to Ahiraulá, are pointed out. It is said that certain Palwár defaulters of Shimbhúpur having been seized and murdered by the native officer stationed in the fort, the whole clan rose, attacked and took the fort, murdered all the officials they captured, and plundered the town, which has since been deserted.

"The Palwárs still hold most of parganahs Kauriá and Atraulíá, and some villages near the borders of those parganahs in parganah Gopálpur and in tappas Guzára and Dubaitha of parganah Nizámábád. It could scarcely be expected that their estates should escape sale for arrears of revenue in the earlier part of our rule. Some of the estates that were sold have either gone back to the original holders or have been taken over by other branches of the clan; but several are still held by the representatives of the auction-purchasers. Among these, the most notable are the large mahálsof Gahji in parganah Kauriá, and Nariánw in parganah Atraulíá, which are held with difficulty by the rája of Jaunpur; the large mahál of Lohra in parganah Atraulíá, which belongs to Bábú Dúrgá Parshád of Gorakhpur, the grandson of Kanhalyá Lál, the auction-purchaser; and the mahál of Laharpár, better known as Pásípur, in parganah Kauriá, held by a Bengali, whose grandfather bought it from the auction-purchaser.

As a rule, the Palwár communities are large, the shares of land small, and many of the coparceners are poor. There are no mahál in the district, from which the revenue is for these reasons collected with greater difficulty than in Shimbhúpur Khás, Shimbhúpur Púrá, Bákarkol, Arusá, and Bazidpur in parganah Kauriá. A few families among the Kunwars have larger properties than most of their neighbours, but they seem not to be much the better for that.

(2) Karmwar Sombansis.

"The Karmwár Sombansís are divided into four houses: (1) the Karmwárs of Meghai, Narhan, Kothá, and Harai Ismáilpur in tappa Bilárí of parganah Sagrí; (2) those of Kathiárí, Karnpur, Sarbaspur, Bojhí in tappa Kurahaní of parganah Ghosí, and Pándar Kundá in tappa Kukunár of parganah Sagrí; (3) those of Birmán in tappa Birmán of parganah Sagrí, and Gunjarpár, Sonábar, Naithí, and Bind in tappa Bihrozpur of parganah Muhammadábád; (4) those of Kamálpur in tappa Havelí of parganah Muhammadábád. They hold a considerable, though somewhat disjointed area, which, they allege, was taken possession of by their ancestors, who came from Sándí Pálí to aid Rája Gárakdeo of Dhanchhulá in fighting the Rajbhars Most of their mahál are still held by the Karmwárs. Their communities are populous. Some are fairly prosperous; in others, outsiders have acquired rights by purchase; and in two or three the old proprietors either have been or soon will be altogether sold up."

Ujains.

The Ujain Rájputs *(got* Saunuk*)* hold four or five mahál in parganah Gopálpur—Gopálpur Khás, Mahul Rúdpur, Ausánpur, Bhagwánpur. They are unable to give any account of their early history, but say that sixteen generations have passed since their ancestors entered the parganah. They once held the greater part of it, but were obliged to give way to the Kausiks. Their communities are fairly well-to-do.

Chauháns.

The Chauháns (*got* Bach) are represented by only one important branch in Azamgarh—the Chauhans of Bhagatpur and other villages in tappa Akbarpur, and the Chauháns of Chhaprá and other villages in tappa Bilárí of parganah Sagrí. The account of them in the Settlement Report is as follows:—

"Their ancestor is said to have come from Sambhal sixteen generations ago, and to have settled at Holpur in tappa Akbarpur. From him sprang two houses. One of these is represented now only by the Chauháns of Jalálpur in tappa Akbarpur, who no longer hold proprietary rights. To the other belong four families: (1) the Chauháns of Gaddúpur; (2) those of Baiháří and Jagjíwanpur; (3) those of Bhagatpur, Paliá, and Baljuápur (now in parganah Gopálpur); (4) those of Chhaprá, Sálehpur, Bhataulí, Amrohán, Rasúlpur. The Chauháns rank well among the Kshatrís of the district, and were suspected of practising female infanticide. Their communities are populous but generally fairly prosperous; and there are among them a few families of considerable wealth, who in addition to their shares in ancestral villages have acquired property in other mahál."

Unconnected with the foregoing are the Chauháns of Látghát in tappa Chenchul of parganah Sagri. They are the descendants of three brothers, who were hired to fight and kill Maniár Rái of Jokahará by the Bhúinhárs of Bardíbá and Muhammadpur, and are said to have retained possession of Látghát and eleven subordinate mauzas. Most of these are now in possession

of the Bhúinhárs of Bardíhá, and two or three have been purchased by outsiders. Látghát and Bagharwá are the only villages now held by the Chauháns. The latter are apparently of inferior stock, and are not acknowledged by the Chauháns of Bhagatpur and Chhaprá. There are detached Chauhán communities in other parts of the district, for example, at Khetápattí, Sangrámpur, and Amgáon in parganah Máhul, but they do not call for special notice.

Rahtaurs

The Rahtaurs (*got* Sándil) in this district seem to have sprung from one stock, the founders of which, displacing Rajbhars, settled at Panraií Pránpur in tappa Akbarpur of parganah Sagrí, it is said, nineteen or twenty generations ago. Their chief maháls are—(1) Panraií Pránpur, Barnapur, Jagdíspur, Piprahá, Chalákpur, and Faizdpúr in tappa Akbarpur, and Baghawar in tappa Khás of parganah Sagrí; (2) Amwárí, Harsinhpur, Pansabdá, Chingaipur in tappa Birmán of parganah Sagrí, Diliá Pahí in tappa Bihrozpur of parganah Muhammadábád, and Lakni Mubárakpur in tappa Simri of parganah Ghosí. There is also a detached family at Chakwárá, tappa Daulatabád, parganah Nizámábad. Into a few of their maháls purchasers have intruded, but most of them are still held intact, and the communities are fairly prosperous.

Birwárs.

The Birwárs (*got* Kasyap) have been already referred to among the Bhúinhars. Their pedigree contains fourteen or fifteen generations. The Sagrí Birwárs are known as the house of Dhan Sinh; the Muhammadábád Birwárs as the house of Paté Rái. Both are said to have acquired their lands by conquest; the house of Dhan Sinh from a Teli rája of Sagri, the house of Páté Rái from a Rajbhar chief who held a large territory and the strong fort of Gaihwá in tappa Khánpur One family of the house of Páté Rái are Muhammadans, namely, the Birwár Patháns of Máhpur. They give no very certain account of the reasons for their change of creed, but it is said to have taken place in the times of the sultáns of Jaunpur, and apparently followed disputes with other families of the tribe in which the Máhpur family, being worsted, had to supplicate the interference of the ruling power. A number of villages that once belonged to the house of Páté Rái have long been held by Milkís, and villages that belonged to certain families of the tribe have been absorbed by stronger families. But the Birwárs of parganah Muhammadábád still hold a considerable area in proprietary right. Their communities are not generally very well-to-do, but there are among them a few rich families.

Udmatías.

The Udmatí clan (*got* Batas) is said to have once held a hundred and fifty-six villages in the north of parganah Muhammadábád and south of parganah Ghosí, and it is still a large clan.

The following is the account of it given in the Settlement Report :—

"Its ancestors, inhabitants of Udaipur, are said to have come from the west fifteen or sixteen generations ago with one of the early Muhammadan emperors, and to have taken up their abode permanently in the neighbourhood of Bhíra Indpur in tappa Nandwán of parganah Muhammadábád. The extensive mounds (*dhe*) at Bhíra are said to be the ruins of the Rajbhar town and fort which they destroyed, and the graves (*gaz shahídán*) of the Muhammadan soldiers, who were sent to aid them in the fight and were killed, are also pointed out. From Bhíra Indpur the clan spread over the surrounding country. There are now five branches of it: (1) the Udmatías of Kunda Kuchai in parganah Nathúpur, who hold one mahál only which they are said to have acquired by murdering the previous Milkí proprietor; (2) those of Lilári Bharauli in tappa Haveli parganah Ghosí, whose proprietary rights have been suppressed by Gaur Kayaths (kánúngos of Ghosí); (3) those of Dhawarisáth, Kurthi Kotrá, and other villages in tappa Nandwán of parganah Muhammadabad, who still hold several mahals and though numerous, are generally in tolerable prosperity; (4) those of Bhadaur, Bárá, Barbojhi, Itaurá, Sirbasti, and other villages in tappa Walídpur, and of Bhíra Indpur, Nandwán Sarái, Fatihpur, Hamídpur, and other villages in tappa Nandwán, of parganah Muhammadábád; and of Punápár, Pewá and other villages in tappa Kurahani of parganah Ghosí; (5) those of Yakúbpur Dhatauli in tappa Kayár of parganah Muhammadábád, who still retain their mahála.

"Part of the fourth branch, which holds a large number of mahála, are now Muhammadans. The story given of their conversion is that in the days when there was chronic warfare between the Udmatías on the north of the Tons and the Singhels on the south of it, the former being on one occasion hard pressed, sent one of their families to Jaunpur, where the Sharkí sultáns then reigned, to ask assistance. The deputation, embracing Islám, got assistance, and with it the Udmatías were able to drive back the Singhels. The latter clan then sent one of its families to Jaunpur, where by changing its creed the deputation induced the sultán to arbitrate between the clans. The result was that the Tons was fixed as the boundary between them, but in reward for the prior acceptance of Islám by one of their families, the Udmatías were allowed to retain Yakúbpur Dhatauli, which lies within the territory of the Singhels. The Pathán Udmatías now hold several mahals—Bhíra Indpur, Nandwán Sarai, Fatihpur, Hamídpur, Masuán, Bibípur. They are mostly well to-do, and rank well among the Nau-muslims of the district. The Hindu families of this branch of the clan are very numerous. In a few of their mahála the greater part of the land has been transferred to outsiders, but most of the mahála still remain with the Udmatías."

Dikhitwárs.

The Dikhitwárs (*got* Kasyap) of tappas Khánpur and Dharwára of parganah Chiriákot had numerous mahála, but the proprietary possession in some of them have passed to auction-purchasers, and where this is not so the sharers are very numerous and generally poor.

Kákáns.

Of Kákáns (*got* Bhárgú) there are two colonies, one in tappa Haveli of parganah Chiriakot and the other in parganah Nathúpur. The ancestor of the first colony, Laikam Deo, came, it is said, from a place called Kapri Kedár, somewhere in the west, and overcoming the Surís, settled in the neighbourhood of Chiriákot. Their territory comprising eighty-four villages, was called Chaurási, by which name tappa Haveli of parganah Chiriákot is still known, just as tappa Salemábád is known

as Dasí of the Gautamiás The Kákáns of Nathúpur are apparently an offshoot of the Chiriákot colony. They claim to have held the whole of the south part of parganah Nathúpur, containing fifty-two villages; but their territory has been encroached upon by other tribes, chiefly by the Barhamián Misrs.

Parihárs. The Parihárs (*got* Kasyap) are now settled in tappa Bahrozpur. They claim kindred with the Parihárs of Gházipur. The Singhels (*got* Kasyap) say they came originally from Siraunj and first settled in Bheri Tál in Gorakhpur. They are now found in tappa Kayár of parganah Muhammadábád. They were formerly a powerful clan, their territory extending up to the Tons and the site of the present town of Muhammadábád. During the early part of our rule they gave much trouble, those of Kájhá being particularly turbulent. They have paid the penalty, as a clan, by the loss of many of their estates.

Singhels

Naikumbhs and Raikwárs. The Naikumbhs (*got* Bashisht) of parganah Muhammadábád (whose ancestors came from Karákat in Jaunpur), and the Raikwárs (*got* Bháradwáj), whose ancestors came from Oudh, are also important tribes.

Other Rájputs. Among Kshatrís who hold small estates and call for no special notice, but who have evidently been settled for some generations in the district, it will be sufficient to name—(1) the Nandwaks (*got* Kausíl) of Rendá, Pithaurpur, and Imiliá in parganah Nizámábád (their ancestors were brought from Mariáhun by one of the early rájas of Azamgarh); (2) the Bachgotís (*got* Bach) of Arárá in parganah Nizámábad (who claim to be the descendants of Asaldeo); (3) the Pommárs or Ponwárs (*got* Kundil) of Majhgáwán in parganah Nizámábád and Pakrí Buzurg in parganah Ghosí; (4) the Gaulots or Gahlots of Chandesar in parganah Nizámábád; (5) the Bargaiyáns (*got* Bháradwáj of Fakhanpur in parganah Máhul; (6) the Parsarnás (*got* Prásand) of Shakarkola in parganah Atraulá (the proprietary right in their villages now belongs by auction-purchase to the rája of Jaunpur); and (7) the Raghubansís (*got* Kasyap) of Mahuwán in parganah Muhammadábád.

Banias. The small number of Banias (5,674) at the recent census, compared with the number (42,536) returned in 1872, is owing chiefly to the exclusion from the recent returns of the large class of Kándús, who account for 31,609 of the 1872 total. No sub-divisions are given in the recent census report, although they were recorded in the schedules, and those of the 1872 census report are admittedly worthless. In the settlement report 13 classes, most of which are usually included among Banias, have been specified as the trading castes. These are—in the order of their

presumed numerical importance—Kándu, Baranwál, Agarwálá, Agrahrí, Náik (called also Baunás, who are really Banjáras, but claim to be Brahmans), Khatrí, Kasaundhan, Rastogi, Umar, Kasarwáni, Gólwárá, Márwári (including Brahmans and other castes) and Khatwárá. All except the four first had less than a thousand members in 1872 and the four last, less than 50.

Other castes.

Following the order of previous notices, it will be convenient to give a list of the remaining 'principal Hindu castes' according to the recent census classification (Bhúinbárs mentioned above being included among them and not among Brahmans), and the occupation usually followed, or other note to identify them, has been added. What the census returns describe as the '38 principal Hindu castes' are such as in the united province (North-Western Provinces and Oudh) had a total population of 100,000 and upwards. A different classification—and one that in most respects appears preferable—will be found in the Settlement Report (Appendix No. IV., table I.), which divides the Hindu population into five orders, high trading, religious, cultivating low, and other castes. The names in brackets, immediately following those of the castes, are names under which some members of each were enumerated at the 1872 census. [Some other local names of castes, which have been included in census forms VIII. L, will be found in Appendix 12 to Mr. White's Preliminary Dissertation in the 1881 Census Report] :—

Caste.	Total population	Females	Caste.	Total population.	Females.
Ahar, cattle-breeder ...	207	91	Kalwár, distiller ..	18,592	9,287
*Ahír (Makhauía), cowherd	253,229	121,570	Káyasth (Unáe) scribe ...	15,817	7,746
Barhái (Kharádi, Kuka), carpenter	9,960	4,773	Khatik (Chik or Chikwa) pig and poultry breeder	4,866	2,433
Bhangi (Hela), scavenger ..	39	15	*Kori or Koiri (Koli) weaver	64,204	31,138
*Bhar, agriculturist .	77,942	38,497	Kumhár (Kasgar, Kúzagar, Khishtpaz) potter	29,377	14,382
Bhát (Jága, Juchak or Jájak Rajbhat), genealogist, panegyrist	2,179	1,099	Kurmí (Kunbí, Kisán) landholder, cultivator.	35,542	17,257
Bhúinhár, landholder and cultivator	52,947	25,748	Lodh, cultivator ...	76	28
Bhurji, grain parcher ...	232	115	Lohár, blacksmith ..	27,174	13,054
*Chamár (Bhagat, Mochí, Raidas), skinner and leather worker	259,816	131,377	*Lunián (Shorágar), salt extractor.	55,566	26,863
Dhobi, washerman ...	14,244	7,123	Máli, gardener ..	1,890	928
Dom, bamboo basket maker, singer, dancer	1,349	615	*Malláh or Kewat (Dandia), boatman.	30,926	15,754
Gádaria, shepherd ...	8,353	4,078	Nái, barber .	13,025	6,508
Gosháin (Atit and see separate list)	2,186	814	*Pási, fowler, watchman ...	20,627	9,982
Gujar, land-holder, agriculturist	1	1	Sonár, gold and silver-smith	7,790	3,689
Ját, cultivator ..	30	6	Tamboli (Barai), betel-nut seller.	10,371	5,943
Kahár, palki bearer ..	46,147	20,984	Teli, oilman ...	26,924	13,403
			Unspecified ...	62,441	30,818
			Total ...	1,154,077	568,213

The names marked with an asterisk in the above list are those of the 'cultivating low castes' in Mr. Reid's classification, which will be further alluded to a few pages later on.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

The "unspecified" of the census.

Name of caste.	General occupation.	Total population.
Arakh ...	Cultivator, village servant	17
Bahelia	Fowler	422
Banmánus	Rope, string, mat maker	1,024
Bansphor	Bamboo worker	3,466
Baranwár	Trader	4,676
Bári	Leaf-plate seller, torch bearer	3,560
Bayár	Cultivator, field-labourer	92
Bind	Toddy drawer, cultivator	11
Chhípi	Calico printer	1
Dabgar	Maker of sieves, leather bottles, &c	227
Darzi	Tailor	6
Devotees (see separate list)	Mendicants	6,917
Halwái	Confectioner	3,449
Hawálgar	Manufacturer of gunpowder and fire-works	55
Joria	Weaver, day labourer	10
Joshi	Servant, receiver of alms	427
Kanchan	Dancing prostitute	1,051
Kándú	Cultivator, shopkeeper	26,431
Kaseira	Metal vessel dealer	605
Katua	Yarn-spinner, calico printer, weaver	62
Kashmíri	Merchant	275
Khangár	Chaukidár, thief	1,166
Khatri	Merchant, servant	861
Kunjra	Green grocer	7
Mal (Mál in census list)	Land owner, cultivator	3,224
Marwári	Trader	1
Nat	Acrobat	1,143
Niariá	Gold and silver smith's waste washer	861
Rangwa	Weaver and dyer	756
Sastogi	Cloth-merchant, money-lender	241
Sonia	Trader, cultivator	78
Saperá	Snake charmer	7
Sotwar	Cultivator	219
Thatherá	Brass and copper smith	1,713
Turha	Palanquin bearer	137
Unspecified		443
	Total	62,441

By exhibiting the castes in two lists, as above, the statistics in the first list correspond with the printed returns in the census report. This, of course, would not have been the case had an attempt been made to rectify the imperfections of the census printed return by including some of the castes shown as 'unspecified' among the 'principal castes' to which they are generally regarded

as belonging. The principle adopted at the census was to put down in the schedules the caste that a man gave himself; and thus it happened that, if a man described himself as a Baranwar, Kándú, Khatrí, Rastogí or Márwárí, instead of as a Bania, he was not, as a rule, shown among Banias in the lists compiled from the schedules. It follows, therefore, that the figures for the so-called 'principal Hindu castes' are not by any means exact, and the details of the 'unspecified' must be carefully analysed before a perfectly true return can be obtained.

From the same source is derived the following list (but not the classification) of devotees and religious mendicants :—

Devotees

Name of sect	Classified as Vishnuite (*V*), Sivaite (*S*), Shákta (*Sh*), Jain (*J*)	Total population.	Females.
Achárí	S	1	...
Aghorí	Sh	2,121	1,046
Atít	S Sh. V	3,456	1,612
Bairagí	V	316	125
Brahmachárí	S.	15	2
Kabírpanthí	V	1	...
Nánakshábí ...	Sikh	14	6
Paramhans	S.	3	1
Rámánandí	V	25	10
Sádhú	S J.	36	17
Sannyási	S V.	12	6
Vaishnava	V.	34	1
Unspecified	...	183	78
	Total ..	6,217	2,904

The list just given, which shows 6,217 devotees and religious mendicants, does not include the 2,186 Goshains who were returned among the 'principal Hindu castes.' Adding the latter, we get 8,403 persons who in theory have renounced the bondage of caste, but in practice have not escaped from its thraldom. For, whatever may have been the views and aims of the great religious reformers with regard to the universal brotherhood of mankind, little of this sentiment is found among their followers Each sect, large or small, now-a-days constitutes to all intents and purposes a separate caste. In the readiness with which they allow outsiders to be enrolled, and in this only, do they appear to differ from other caste divisions. The members are not by any means all of them mendicants. A certain proportion own and cultivate land and others among them engage in trade. Mr. Reid shows 10,583 acres or ·77 of the

entire district area as in the ownership of this class They appear as landholders in all parganahs except Karyát Mittú and Kauriá, but their principal possessions are in Muhammádábád, Chiriákot, Nathúpur and Nizámábád parganahs. The list taken from the census schedules is necessarily an imperfect indication of the real numbers of this class, and is still less reliable as regards the actual sects that are represented in the district. Such names as Bairágí, Gósháin, Sannyási and Vaishnava are common to many sects rather than the names of particular ones. Two, Aughar and Pakhía, in Mr. Reid's list, taken from the 1872 census, are not shown in the recent schedules, but they may be among the 'unspecified.'

It may be mentioned that, according to the list abstracted by Mr. Reid, the total number belonging to 'religious castes or orders' in 1872 was 5,583, of whom 3,091 were Atits. The number of these last had apparently increased to 3,456 in 1881. An account of the sect has already been given in a previous volume. (See BASTI, Gazr, VI., 654.)

It would unduly swell the dimensions of this memoir if even brief notices of all the castes above enumerated were attempted; and as all, or nearly all, have been noticed in preceding memoirs, there could not help but be some repetition. It may be remarked, however, that the lists are probably not exhaustive, while they tell us nothing of the subdivisions, varying in number from two or three to eleven or twelve, which exist in nearly every one of the castes mentioned. As regards the social regulations of eating, drinking, and marrying, these subdivisions are as distinct from each other as are the main castes. The Káyaths and a few of the cultivating classes only need be mentioned.

Káyaths.

As to the claim made by some Kayaths to belong to the Kshatri class, the reader may be referred to a pamphlet, entitled *the Káyastha Ethnology*, by Munshi Káli Prasád (published at Lucknow, 1877); and *per contra* to Colonel Dalton's *Ethnology* (p 312) and Sir George Campbell's work on the same subject. Space will not permit of its discussion here. The Káyaths of Azamgarh are mostly Sribástams, but other divisions are not wanting. Chief among these are the Gaur Káyaths of Nizámabad and of parganahs Ghosi and Chiriákot. The Nizámabad Gaurs are distinguished from other Káyaths by being mostly Sikhs, and all of the Gaurs are distinguished from other Hindus by permitting the marriages of collateral blood relations that are separated from each other by two or more generations. Káyaths of the kanúngo families hold a good deal of land on old titles. Some of their villages were originally granted rent-free, and were settled with them when *nánkár* allowances were withdrawn or commuted.

Among the classes in the above lists who hold land, only one, the Mals (described in the settlement report as a sub-division of Kunbís, but separately enumerated at the census) hold it in communities, at least to any extent. This class is largely found in parganah Nathúpur Some of them, notably the Mals of Lakhnaur, are well to-do, and have added considerably to their ancestral property by purchase.

Mals

Ahírs are shown in the census returns as Gwáls (3,605) and unspecified (249,624); but the latter would appear from the settlement report to be also Gwáls, with the exception of a few Dharhors. The tradition of the Gwáls is that their ancestors were once the ruling race, and it would seem that most of the land now in the proprietary possession of the Ahírs—as well as that held by Kunbís, Koirís and Lumáns—was so held or managed by their ancestors before the cession, and there is nothing to show in some instances that their title differed from that by which the higher castes held their lands. But with a few exceptions these old communities of lower castes have either lost their proprietary rights or are fast on the way to doing so.

Ahírs

Next to Chamárs and Ahírs the Bhars or, as they are more usually called, the Rajbhars, are the most numerous of the lower castes in this district Their connection with its history will be mentioned hereafter, and there is little else to be recorded concerning them that has not been stated in other notices (see BENARES and MIRZAPUR) The following are, it is believed, the sub-castes or *kúrís* in this district: Bhar proper, Rajbhar, Biár, Patiwan, Bind, Jhonkahá. The prevailing sub-caste is the Bhar proper, but scattered families of Rajbhars are also found. The former rank low in the social scale, being reckoned among the outcast or non-Hindu classes. The latter seem to be of better standing and to be counted among Hindus. They themselves say that they are descended from the class from which the existing Bhúinhár and Kshatri tribes wrested the country, and that most of their race resides in the hill country south of the Ganges. The *got* of all Bhars is Bháradwár or Bháradwáj, not Kasyap—the *got* of most of the inferior castes.

Bhars or Rajbhars

The absence of Cherús or Suirís in the census returns is noticeable, having regard to the fact that they are always coupled with the Bhars in the traditions as the aborigines of this part of the country. The Cherús are sometimes said to be a branch of the Bhars, so that if there are any still left they may have been counted among the latter. Regarding the identity of Cherú with Suní (Seorí or Sivirí) authorities differ, some making them distinct races, and the latter to have expelled the Cherús (see *Suppl. Gloss.*, I, 59).

Cherús.

The remaining castes may be dismissed in a few words. The Pási sub-caste which is best represented here is that known as Manwás. There are in some localities a few Tármálís, whose special calling is extracting and collecting *tárí* from the toddy-palm and making fans and other articles of the leaves. The Chamárs also have many sub-castes. Those that are found in Azamgarh are the Kanaujiá, Dhusiá, Jaiswár, and Tánto. Kurmís or Kunbís have here the following sub-castes: Audhiá, Dhilphorrá, Jaiswár, Sankattá, Sainthwár, and Mal. The Mals consider themselves superior to other Kunbís. Of Koirí subdivisions the Kanaujiá prevails. There are also a considerable number of Muhammadan or Turk Koirís in some places, notably about Mau and Bhirá Walídpur in parganah Muhammadabad. The Kewats (who are all entered as Malláhs in the census returns of 1881) perhaps follow the occupation of boatmen as much as agriculture. There are several subdivisions of them, the principal of which are the Surhaiyá, the Guriá, the Chái, and the Khiláut. Among the subdivisions of Luniáns or Numiáns the Samharwár and the Bind are best known. The Luniáns also appear to have magnificent traditions. They claim to be of Kshatri (Chauhán) blood, and their *got* is Bach.

Musalmáns.

Taking Musalmáns by sects, there were 200,328 Sunnís or orthodox (101,224 females), and 10,862 Shías or followers of 'Alí (5,713 females; total Muhammadans 211,190 (106,937 females). The total of the Indian Muhammadan tribes amounted only to 94 (49 females). Of these Muhammadan Rájputs numbered 41 and Muhammadan Gújars 53.

Subdivisions of Musalmáns.

The classes (as distinguished from the sects) of Muhammadans are—(1) Milkís, subdivided into Saiyids and Shekhs, the reputed descendants of Arabian Muhammadans; (2) Wiláyati Patháns, and (3) Mughals, descended from immigrants into India from the north-west; (4) Indian Muhammadans, subdivided into—(*a*) Shekhs and Patháns, descended from Brahmin, Bhúinhár and Kshatri converts to Islám; (*b*) a variety of castes who retain the name or trade of the Hindu caste to which their ancestors belonged before conversion, such as the Turk Koirís, Turk Telís, Turk Dhobís; (*c*) Zamíndárás or Rautáras, descended principally, but not altogether, from Hindus of the lower agricultural castes; (*d*) a number of guilds of craftsmen, artizans, and traders, such as weavers, dyers, beef-butchers, religious mendicants, and Arakis or Rákis, who are probably descended from Hindu converts of inferior castes. The second and third of these classes—Wiláyati Pathans and Mughals—have not very many representatives in this district.

Milkís.

The Milkís are the aristocracy of the Muhammadan community, and are so called because their ancestors were the class to whom principally *milks* or revenue-free grants of land were given under Muhammadan rule. They are the class with whom we are most brought into contact, for they hold a good deal of landed property, and from among them come many of our native officials and lawyers. In Azamgarh most of the Saiyids are Hosainís, and the prevailing Shekh clans are the Abbásí, Usmání, Ansárí, Siddíki, and Fárúkí. A few of the Milkí families are wealthy; but generally the class is rather a decaying one.

Indian Muhammadans Zamíndárás.

The first and second subdivisions of Muhammadans of Indian origin are too well known to require description here. The Zamíndárás or Rautárás form a distinctly-marked class in this district, and a brief notice of them will not be out of place. The use of the latter name, Rautárá, is said to excite great indignation, but apparently without cause, among some of those who belong to the class. They admit themselves to be descended from Hindu converts, and outsiders allege that the converts were of low caste, while some suppose them to be converted Rajbhars and Suirís. But there are families among the Zamíndárás whose traditions point to their ancestors having been Brahmans or Kshatris at the time of their conversion, and who still retain the appearance of Nau-muslims of those castes, though from intermarriages and other circumstances they are now reckoned Zamíndárás. Probably the class has been recruited from a variety of agricultural Hindu castes, and strains of Milkí blood, which have come in by occasional intermarriages, may not be wanting. There are many old Zamíndárá communities in parganah Nizámabad. In the list of landholders for that parganah given in the *Ain-i-Akbari*, some of them are said to be 'Rahmatulláhís,' and the Zamíndárás are probably referred to, as the name is still sometimes applied to Zamindárás in Azamgarh. The period at which, and the circumstances under which, they embraced Islám are not clear; and none carry back their descent for more than twelve or fourteen generations.

They are parsimonious in habit, and most industrious and skilful cultivators. Where not impoverished by the excess of their own numbers and the smallness of their shares of land, they are well-to-do. The women of those of them who have no pretensions to gentility are not kept shut up. The men are unpolished and rough in speech and manner; and they have a number of little traits, modes of pronunciation, and forms of words peculiar to themselves, which are the subject of merriment among their neighbours. They are generally illiterate, but in recent times some of them have entered the legal

profession and otherwise raised themselves into influential positions. Their advance has been regarded by the Milkís with much jealousy.

Guilds or castes of Indian Muhammadans

The guilds or castes into which the fourth class of Indian Muhammadans is divided, resemble, except in the matter of eating and drinking, the castes of the lower orders of Hindus. The Arakís or Rákís are anxious to have it believed that they are descended from immigrants from Iták. But in physiognomy and colour many of them resemble the lower orders of Hindus; and the tradition which connects them with *arak* and the Kalwár caste of Hindus, is more credible than their own more ambitious account of themselves. There are not many Arakís in Azamgarh. They are engaged in trade and money-lending, are generally well-to-do, and are not under the government of a *panch*.

As much as 22 54 per cent. of the total area of the district was, at the commencement of the current settlement, held by Muhammadans, and the proportion held by each class was as follows:—Milkís 13·65, Wiláyatí Patháns 1·19, Indian Patháns 2 21, Wiláyatí Mughals ·16, Zamíndárás 5·06; other Muhammadans 27. Space will not permit of reproducing here the detailed narratives regarding individual families which are to be found in the settlement report. Their names only can be given. In the order in which they are there described, they are, amongst Milkís, the Husainí Saiyids and Hanafí Shekhs of Deogáon (both Shías); the Usmáni and Siddíkí Shekhs of Nizámábád (part Sunnís, part Shías); the Shekhs of Jahániánpur, descended from Sháh Mansúr, a disciple of a disciple of Makhdúm Jahánián Bukhárí; the Husaini Saiyids (mostly Shías) of Sarái Mír, parganah Nizámábád, with a branch at Kusáwe in tappa Atharahá of parganah Máhul, and the Siddíkí Shekhs of Kalandarpur, parganah Nizámábád, descendants of a saint, Sháh Fatih Kalandar, of the 17th century, at whose tomb is held a yearly fair. In parganah Máhul are the Abbásí Shekhs of Núrpur and Manáwarpur; Siddíkis of Barauna; the Husainí Saiyids of Kusalgaon; and the Saiyids of Máhul, once a powerful family, of whom mention has been made in Part I, and who will again be referred to in the historical part of this notice. In parganah Sagri are Husaini Saiyids of Párípattí Jíanpur, Khatíbpur and Patar; and Shekhs of Khánkáh and of Ulmápur. In parganah Ghosí are Siddíkí Shekhs of Bhatmilá; Husaini Saiyids (Shías) of Barágáon; Usmáni Shekhs of Ghosí (in whose family Shekh Ghulám Nakshband had a great reputation for learning in the 17th century), and Maliks of Ghosi, apparently connected with the Siddíkís, who were the zamíndárs of parganah Chakesar in the time of Akbar. In parganah Chiriákot is an old family

Milkí families.

of Abbásí Shekhs. In parganah Muhammadabad the Fárúkí Shekhs of Walídpur Bhíra are an old family; and another of the same designation has been settled at Koiriápár for 10 or 11 generations in descent from A'zam Khán. The Hanafi Shekhs of Kharántí count 12 generations from their first settlement; and the Siddíkí Shekhs of Mubárakpur, nine generations Others are the Husaini Saiyids (Shías) of Muhammadabad; Usmáni Shekhs of Mau, Dighonián and Muhammadabad; and Abbásí and Siddíkí Shekhs of Mau. In parganah Nathúpur the Siddíkí Shekhs of Sipáh and the Ansárí Shekhs of Bíbípur are old families.

Few of the Wiláyatí Pathán and Mughal families require notice. The chief of them are—(1) the Patháns of Deogáon; (2) those of Khálispur, Alipur, and Dáúdpur, near the old kasba of Sagri; and (3) those of Adri near Mau in tappa Nasrulláhpur of parganah Muhammadabad. All these can boast of at least 9 or 10 generations.

Pathán and Mughal families.

The chief Indian Pathán families have been noticed in connection with the Hindú tribes from among which they were converted. The Zamindárás, like the hereditary Hindú landholding castes, usually hold their villages in communities. Some of these are very populous, and their prosperity is generally in proportion to their population and the area of their maháls.

Indo-Muhammadan families.

The inhabitants of Azamgarh may be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 1,293,089 persons, or 80·58 per cent. of the total population, and to the latter 311,565, or 19·42 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 622,834 members *actually* possessing or working the land. The details may be thus tabulated:—

Occupations

	Male.	Female	Total
Landholders	66,955	5 803	72,758
Cultivators	288,493	155,588	444,081
Agricultural labourers	58,701	46,350	105,051
Estate office service	944	...	944
Total agriculturists ...	415,093	207,741	622,834

Following the example of English population statements, the census distributes the male inhabitants amongst six great classes. (1) The professional class numbered 4,430 males; amongst them are included 2,896 persons engaged in the general or local government of the

Classification according to census returns.

country, 51 engaged in the defence of the country, and 1,483 engaged in the learned professions or in literature, art and science. (2) The domestic class numbered 1,930 members; it comprises all males employed as private servants, washermen, warter-carriers, barbers, sweepers, inn-keepers and the like. (3) The commercial class numbered 10,350 males: amongst these are all persons who buy or sell, keep or lend money or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (3,620); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c, (6,730). (4) Of the agricultural class something has already been said; but besides the 415,093 males engaged in agriculture and horticulture as shown in the preceding table, the census returns include in this class 1,105 persons engaged about animals, making a total of 416,198. (5) The industrial class contained 57,933 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,893); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (24,756); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (11,325); and lastly, dealers in all animal substances (105), vegetable substances (7,104), and mineral substances (12,750). (6) The indefinite class contained 325,588 members, including labourers (19,936) and persons of no specified occupation (305,652).

Emigration.

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies. During the past ten years (1872-82) altogether 2,785 persons were registered for emigration, including 1,262 males, 949 females and 574 children. Their destinations were: Demerara, 1,636; Trinidad, 670; Jamaica, 43; Mauritius, 83; Natal, 36; Surinam, 41; St. Lucia, 9; and the French colonies, 267. It is stated that there are many returned emigrants in the district, and this may account for the greater popularity of emigration here than in some other parts of these provinces.

Towns and villages.

The number of villages or townships is returned by the census of 1881 as 4,641. Of these 4,367 had less than 1,000; 266 between 1,000 and 5,000; 5 (Sarái Mír, Dúbárí, Muhammadabad, Kopáganj and Walídpur) between 5,000 and 10,000; and 3 (Azamgarh, Mau and Mubárakpur) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 3,677 estates (*mahál*).

Habitations.

According to the census of 1872 the whole district contained only 496 houses 'of the better sort.' By the recent census no distinction is drawn between houses, but the total number alone

is given, *viz.*, 245,336. The first return was doubtless in a sense correct, for the walls of the great majority of the houses, even in the towns, consist of mud which had not been made even into sun-dried bricks. In the towns the houses of all classes of people, and in the villages the houses of landholders, traders, writers, artisans, and tenant cultivators of the Brahman, Bhúinhár, and Rájpút castes, are mostly tiled, and, in the towns at least, furnished with doors. But a very large proportion of the low caste peasantry lives in thatched huts, on which no skilled labour is spent. This is due partly to their poverty and their being able to thatch their huts for themselves every year; partly to the uncertainty of their position.

Religious buildings.

The Hindu temples are the ordinary *siválás* and *thákurdwárás*, the plan of which is nearly always the same. The Muhammadan mosques and *imámbárás* are built of masonry or clay; those of the latter kind differing little in appearance from ordinary houses. There is nothing of architectural interest in the buildings of either religion; even the celebrated Temple of the Sun at Deolás being nothing more than a commonplace modern *siválá*.

Archæology.

Of the numerous mud-forts, some of immense size, the remains of which still exist, little account can be made by the archæologist. The people will tell him that they were constructed by the Rajbhars and Suiris, or else by Asurs. As to who the races so described really were—whether aboriginal non-Aryans or Buddhists, or, like their successors, Aryans and Brahmanists—little, if any, clue is obtainable in Azamgarh. Mr. Thomason mentions among the principal of these mud-forts in his time those at Harbanspur and Unchágáon near Azamgarh and at Ghosí. The largest in the district, according to Mr. Whiteway, is the one at Ghosí. Mr. Reid mentions a tradition connected with the old tanks and mounds at Dehdnár in tappa Atharaha, parganah Máhul, which attributes them to a Rajbhar chief, Asaldeo. Strangely enough the Bachhgotí clan of Rájputs of Arrára, in tappa Nandwán, in parganah Muhammadabad, claim this Asaldeo as their ancestor; but repudiate for him the title of Rajbhar, alleging that he was an officer of a native government. At Aráon Jahánánpur in parganah Kamiá is an old fort ascribed to Ajudhya Rái, Rajbhar; but he is claimed as a connection (at least by marriage) by the Bharinián Palwárs of Atraulá. Similarly, the Rája Gárakdeo of parganah Sagrí (who is, by others, accounted a Rájbhar or Suiri chief) is claimed as their ancestor by the Birwár Rájputs of Dhanchhúla, but it is not stated whether any particular spot is connected with his name. An old fort at Awank is pointed out as Rája Parichhat's, and in the neighbourhood, it is said, a battle was fought between him and the Muhammadans.

Of stone remains there are very few, and what there are appear to be of no particular interest. The following, bearing inscriptions, are noticed by Mr. Reid :—

(1) A Sanskrit inscription on a stone pillar at Dabháon in tappa Chauri, parganah Deogáon, dated 1201 Sambat, in the reign of Gobind Chandra of Kanauj.

(2) A Persian inscription on a slab which had belonged to a *jámi masjid* and was found at Chakesar in parganah Ghosi, dated 760 H. (1359 A D), in the reign of Sháh Firoz.

(3) A Hindi inscription on a stone which is built in over the doorway of a small Hindu temple at Kopa, tappa Nasrulláhpur, parganah Muhammadabad, dated 1529 Sambat (1472 A D)

(4) A Persian inscription on a slab in an old mosque at kasba Nígun in tappa Atharah, parganah Máhul, dated 940 H (1533 A.D.), in the reign of Humáyún

(5) A Sanskrit inscription on a stone sugarcane press in the town of Azamgarh, dated 1609 Sambat (1553A D), in the time of Salím Sháh Súr.

(6) A Persian inscription on a tombstone in the town of Nizámabad, dated 969 H. (1561 A. D)

(7) A Persian inscription on a slab in a mosque at Ganjahra, tappa Bihrozpur, parganah Muhammadabad, dated 1099H. (1687 A D.), in the reign of 'Alamgír.

With the exception of the Ganjahra inscription, none of the present residents of the neighbourhood know anything about the origin or history of these remains. Persons resident in Ganjahra claim to be descended from the founder of its mosque, which is, however, of very modern date. From General Cunningham's Archæological Reports it appears that the district has yielded nothing worthy of notice in them, except the stone pillar at Dabháon (*vide* the above list).

Of this pillar—which, according to General Cunningham, is called *Hathiya dah ki lát* or the pillar of the elephant's tank—a full description will be found in the first volume of his Reports (page 95). From this it appears that the pillar is a mere cylindrical block, apparently intended for the sole purpose of exhibiting the inscription. Its shaft is 12 feet 9 inches in height and 1 foot 5½ inches in diameter at base and top. At the distance of 138 feet to the north-west of the pillar is a large stone elephant, 5 feet 6 inches in length and 4 feet 10 inches in height, and evidently this gives the name to the tank in the middle of which the pillar stands. To the west of the pillar is a low mound, called Siwári-ká-tílá, yielding bricks and supposed by General Cunningham to be the site of a temple to Siva. The inscription on the pillar occupies ten lines, but as the letters are large and coarsely cut, it is not a long one. All we learn from it is that certain Thákurs excavated the tank, of whom the chief was "Bellan" Thákur, the treasurer of Gosalla Devi, the queen of Rája Govinda Chandra Deva, the lord of horses, of elephants, and of men, on Thursday, the 5th of the waning moon of Asárh, in *Sambat* 1207.

General Cunningham gives the date 1207, but both Mr. Reid and Mr. Whiteway make it 1201. General Cunningham mentions that the people in the neighbourhood say the pillar was set up by Rája Gajpat Sinh in *Sambat* 207 or A. D. 150, but has no hesitation in saying that both name and date thus popularly given are wrong.

There are stone remains at other places in the district: for example, at Deolás, in tappa Nandwán, parganah Muhammadabad (where there is an illegible Sanskrit inscription); at Indpur Bhíra in the same tappa and parganah; and at Rámgarh near Lálmau in tappa Kuba, parganah Deogáon. Nothing, however, of the origin of any of these is known.

Customs.

The customs of the district regarding marriage, divorce and adoption appear to present no special features. The ages at which marriages take place are usually from 4 to 12 years, but the girl-wife does not actually join her husband's household until later. The only castes in which the remarriage of widows is said not to be recognized are those of Brahmans, Rájputs, Káyaths, Bhúinhars, Agarwálas and Khatrís: where allowed, no difference is apparently made in the status of the wife and children as compared with ordinary marriages. Neither law nor custom recognizes divorce, as understood in English law; but among the lower castes cases of separation of husband and wife, usually after the matter in dispute has been submitted to a *panchâyat*, are frequent, and persons thus separated commonly contract new alliances. Besides the other well-known causes of exclusion from caste, conversion to Christianity or Islám is said to be universally followed by this penalty, and the exclusion to be irreversible. But neither Christianity nor Islám at present appears to be making any progress in this district. The system of *panchâyat* closely resembles that so often described in previous notices.

Food.

The various native preparations of food have been described in other notices (see MIRZAPUR and AGRA). A few brief notes may be added with special reference to this district.

The spring cereals and the pulses of both harvests are used by the people both in the parched state with the husk remaining, and as meal or flour with the husk removed. The flour or meal is used in the form of cakes. From the parched grain of barley and pulse the flour called *sattú* is also made. It is eaten dry (like parched grain) or mixed with water, *gur*, and other stuff. Pulse in the imperfectly ground state (split peas or *dál*) is largely used for soup. By villagers the latter is called *boran*, as opposed to *toran* (dry bread). During the growth of *sarson* the leaves are not unfrequently nipped off and used for

pottage; but those of *rái* are unfit for this purpose. Linseed yields one-fourth of its weight in oil. The oil-cake is given to cattle, but, mixed with gur or alone, is also consumed by human beings. When eaten by the latter, it is dignified with the name of *pinná*. Linseed is also used as food by the people; it is first pounded in an *okhari* and then baked in dough. Cakes of *manruá* flour are very dry eating, and a little satisfies an empty stomach. For the latter reason also it is reckoned an economical grain by the poor. *Kodo* is regarded as an inferior grain. It is not used in *homs* and other religious ceremonies of the Hindus; and in some parts of the district the people have a fable that hell (*narak*) is the destination of any one who dies within twenty-one days after eating it. Maize and the large millet *bajri* are made into meal; and a variety of parched stuffs (*kharban*) are made from them, especially from the former. Maize is also, in the half-ground state, cooked and eaten like rice.

Grain outturn of the district

According to the settlement report, "the estimated outturn of food-grains in favourable years is 1,66,281,666 maunds (598,102 tons). From this 7,35,943 maunds (27,035 tons) may be deducted for seed. The balance available for food is 1,55,45,723 maunds (571,067) tons. Twenty per cent. of this may be struck off for the husk, bran, and refuse that are unfit for human food; and the quantity available for the latter is then 1,24,36,578 maunds (456,854 tons). The average is 16½ chhattáks a day per head of the total population (by the 1872 census) of the district. The quantity, however, is liable to still further deduction for the grain given to animals, the amount of which cannot be inconsiderable. The figures bear out the conclusion that barely enough grain is raised in the district to support the population." If the case is as stated above with regard to the food of human beings, the cattle are in still worse case; for on an average the daily allowance of fodder available per head would be only 2 sers 15½ chhattáks of chaff (*bhúsa*), while for working bullocks and milch-cows and buffaloes 7 to 12 sers a day are required to keep them in fair condition.

An interesting calculation is made in the settlement report as to the net income from the land that is left in favourable years to the agricultural population. From this it appears that the average net income of each member of this class amounts to about Rs. 27 for the year or Rs. 2-4-0 each month; those above 15 years of age get about Rs 6-12-0, and those under that age about Rs 3-8-0 by the month. This must very nearly represent the total earnings of the class; for, taken as a whole, its extraneous sources of income can yield very little. It should be explained that by net income is meant the value of the produce after deducting the cost of feeding animals, providing seed-grain,

and paying the revenue and other public charges. If the gross value of the produce be compared with the agricultural population, the income per head would be Rs. 56 nearly, or more than double the net income.

Religion.

The great mass of the people are Hindus, but the omission at the census to distinguish between the followers of Vishnu, Siva, and the female incarnations, renders it impossible to state the numbers by sects. As elsewhere in these provinces, it may be presumed that Vaishnavas are the prevailing sect. Cases are common where Hindus and Muhammadans join to pay religious honors at shrines which were originally venerated only by Musalmáns. Instances are those of the worship of Sálár Mas'úd at Bhagatpur and of Malik Táhir at Mau. It is not everywhere, however, that such unanimity exists, and even at Mau itself, and at Mubárakpur, and Kopáganj, there are obstinate and fanatical Muhammadans (chiefly of the weaver caste), between whom and the Hindu inhabitants serious affrays have taken place regarding the slaughter of cattle. These Muhammadans are said to have adopted the doctrines of Saiyid Ahmad, which were preached among them by a maulavi named Karámat 'Alí of Jaunpur. Of the Muhammadans, all except 10,862, or about one-twentieth of the whole, were returned as Sunnís. The exceptions are all classed as Shías. Although Wahábis are not shown in the returns, it is believed there are a few in the district. Among the Shías there are said to be some belonging to the Ismailiá branch.

The Christian community is extremely small, numbering only 77 members. The Church mission established a branch here in 1861, and in 1882 there were 35 native Christians under the pastoral charge of the head-master of the mission school. This is an anglo-vernacular high school, attended by about 170 boys. It has attached to it three branch schools with about 100 names on the rolls. There is also a mission girls' school attended by 40 girls.

Public instruction.

The school statistics for Azamgarh for the year 1880-81 may be shown in tabular form as follows:—

Class of school.		Number of schools.	Number of scholars. Hindús	Musalmáns	Others.	Average daily attendance.	Cost per head. Rs. a. p.	Expenditure borne by the State.	Total charges.
Government and Municipal.	Tahsíli and parganah	8	472	150	...	467	4 0 0	Rs. 2 452	Rs 2,452
	Halkabandi ...	135	5,122	679	...	4,609	2 8 0	14,495	14,495
	Government girls'	2	67	5	...	42	3 0 0	207	207
	Municipal boys' ..	2	80	27	...	62	3 8 0	...	261
Aided by Government	Boys'	4	176	48	6	178	20 8 0	2,360	4,720
	Girls'	1	24	7	1	28	8 0 0	120	240
	Total ...	152	5,911	916	7	5,446	3 4 4	19,634	22,375

There is no Government zila (high) school in the district. The church mission school, however, sends up candidates for the entrance and middle-class anglo-vernacular examinations. The middle class vernacular schools included in 1881-82 eight town (tahsíli and parganah) and seven village (halkabandi) schools. The tahsíli schools are at Azamgarh, Mau, Jíanpur, Mehnájpur and Máhul; and the parganah schools at Mubárakpur, Muhammadábád and Nizámábád. The locality of village schools is frequently changed.

Language and literature.

Azamgarh is included in the area which, according to Dr. Hoernle, is that of the Eastern Hindí or Bihárí *language*, and Bhojpurí *dialect*. The relation geographically of this area to that of the other dialects and languages of Northern India will be readily seen from the excellent map in Dr. Hoernle's *Grammar of the Gaudian Languages*. It is only possible here, in the short space that can be given to this subject, to refer the reader to the sources of information on the subject. Besides the very learned work by Dr. Hoernle just referred to, he will find in an appendix to Settlement Report a complete grammar of the dialect spoken in Azamgarh. Of literature, properly so called, there is nothing deserving mention, unless a few family histories, such as those of the family of the rájas of Azamgarh, referred to hereafter, can be so described.

Post-office and telegraph.

The district contains 23 imperial and 4 district post-offices. The former are at Azamgarh, Ahraulá, Atraulia, Barda, Chiriákot, Deogáon, Didárganj, Dohrighát, Gambhírpur, Ghosí, Jahánáganj, Kopáganj, Madhuban, Mahárájganj, Mau Nátbhanjan, Muhammadabad, Mehnagar, Mubárakpur, Nizámabad, Raunápár, Sagri, Sarái Mír and Tarwa. The district offices are at Koelsa, Kendrapur, Máhul and Powái. The postal receipts during the past 20 years show a progressive increase: they were in 1865-66 Rs. 5,043; in 1870-71 Rs. 7,076; in 1875-76 Rs. 16,228; and in 1880-81 Rs. 17,429. The details show that the practice of sending letters unpaid is declining, although in the last of the years just mentioned Rs. 7,745, or more than a third of the receipts, was obtained from this source. The expenditure rose from Rs. 6,298 in 1861-62 to Rs. 10,030 in 1870-71 and Rs. 12,307 in 1880-81. There was, of course, a corresponding increase during the same period in the number of letters received: in 1865-66 the number was 144,578, in 1880-81, 362,206, while the total of newspapers, parcels and books received was more than doubled. There is as yet no telegraph in the district.

Police.

According to the latest allocation statement (May, 1882) Azamgarh contains 27 police-stations, 10 first-class, 3 second-class, 10 third-class, and 4 fourth-class (outposts). The first-class

stations are at Sagri, Ahraulaghát, Muhammadabad, Azamgarh, Deogáon, Ghosi, Mau, Chiriákot, Madhuban, and Atrauliá; the second-class stations are at Didárganj, Gambhírpur, and Tarwa; and the third-class stations are at Nizámabad, Mahárájganj, Mehnagar, Powái, Sarái Mír, Dohrighát, Kendrapur, Barda, Jahánáganj, and Raunápár. The fourth-class stations or outposts are at Mubárakpur, Kopa, Ráni-ki-sarái and Koelsa. In 1881 the three forces (regular, municipal, and town police) together mustered 589 men of all grades, including 10 mounted constables. There was thus one policeman to every 2·43 square miles and 2,719 inhabitants. The cost of the force was Rs. 60,988, of which Rs. 53,663 was debited to provincial revenues and the remainder defrayed from municipal and other funds.

Besides the regular and town police, there were, in 1881, 2,229 village and road watchmen (organized under Act XVI. of 1873), distributed amongst the 5,576 inhabited villages of the district at the rate of one to every 683 inhabitants. Their sanctioned cost, Rs. 80,472, was met out of the 10 per cent. cess.

The statistics of reported crime for the six years 1876-81 include a large proportion of the more serious offences, *viz.*, 41 murders, 18 dacoities and 108 robberies. If the statistics could be trusted, about half the property stolen was recovered in those years, and the percentage of convictions to persons tried varied from 67 to 83. These and other similar matters are, however, fully dealt with in the departmental reports, and obviously do not call for further notice here.

Infanticide.

Measures for the repression of female child-murder have been in force in this district from the 1st April, 1871. Under the Infanticide Act (VIII. of 1870) there were in 1881 twenty Rájput clans proclaimed as suspected of practising the crime, *viz.*, Bais, Bisen, Gautam, Nikumbh, Chandel, Hardwás, Raghubansi, Sakarwár, Maunas, Dikhit, Chauhán, Birwár, Palwár, Gargbansi, Nandwak, Singhel, Donwár, Kachhwáha, Kákán, and Palhár. For all Rájputs the recent census shows the percentage of females 'under 10 years of age' as 47·36, and 'over 10 years' as 46·10. The percentages in each clan having a total of 100 members will be found in the volume of *Sex Statistics*.

District Jail.

There is but one jail in the district. The average number of prisoners was 901 in 1850, 229 in 1860, 349 in 1870, and 295 in 1881. The other statistics present no constant features, varying as they do from year to year.

Present area, revenue and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give brief details of area, revenue and rent for the district at the latest date for which accurate returns are available. The district is still a temporarily-settled one; and the current settlement has been sanctioned for a term of 30 years, expiring, on different dates in different parganahs, between the years 1900-06. These dates are given in detail in the *Settlement Officers' Manual* (appendix VIII., p. 350), and need not be repeated here The total area according to the latest official statement (1881) was 2,147·7 square miles, of which 1,275·7 were cultivated, 331 0 cultivable, and 540 7 barren. The area paying Government revenue or quit-rent was 2,139·6 square miles (1,249 8 cultivated, 330 5 cultivable, 539·3 barren). The amount of payment to Government, whether land-revenue or quit-rent including, where such exists, water-advantage, but not water-rates), was, in 1880, Rs. 1,725,192; or, with local rates and cesses, Rs. 2,041,129. Both land-revenue and cesses are liable to annual fluctuations, but ordinarily within narrow limits (*vide supra* p. 3, footnote 2). The cesses, however, above mentioned included the large item of Rs. 1,06,687 on account of the subsequently abolished patwáris' cess. Omitting those figures the local cesses in 1880 amounted to Rs. 2,09,250, made up as follows: 12 per cent. cess Rs. 2,01,520; roads cess Rs. 533; commuted *jágír* Rs. 1,512; and acreage cess Rs. 5,685. The amount of rent, including local cesses, paid by cultivators was Rs. 36,22,041.

Fiscal history.

A peculiarity of the Azamgarh district from a fiscal point of view is the admixture of permanently-settled with temporarily-settled estates. The former are found in the six following parganahs, and the numbers in brackets indicate the number of permanently-assessed mauzas in each:—Deogaon (32), Mahul (15), Ghosi (1), Muhammadabad (26), Mau-Nátbhanjan (1), and Nathúpur (101). The total number is 176, with an area of 73,384 acres, of which 34,637 are cultivated, and the Government revenue (fixed in perpetuity) amounts to Rs. 53,290. The revenue just mentioned was assessed when these mauzas belonged to the Benares province, where they came under Mr Jonathan Duncan's Settlement in 1792. Further details regarding the transfers of these mauzas will be found in the settlement report (p. 173).

As mentioned in Part I., the area included in the present district of Azamgarh was, immediately after the cession, included in the district of Gorakhpur. It was not until the 18th September, 1832, that the present district was formed, and in it were included, until November 1st, 1879, the parganahs Bhadáon and

Sikandarpur, which now form part of the Ballia district. In the settlement report will be found a complete fiscal history of the fourteen parganahs from the time of Akbar's *Institutes* (1596) to the completion of the sixth settlement in 1876. It is unnecessary in these pages to treat it with anything like the same fulness, and a brief *resumé* only will be attempted. It will be convenient at the outset to bring together, in one statement, the statistics of area and revenue for the most important periods over which the fiscal history extends.

Parganah.	*Cultivated area in acres.*		*Revenue.*			
	In 1596 (in *Ain*)	At sixth settlement	In 1596 (in *Ain.*)	In 1802 (first triennial)	In 1818.	In 1879 (sixth settlement)
			Rs.	Rs.	Rs.	Rs.
Deogáon	...	58,519	...	91,816	88,138	1,09,250
Belhábans	7,691	21,704	16 309	28,001	32,815	45,087
Nizámabad ...	3,797	158,495	15,065	1,68,869	2,13,859	4,06,843
Máhul	..	84,910	...	1,62,136	1,67,455	2,15,661
Kauria	3,603	22,788	8,547	1,29,419	1,08,441	47,548
Atraulia or Tilahani ...	6,864	44,834	16,359			95,484
Gopálpur	2,041	16,942	4,610	15,301	16,686	37,986
Sagri	12,370	83,668	31,868	70,901	1,01,041	1,67,152
Ghosi (including Chakesar and Súrajpur).	15,206	60,902	33,113	57,022	68,464	1,35,434
Nathúpur	3,093	20,662	6,837	18,798	19,259	46,866
Karyát Mittú ..	5,640	7,717	13,785	15,623	16 885	17,339
Chiriákot	8,846	26,523	20,196	22,621	25,745	59,994
Muhammadabad ...	35,219	112,604	80,797	84,218	1,05,729	2,55,110
Mau Nátbhanjan ...	1,653	8,033	5,227	5,888	10,029	18,437
Taufir lands ...	...	...	...	3,120	...	...
Total ...	106,003	730,303	2,52,643	8,73,733	9,74,546	16,58,191

With respect to the above statement, it should be noted that for Deogáon and Máhúl, the area and revenue at the time of Akbar cannot be given, as although Deogáon appears in the *Ain*, its present area differs considerably from that stated therein. Muhúl, as already mentioned, is not found in Abul Fazl's list, nor do its present limits correspond with the ancient parganahs out of which it was formed. A comparison, therefore, between the district now and in 1596, can be made only as regards 12 of the 14 parganahs. Taking these, we find the cultivated area in 1596 was returned at 106,003 acres, as against 586,879 at the sixth settlement; and the revenue at Rs. 2,52,643, as against Rs. 6,19,781 at the cession, and Rs. 13,15,280 at the sixth settlement. As regards the figures derived from the *Ain-i-Akbari*, it should be noted that the areas were not arrived at by survey, and, even as estimates, were probably

under-stated. Further, the revenue there recorded was most probably an ideal assessment: Akbar professed to take one-third of the average value of the gross produce of the land, and it is more than doubtful whether the revenue so assessed was ever collected. As regards Máhul and Deogáon, both have lost area by transfers to Jaunpur, so that the figures for the early settlements are not applicable to the areas now contained in those parganahs.

Fiscal affairs at the cession in 1801

From 1596 to the cession in 1801 fiscal history is a blank, and our knowledge of the fiscal affairs of the district at the latter period is limited to a statement of the gross revenue entered in the first article of the treaty of the 10th of November, 1801. That revenue was (exclusive of *sáyar*) as follows: Azamgarh and Mau-Náthbhanjan, Rs. 6,95,624-7-6, Máhul (exclusive of taluka Oril) Rs 1,68,378-4-0, total Rs 8,64,002-11-6. This amount is, however, some Rs. 24,000 more than was collected in the year of cession. Mr. John Routledge was, on the 12th December, 1801, directed to take over, from the officers of the Oudh Government, charge of the parganahs that were to form the new district of Gorakhpur. Azamgarh and Mau-Náthbhanjan were accordingly taken over in the end of December, 1801, and Máhul in the end of January, 1802. As the revenue-collectors (*ámils*) of the Oudh Government declined the offer made to them to continue in office after the transfer, the parganahs were distributed into eleven small jurisdictions under new officers.

The system, if such it can be called, of revenue administration that prevailed just before the cession, is described in the early letters of Mr Routledge, the first Collector. The mode of realizing the revenue by the ámils was, in plain language, to take everything they could possibly get. Nominal settlements were, indeed, made at the beginning of each year; but neither the ámil nor the zamíndár, the two contracting parties, paid the least regard to the written engagement. At the season for reaping the harvest, the ámil placed armed men over the crops, to prevent their being cut down until he had made a fresh settlement with the owners. The difficulties which Mr. Routledge had to face, were increased by the fact that not a single record of any kind regarding past administration was forthcoming; all the former revenue officers had left with the ámils and their deputies, to avoid the insults and ill-treatment which they justly apprehended from the oppressed inhabitants. The position of the *kánúngos*, who were supposed to keep the records, had been one of great embarrassment in the times of which we are writing. The district is described as at that time, "nearly a waste, which would, in the course of one or two years more, become an entire scene of desolation." Again, we read:

"Except in parganahs Belhábáns, Atraulia, and Kauriá Tilhaní, cultivation has decreased to such a degree that the produce is barely adequate to the subsistence of the inhabitants; and, except in the parganahs above mentioned (the zamíndárs of which have always been able to resist the undue exactions of the ámils), the population is extremely deficient."

The relation of the cultivators to the zamíndárs seems to have been much the same, as regards the respect paid to engagements, as that of the zamíndárs to the ámils; indeed, it could not well be otherwise, for the zamíndárs were compelled to strip their tenants of every thing they could lay hands on, in order to satisfy the demands of the ámils. Under such a state of affairs, it is not surprising that trade was depressed. Imports of every sort were subjected to vexatious duties, both on their first arrival and on passing from one parganah to another. The produce of cultivation, when exported, was taxed in the same way. For the collection of these taxes, 106 posts were kept up in Azamgarh, and 19 in Máhul. From all this it will be no exaggeration to state, that at the time of the cession the district was wretchedly misgoverned.

Early settlements: first to fourth.

In 1802 Mr Routledge made the first settlement, known in revenue language as the 'First triennial', from the fact that the engagements were taken for three years. The policy of permanent settlements was at that period in favour with the Court of Directors, and the arrangements then made were intended only to lead up to a permanent settlement, to be introduced after a short interval had permitted the collector to ascertain what would be an equitable revenue demand. It was proposed that the first triennial should be succeeded by a second triennial, and that then a settlement for four years should be made. Thereafter, it was intended that such estates as had come sufficiently under cultivation, should be settled in perpetuity. We need not occupy space with the details of a proposed measure which was never carried out, and which is, perhaps, as far off being realized now, as when it was proposed.

The first settlement did not take long to make, for it was reported for sanction on 28th October, 1802. The engagements for the revenue were taken from the village zamíndárs, and not from rájas and other large farmers under the old system, although the latter offered a larger annual revenue, if allowed to engage for whole parganahs. Besides the settlement, Mr. Routledge had to introduce the new *ábkárí* and customs arrangements, and was judge and magistrate of the district of Gorakhpur, as well as collector. On the 10th of January, 1803, he gave over charge of the district to Mr. Alexander Ross, who for a time exercised the same functions, but was, shortly afterwards, relieved by the

appointment of a magistrate and judge, retaining only the office of collector. On the 20th March, 1806, he was succeeded by Mr. Francis Balfour, who held office till 14th January, 1811.

At its outset, the new revenue administration had to suffer from a deficient rainfall, that ever-recurring source of difficulty in Indian fiscal affairs. A short rainfall in 1803 was followed by a heavy fall of hail in February, 1804, and, as usual, balances accrued Embezzlement and misconduct of the revenue-payers further increased the collector's embarrassments. The first settlement was a progressive one, but it was found impossible to realize the revenue; so that, at the second triennial settlement in 1805, a considerable abatement was made in the demand During the preceding term no less than 35 estates had to be sold by auction for arrears.

The second settlement seems, on the whole, to have worked well; few balances occurred and not many sales took place. When preparations for the third settlement began, in the summer of 1807, a new Board of Commissioners for the Ceded and Conquered Provinces was appointed, with head-quarters at Farukhabad.

This was the settlement for four years which, it was proposed, should form the basis for a permanent settlement. The method of settlement prescribed by the Board was strenuously objected to by Mr. Balfour, the Collector, but the settlement was concluded in 1808-9. In that year, however the old establishment of contract tahsíldárs (called *dah-yak*) was abolished, and new men appointed on fixed salaries. To the change of system was added failures of the rice harvests, in 1215 and 1217, and damage by frost in 1216 fasli. Arrears accrued; many estates were put up to auction and sold, often for very inadequate sums; estates were farmed or managed directly by the Collector; and the people began to harass the revenue authorities through the civil courts.

Great delay occurred in carrying out the fourth settlement, and this period is chiefly remarkable for the strained relations which existed between the Board and the Collector. In 1814, Mr. H. G. Christian, Secretary to the Board, was appointed Collector, and his first step was a sharp attack upon the position of Rája Shiulál Dúbe, whom he considered a leader in the opposition to the recovery of the revenue. He next suspended 33 of the revenue officials, and applied himself to complete the settlement. In February, 1815, his task was so nearly finished that he was able to return to his permanent appointment at Farukhabad. In his report Mr. Christian attributes the defalcation mainly to a combination of the more wealthy landholders, to withhold revenue until the assessments of their estates had been finally fixed. They conceived that an accumulation of arrears

might result in an ultimate decrease of demand. This fourth settlement was for 10 years, but at the end of that period, namely, in September, 1822, a new system was introduced by Regulation VII. of 1822, and so elaborate was it that the fifth settlement was not completed until 1837. In this long interval of 15 years the revenue was collected, almost without balance, and apparently without sales. To tide over the interval a general engagement was taken from landholders, to pay the existing revenue till a new settlement was made. Before the fifth settlement was finished, Regulation IX. of 1833 had been passed. Its object was to simplify the unwieldy system of Regulation VII. of 1822. The latter regulation introduced, for the first time, the practice of collecting information connected with the system of agriculture and the rights of the people.

The early revenue history of Azamgarh may be commended to those who are inclined to pass a harsh judgment upon early British administrators. The fault, according to Mr. Reid, lay more with the ruled than with the rulers. Landholders exhibited no responsive loyalty towards the British Government and its officers. Land was wilfully thrown out of cultivation, and assets concealed; and at every settlement from the second to the fourth, the landholders did what they could to embarrass the collector, by refusing to appear, by abstaining from paying up the old revenue and engaging for the new, and by making use of the civil courts against him. One fertile source of difficulty was the constant disputes between co-sharers, owing to the total absence of any system of record such as now exists. To the absence of such a record was in part due the entire failure of the policy of selling the estates of defaulters.

The fifth settlement.

The fifth settlement, completed under Regulation IX. of 1833 by Mr. Thomason (afterwards Lieutenant-Governor of these Provinces), opened a new era. The features which distinguished it, as well as the operations under Regulation IX. of 1833, from the early settlements, were: (1) the demarcation of village boundaries and the survey of each village; (2) the fixation of the revenue for a period of twenty years, which was afterwards increased to thirty; (3) the formation of a record of rights and tenures in each village.

In the settlements under Regulation VII. of 1822, the assessments were mostly made upon regularly prepared rent-rolls or estimates of the actual assets. In the operations under Regulation IX. of 1833, the cultivated area seems generally to have been classified into rice land and *harjins* land. Average rates were assumed for these classes, and the assumed rental which the areas and rates gave, were checked by comparing the average rate that it yielded on the total cultivation with an assumed average rate for the parganah. The

revenue demand in both sets of settlements was fixed at a proportion of the actual or supposed assets, which varied between 50 and 66 per cent.

The revenue fixed by Mr. Thomason was Rs. 12,42,274, payable in 1837. It was an advance of Rs. 3,09,239, or 33½ per cent., on the highest demand of the fourth settlement; but of this increase more than one-fourth was due to the assessment of revenue upon lands previously held revenue-free, most of them on forged deeds of grant. The story of this long-continued fraud upon the State will be found at length in the settlement report (p. 193). Many villages which had either escaped notice, or had been under-assessed up to this time, were brought on the revenue-roll after the survey made at the fifth settlement. The revenue assessed by Mr. Thomason was regularly collected, and the severer processes had not to be resorted to except in a very few instances; and those were all before the mutiny. The area that passed by private sale, 230,380 acres, or rather more then one-sixth of the whole district, appears large; but such transfers are not necessarily connected with the incidence of the revenue. On the other hand, the high prices realized point to a light assessment; and it is worthy of remark that only one-fourth of the area transferred came into the hands of the trading classes.

When the fifth settlement expired in June, 1867, the revenue demand showed an increase of Rs. 3,447, brought about by the addition of revenue (Rs. 11,492) from lapsed *muáfis* and new alluvion, and diminished by a few remissions (Rs. 8,045) for land taken up by Government, for diluvion, &c. The loss of the records in the mutiny prevents any accurate judgment being passed upon the village records then prepared, but it would seem that they were imperfect as compared with those of the current settlement, especially in the matter of recording the names of landholders and cultivators. An attempt was made in 1861-64 to correct the records by the creation of a special department; but the official appointed to the task appears to have grossly neglected his duty and nothing resulted.

Sixth settlement.

Preparations for the revision of the fifth settlement began in 1866, tahsil Deogáon being the first selected for operations. Its survey was completed before the rainy season of 1867. Mr. Lumsden joined the Azamgarh settlement on the 4th April, 1867, but relinquished it on the 1st April, 1868. After this the office remained vacant till 10th August, 1868, when Mr. Reid took charge. Survey operations were suspended in 1869-70, the year of financial panic, owing to the settlement budget having been cut down. Before this, however, parganah Nizámabad had been surveyed. The remaining parganahs were surveyed under the supervision of the settlement officer between 1870-73.

Statistics of area, &c of sixth compared with those of fifth settlement

The re-measurement of the district disclosed a cultivated assessable area of 730,308¾ acres or 1,141·10 square miles, which was greater by 169,570 acres, or 30 per cent., than that of the fifth settlement. This large percentage of difference between the areas of the two settlements was not all due to extension of cultivation, about 6 per cent. of it being accounted for by the resumption of *jágírs* and revenue-free holdings. A further deduction must be made for the more accurate measurements of the recent settlement, it being notorious that the cultivated area in some parganahs was understated at the previous survey. There are no returns available from which to institute a comparison between the areas under the different kinds of produce at the fifth and at the recent settlement; but neither as regards these, nor as regards the relative areas under groves, does it appear probable that any important differences took place.

Rentals.

The total rental of the district was computed at Rs. 34,81,649, and applying this to the cultivated assessable area just mentioned, an average rate of Rs. 4-12-3 per acre is deduced. If all the lands, therefore, had been held by tenants paying cash-rents, the gross rental of the district could have been found by a simple arithmetical process. But the 730,308 acres were actually held thus :—

		Acres.	*Percentages.*	*Total.*
By tenants paying cash rents	(rice)	91,494¼	12·53	60·91
	(harjins)	353,320¼	48 38	
By proprietors as *sír*	(rice)	89,194¼	12 21	32·58
	(harjins)	148,725¼	20 37	
Rent-free or paying kind-rents	(rice)	39,077	5 35	6 51
	(harjins)	8,497	1 16	

The distinction between rice lands and lands bearing other crops, which is made above, naturally results from the distinct physical features and the difference in the letting value of the two classes. The rental of the lands held by tenants paying cash-rents could alone be ascertained from the patwáris' papers. It amounted to Rs. 3,58,898 on rice-lands, Rs. 16,94,412 on *harjins* lands; total Rs. 20,53,310. This gave an average rent of Rs. 3-14-9 per acre on rice, and Rs. 4-12-9 per acre on *harjins* lands. The application of these rates to the area recorded as *sír*, or as paying kind-rents, would have given a rental for that area of Rs. 12,57,240. This, added to the ascertained cash rental, would have given Rs. 33,10,550 as the rental of the district.

There were, however, obvious reasons why it would have been unfair to apply these rates at once to the *sír* and the *batai* land. The principle adopted, there-

fore, was to make an exhaustive inspection of every mauza and to pick out from among the varying rent-rates those which were commonest and seemed fairest. Minute subdivisions of the cultivated land, with respect to the crops borne, the quality of the soil, and the position with reference to the village site, were made. By this means parganah and circle rates were deduced; and these have been recorded with great detail in an appendix to the settlement report The rates used for the various classes of soil varied greatly, but those most frequently adopted were the following:—

		Rs. a p.
Rice-lands,	Class I.	5 6 11
	„ II.	4 8 8
	„ III.	3 10 5
	„ IV. }	1 14 2
	„ V }	
Per ...	Class I.	8 15 7
	„ II.	7 3 3
	„ III.	5 6 11 / 4 8 8
Pálo ...	Class I.	4 8 8 / 3 10 5
	„ II.	3 10 5 / 1 14 2
	„ III	1 14 2

An explanation of the terms *per* and *pálo* has been given in Part I. In the whole district the rice-lands amounted to 219,766 acres, and the *harjins* to 510,542. Half of the rice-lands were entered in class III., at an average rate of Rs. 3-10-5 an acre; and half the *harjins* area in classes II. and III., as *per* land. Of first-class *per* there were only 48,004 acres, and of first-class rice-land only 11,289 acres. The *per* or home-lands, it may be noted, comprised two-thirds of the entire *harjins* area. The extraordinary number of villages and hamlets with which the district is dotted, accounts for the very large area which is thus classed as home-lands.

Application of rent-rates and assessment of revenue.

The general result of the rent-rates, when applied to the total cultivated area, would have been a rental of Rs. 34,81,649, giving an average rent of Rs. 4-12-0 an acre all round, or Rs. 3-6-11 an acre on the rice land and Rs. 5-5-6 on the *harjins*. It is worthy of remark that the average rent per acre of the cash-paying area, as ascertained from the patwáris' papers, was Rs. 3-14-9 on rice land and Rs. 4-12-9 on *harjins*; total Rs. 4-9-10. The result, therefore, of the settlement officer's inductive method was, that a somewhat higher all-round rate than that obtained

from the recorded rentals, was arrived at. Had the rental arrived at by means of the classification of areas and selected rent-rates, been taken, without further modification, as the basis of the Government demand, the revenue would have been Rs. 17,40,825, giving an increase of nearly 40 per cent. on the previous demand. The revenue actually fixed was Rs. 16,58,191, being 4·75 per cent. less than the sum just named. This reduction was rendered necessary (1) on account of the lower rents paid by high-caste tenants; (2) in special cases, on account of the turbulent character of the tenantry, the uncertainty of assets, or the poverty and numbers of the coparcenary body; and (3) as a small sum had to be struck off on account of entire revenue-free *mauzas*. There were, on the other hand circumstances counteracting the two first classes of considerations; such as (1) the existence of a *sáyar* income from lakes or marshes and natural woods, not included in the rental of the cultivated land; (2) the presence of waste land which had been thrown out of cultivation, but, being susceptible of immediate restoration, was treated as part of the cultivated area; (3) in some estates the current rent-rates paid were found above the average, and usually the assessment was based on these higher rents.

The actual enhancement represents an increase of Rs. 4,12,469, or 33 per cent., on the old revenue demand, a result different from that predicted by Mr. Thomason in the last paragraph of his report on the fifth settlement. Full details of the incidence of the new revenue on cultivated, assessable and total areas, and of the increase in each parganah and tahsíl, are given in the settlement report (page 220). The percentage of increase was lowest in Deogáon parganah (7 per cent.), and highest in Muhammadabad (57 per cent.) and Mau Nátbhanjan (58 per cent). In the two latter the increase was due solely to extension of cultivation, as the incidence of Mr. Thomason's assessment approximated very closely to that of the present settlement. The rate at which the new revenue fell upon the cultivated area was, for the whole district, Rs. 2-4-4, against Rs. 2-3-7 at the fifth settlement. The highest incidence is found in Nizámabad (Rs. 2-9-1) and the lowest in Deogáon (Rs. 1-13-11). The figures of revenue and its incidences given above are of course exclusive of the cesses, that is, of the 10 per cent. local cess and the patwári cess (the latter now abolished), which are only revenue under another name, so far at least as regards the payers thereof. The reason for the low assessment of parganah Deogáon is chiefly explained by the circumstance that it is naturally the poorest in the district and is held almost entirely by crowded communities, among whom the land is minutely subdivided.

Working of the new revenue.

The new revenue began to be collected in each parganah with the *fasli* year following that during which the demand for the various mahâls in it was made known—or between December, 1869, and May, 1875. The increase in the revenue collected up to April, 1877, had more than covered the net cost of the settlement, which amounted to Rs. 6,82,105. Notwithstanding the unfortunate seasons that followed, the collection of the revenue in all the parganahs except Máhul has been effected smoothly and easily. In no year, except 1877-78, did the amount of balance equal 1 per cent.; in that year it was 1·21 per cent. of the demand. In 1879-80, however, not a single rupee was in balance at its close. In Máhul, before 1877, some difficulty occurred, owing to the mismanagement of the rája of Jaunpur's estates and the indebtedness of other individuals, but for this the settlement was not responsible.

Alienations and the price of land.

Very full details of the transfers of land that took place between the fifth and sixth settlements, will be found in the settlement report. The little reliance that can be placed on such statistics is too well known to require remark. Taken, however, for what they are worth, the figures indicate a larger number of transfers in the years 1859-74 than in either of the two preceding periods (1837-47 and 1840-58) of the fifth settlement. This would seem to point to a less prosperous state of affairs than formerly among landholders. Something, Mr. Reid thought, might be due to the increased numbers of the cultivating landholders, but probably the frequent recurrence of unfavourable years in the third period of the settlement was the chief cause of the greater number of sales. The classes to which transfers were made and the percentages of area transferred were as follows: to co-sharers 3 56, to relatives 3 55, to other landholders of the landholding classes 6 02, to *mahájans* 4 57, total 17 70. The last figures denote the percentage of land transferred to the total area of the district. Regarding the price of land, the deduction we may draw from the figures is, that investors in land were satisfied in 1877 with 4½ per cent. on their capital, whereas 30 years ago the current rate was 8 or 9 per cent.

Alienation since settlement.

With the same reservation as to their accuracy as the settlement officer made regarding the figures given in his report, the average price of land per acre of revenue-paying land in each tahsíl, may be given for years since the settlement[1]:—Azamgarh Rs. 34-3-10, Muhammadabad Rs. 37-9-4, Sagri Rs. 104-14-3, Máhul Rs. 23-6-3, Deogáon Rs. 54-9-6.

[1] From a statement furnished by the Collector. The years on which the averages are struck are—for Azamgarh 1281-8 fasli; for Muhammadabad, Sagri and Máhul 1284-8, and for Deogaon 1279-88.

Leading families.

Incidental mention has been made in the caste notices of most of the leading families of the district, and there are very few of sufficient importance to require detailed notice. In the last edition (1881) of the official *Manual of Titles, North-Western Provinces*, the only name connected with this district is that of Rája Muhammad Salámat Khán, born in 1835. The circumstances under which official recognition to the claim made by the representative of the old rájas of Azamgarh to the title, was accorded, are briefly set forth in the Manual (p. 52), and need not be given here, as they will be detailed in the historical portion of this notice. The family cannot claim to rank as a leading one on the ground of landed possessions in this district; for, from the official publication just mentioned, it would appear that the rája possesses only small shares of estates in parganahs Nizamabad, Chiriákot, and Muhammadabad, paying a Government revenue of Rs 337. In the settlement report, however, it is stated that, in 1873, a grant of 5,000 acres of forest land in Gorakhpur district was made to him by Government.

A list of 54 properties, the Government revenue of which, in each case, exceeds Rs. 2,000 a year, is given in the settlement report; but under several of the numbers two or more names are included, so that the total of properties does not exactly coincide with the total of leading families. A few only of these can be named here. Much the largest estate in the district is the Jaunpur rája's, now under the management of the Court of Wards The rája and his younger brother are sharers in it, and are the great-grandsons of Shiulál Dúbe, a Brahman of notoriety in his time in the Benares province. The estates which his descendants hold were nearly all acquired by him. With the history of the Jaunpur estates we are not here concerned; that of the Azamgarh property may be shortly told. After the cession of Azamgarh by the Nawáb Wazír in 1801, Jaigopál Pánre, son-in-law of Shiulál Dúbe, and Rám Ghulám Pánre, cousin of Jaigopál Pánre, were, on the security of Shiulal Dúbe, appointed tahsíldárs of parganahs Nizámábad and Máhul respectively; and they held their appointments during the first two settlements, from 1802 to 1808. But in May, 1808, formal charges of peculation, corruption, and oppression were made to the Board against them by various persons in Azamgarh; and as about the same time the old system of tahsíldárs was abolished, they were in June, 1808, removed from their tahsíldarships. The investigation into the charges against them showed that both of them had, under pleas that were not tenable, kept back some thousands of rupees of the revenue; and that, in the names of various real or fictitious persons, they had

The rája of Jaunpur's estate

purchased privately and at auction, and had taken in mortgage and in farm, estates situated within their jurisdictions.

Rám Ghulám Pánre seems to have been merely a creature of Jaigopál's, and the latter, backed by Shiulál Dúbe, did all he could to frustrate the Collector's proceedings against him. Precepts were obtained from the Judge of Gorakhpur staying the Collector from recovering the sums due to Government, and from settling certain estates without reference to the so-called purchasers and mortgagees. An elaborate petition also was submitted to the Governor-General, in which the new tahsíldár of Nizámábád was charged with having, at the instigation of the Collector and the Board of Commissioners, ejected the servants of Jaigopál by violence from the latter's house in Azamgarh and destroyed his property. These charges were rejected as *primâ facie* false, and Jaigopál and Rám Ghulám were compelled, under a decree of the civil court, to pay up the revenue which they had withheld. Settlement was unavoidably made with the recorded purchasers and mortgagees for estates of which they were ostensibly in possession. Most of these were estates purchased at sales for arrears of revenue; and, as far as the records show, the arrears for which the sales had taken place were genuine. But, under the sanction of Government, the fraudulent sale to Ishrí Bakhsh of the large talukas of Gurelá, Barámadpur, and Shamsabad in Máhul was disregarded, settlement was made with the village proprietors, and Shiulál Dúbe referred to the civil court. To this he did resort some years afterwards, but the suit was dismissed. A criminal prosecution, however, did not follow from the charges against Jaigopál and Rám Ghulám.

The estates that had been purchased prior to 1808, augmented by further acquisitions between 1810 and 1813, continued to be recorded in the names of their dependents. The cultivators were Kshatri and Bhúinhár communities, who resisted all efforts to extract the revenue, whether made by the proprietors or by the Government officials. In 1814 Mr. Christian proposed to confiscate the estates standing in the name of Báldat Dúbe, a minor son of Shiulál Dúbe, and to hold an elaborate investigation into the title on which all the estates suspected of having been illegally acquired were held. These proposals were negatived, but certain estates were put up for sale for arrears of revenue. This measure was rendered futile by the ruling of the civil court, that the estates (with one or two exceptions) were not liable to sale, as the arrears had accrued after the expiration of the third settlement and before engagements had been taken for the fourth. So the estate remained almost intact, and some further addition to it was made, in subsequent years, by purchases at auction.

The hold of the rája of Jaunpur upon many of his villages is little firmer now than it was sixty years ago. Continuous strong management might have kept in check the opposition of the ex-proprietors, but mishaps in the family seem to have prevented its exercise. Shiulál Dúbe himself was an energetic man, as was, it is believed, Shiu Ghulám Dúbe, his grandson; and for some years a number of the Azamgarh villages were advantageously leased to Mr. Hunter of Nizámábád. But for the last twenty years the management of the estate has been decidedly feeble, and rent and revenue have been realized with difficulty. For several years the Court of Wards held the estate; but, by all accounts, the operations of the manager under it were not very effective. In 1869 Lachhmi Náráyan Dúbe, the eldest male of the family, came of age, and the estate was made over to him; but he was quite incompetent for the charge. On his death, in 1875, he was succeeded by his cousin, Haribar Dat Dúbe, the present rája.

The exact extent of the estate in this district cannot be easily made out, as the figures in the Court of Wards' report include the entire property in the three districts—Jaunpur, Benares, and Azamgarh. In the settlement report the area in 1876 is given as nearly 39,000 acres, occupying 89 entire villages and parts of 26 others; the revenue is there stated as Rs. 45,587.

Bábú Durgá Parshád's estate.

Next in size to the Jaunpur rája's estate in Ażamgarh is Bábú Durgá Parshád's. This was acquired in much the same way as that estate. Durgá Parshád is the grand-son of Kanhaiyá Lál, a Khatrí. The latter was appointed treasurer of Gorakhpur in 1802; and soon afterwards his son and son-in-law were appointed tahsíldárs in the district. In 1808 the latter, named Moti Lál, who was tahsíldár of parganahs Atraulíá, Kauriá, and Gopálpur, was charged with malpractices and was removed from his appointment; and the former also seems to have been discharged in that year. The collector recommended the dismissal of Kanhaiya Lál also; but the grounds alleged were held insufficient, and he continued to be treasurer up to 1814. In October of that year he was dismissed, on the urgent representation of Mr. Christian. The present representative of the family is described (in the settlement report) as, "strict with his agents and considerate of his tenants. With the latter he is popular, those only being excepted who keep up the old grudge about the acquisition of their villages."

Sidhárí Bábús.

The estate of the Sidhárí Bábús was, partly at least, acquired before the cession, and is known as 'taluka Báz Bahádur'; although the present owners do not claim descent from that personage, but from Musharraf Alí Khán, a grand-nephew of Báz Bahádur's widow. The present owners are Wáris Alí Khán, son, and Akbar Khán, grandson,

of Musharraf Alí Khán. The joint revenue payable on the estates is Rs. 18,761.

Other families

Mír Muhammad Takí of Sarái Mír; Mírs Ghazanfar Husain and Bákar Husain of Pírpur (Fyzabad district); Mathura Parshád, Náráyan Sinh and Kesho Parshád, sons of Mangalá Parshád, Bhúinhár, of Súrajpur, parganah Ghosí; and the Khajúrí Bábús (Lachhman Sinh and seven others): all these are owners of estates paying upwards of 10,000 rupees revenue. The first, third, and fourth of these families held property before the cession. All the remaining properties are assessed below Rs. 10,000.

Mr Dunne's estate

The estate of Mr. M. P. Dunne of Shamsabad, parganah Máhul, with a Government revenue of Rs. 6,800 at the recent settlement, was granted to that gentleman for distinguished services in the mutiny. The *jágír* formed part of the estates of the rebel Irádat Juhán, the last of the Máhul rájas, who was executed for rebellion in the disturbances of 1857-58. The rest of Irádat Juhán's estates were bestowed on Mr. Martin and Kazi Ináyat Husain. Both the European grantees have died, but the estates remain in their families.

The jágír of Alí Ashraf.

One property more may be mentioned, that, namely, which is held revenue-free under an old imperial grant by Alí Ashraf, a descendant of Abdur Razzák, the sister's son of Makhdúm Saiyid Ashraf Jahángír. It consists of seven villages in parganah Chiriákot. The resident cultivating communities are in full proprietary possession of the villages, and the *jágírdár's* right extends only to the collection from them of the Government share of the assets.

Proprietary tenures.

Proprietary tenures are, with a few unimportant exceptions, simple or undivided. The proprietors hold direct, unrestricted control over their estates, subject to the payment of the Government revenue and cesses, to certain police and settlement obligations, to individual encumbrances created by themselves, and to the law respecting the occupancy rights of tenants.

Sub-proprietary tenures.

The only exceptions to this tenure occur in about thirty small villages, two-thirds of which are situated in parganah Atrauliá, and the rest in various other parganahs. These form parts of large maháls, and the proprietary right in the villages is divided between the superior proprietors, *málguzárs*, who pay the revenue, and the inferior proprietors, *mushakhkhasídárs*, who hold the villages entire under the former on permanent hereditary leases, which are subject to revision, as regards the amount of

the rent, only at settlement. In one or two of these villages the inferior title seems to have sprung up merely from the fact that the ancestors of the holders settled on the land, brought it under cultivation, and for a lengthened period paid to the superior a lump sum as quit-rent. In a few, the inferior proprietors appear to be the descendants of the old village zamíndárs. Their villages seem to have been included, either with or without their consent, in the revenue engagement of a larger landholder, who recovered from them something more than the State revenue. Te rest are probably grants (*birts*) given in permanency by the original owners, from religious or worldly motives, for or without consideration, subject only to the payment of a moderate quit-rent. Most of the sub-proprietary tenures in parganah Atrauliá are of this sort.

Distribution of the land into mauzas.

But if the tenures themselves are simple, much complication has arisen from the two-fold distribution into *mauzas* and *mahâls*. The first of these terms, *mauza*, is usually translated "village," but its meaning is rather one of the sections, more or less compact or regular in form, into which the surface of the country is permanently divided, and each of which is known by a separate name, connected in some cases by tradition with its founder, but in many of unknown origin. Of these *mauzas* there are 5,532 in the district. The average area of a mauza is for the whole district about 248 acres, of which 139 acres are on an average cultivated. The proprietors recorded in the share lists at settlement numbered 175,761, so that on an average there were 32 sharers in each mauza, the average area of a single share being 7¾ acres, of which 4½ would represent the average cultivated area.

Turning now to *mahâls*, these in their simplest and commonest form consist of the whole or a definite part of a single *mauza*, but it not seldom happens that two or more entire mauzas or parts of mauzas—not necessarily contiguous to each other, but sometimes scattered about over an area of twenty square miles, or more—are grouped in a single mahál. The more complex mahâls occur mostly in tappa Kúba of parganah Deoghon, in taraf Utrahá of parganah Belhábáns, in parganah Kauriá, and in tappa Chakesar of parganah Ghosí. As each proprietor is by law entitled to demand separation of his property and to have it constituted a distinct mahál, the number of mahâls is at all times liable to change. The statistics collected regarding them at the time of settlement would not represent the state of things now, and may accordingly be left unnoticed.

The constitution of mahâls.

Something may be said of their internal constitution that will be of more permanent interest. The simplest constitution is that in which all the proprietary rights are held undivided. The number of mahâls having this constitution is limited, for there are compara-

tively few mahâls which belong to a single person, and in the case of proprietary families, the joint constitution generally works smoothly only while the members of the family are few Following it are various degrees of separation in the interest of the proprietors. Four principal ones are distinguished in the settlement report: (1) where only the *sîr* land is separate; (2) where most of the cultivated land and the tenants' holdings, and some of the waste and *sâyar*, are divided among the proprietors by households; (3) where some land is held in severalty by individual households, other land in common by certain households, other land in common by all the households of certain main *pattîs*, and other land in common by all the sharers; (4) where the mahâl is divided into *pattîs* held by households which have nothing in common. The third is the constitution of the majority of proprietary communities, and, for its comprehension, requires a reference to their history. The division of the land in these usually began some generations ago, in the time of progenitors whose names are still applied to the main sub-divisions (*pattîs*) of the mahâls. Much of the cultivated land, the tenants' holdings (*parjas*), and some of the waste, and *sâyar*, were distributed among these pattîs; but some cultivated land, waste, and *sâyar*, remained common property. As the sharers have multiplied, the main pattîs have been broken up by imperfect partition into smaller pattîs, in the same manner as was the mahâl into main pattîs. So that under this constitution we have the state of things mentioned above.

The complexity of tenure is not confined to the overlapping of the boundaries of mahâls and mauzas, but is found also in the separate holdings within mahâls; for all the separate land of each pattî and household will rarely be found in a single locality, the pattîs consisting of fields situated in several parts of the mauza or mauzas that are included in the mahâl. The bad effects of the disjointed character of these holdings are most evident where there are many proprietors, residing some in one and some in another mauza.

The basis of proprietary interest: ancestral right.

In the large majority of estates ancestral right is the basis of proprietary interest. Even in estates where a different scale of interests has, from peculiar circumstances, become established, ancestral right is still kept up in the *sâyar* and waste, and occasionally even in the common lands that are cultivated. To this strong sense of ancestral right is probably owing the sentiment against adoption—as introducing strangers and preventing the devolution of property to collaterals—which is found among proprietary communities. The mode of expressing ancestral shares in this district is almost always by fractions of the rupee. But the fractional parts into which the rupee is distributed varies

greatly in different places. In an appendix to the Settlement Report no less than 63 different methods of dividing the rupee are given, and even this list is declared to be not an exhaustive one. It would be out of place here to give this list, which, commencing with the two simple divisions of 18 sahams and 16 ánas, is carried on to a division that as its ultimate item includes a *rua* or the 97,20,00,000th part of a rupee. In the few cases in which the bígha is taken as the unit, the sub-divisions are : 1 bígha=20 biswas ; 1 biswa=20 dhúrs ; 1 dhúr=20 rens. This gives 8,000 rens to the bígha. By a third method, a mauza is taken to be equal to 100 bíghas, and each bígha is further sub-divided into 20 biswas and each biswa into 20 dhúrs. By this method the ultimate sub-division of a mauza is into 40,000 dhúrs. The dhúr must necessarily vary in area according to the total area of the mauza.

Anomalous tenures: *bíghadám* and *khúntaiti*.

The commonest of anomalous tenures is known as *bíghadám*. According to Mr. Carnegy (" Kachahri Technicalities " *s.v.*) *bíghadám*, *dhárbáchh* and *báchh* are synonymous terms ; the first of these he defines as " village payments by a rate (*báchh*) on *sír* cultivation," and *dhárbáchh* as " an uneven distribution." Bíghadám etymologically means simply ' rate per *bígha*,' *dám* meaning both ' money ' and ' rate.' It may be correct to say regarding some instances—but not regarding all—that this *bíghadám* tenure was of natural and spontaneous growth, each member of the community having, by custom, been allowed to cultivate as much land as he could, and that, without reference to right by descent, such land was held to be his several property, on which he paid revenue. But the fact that the people cling so tenaciously to ancestral right, which in some *bíghadám* estates is still preserved as the basis of proprietary interests (for part, at least, of the property), clearly negatives the idea that a man could always take as much land as he liked and call it his own. In many cases the tenure arose from mishaps to the community or to certain members of it, by which its affairs were thrown into disorder. Some sharers would temporarily abandon the estate, leaving the remainder to pay the revenue. During their absence, possession would tend to become the law of the community, as far at least as the revenue-paying land was concerned ; and a *bíghadám* tenure would be the result.

Ordinarily *bíghadám* is applied to maháls or mauzas in which shares are expressed in areas, and the word *khúntaiti* to those in which shares are expressed in fractions of a given unit. Ancestral right is not necessarily the basis of *khúntaiti* share lists. In estates in which there is a double standard of interests, both systems must be kept in sight until a complete partition of the estate is carried out. The mode of recording the constitutions of such estates at the

recent settlement was in some cases to prepare two separate share lists, called the *pattídárí mál* and the *pattídárí sáyar;* in others the two standards of right were combined in a single table. Much inequality was found to exist between possession and right in some of the large coparcenary mahâls ; but the settlement authorities were not empowered by law to interfere, *suo motu,* in such cases.

Common land.

Common land, that is, land the ownership of which is undivided, is generally cultivated by tenants, from whom the rents are collected either jointly—by managing partners of the different shareholders, or separately—by an estimate of the share of rent due from each tenant to each share or *patti.* Sometimes certain tenants are assigned to each *patti* by an arrangement catled *phátbandí.* No reckoning takes place among the shareholders in large coparcenary communities for land held in severalty. If a sharer's *sír* is not proportionate to his right, the *sír* is assessed at tenant's rates and cash is paid, or the rent of certain tenants is assigned to those who hold less than their full share of *sír.* Owing to the vast number of sharers and the great sub-division of interests, the *lambardárí* system fails to fulfil its purpose in Azamgarh, and is only nominally in force.

Arázidárís.

It remains to notice the plots of land that are held on a distinct tenure from, and convey no title to rights and interests in, other parts of the mauzas and mahâls. These are known as *arázís* or *arázidárís.* Most of them are resumed revenue-free holdings.

Revenue-free tenures.

The description above given of proprietary rights applies substantially to those estates that are held revenue-free. Their number at the recent settlement only amounted to 22, the assumed assets of which were Rs. 10,801, showing a loss to Government of about Rs. 5,000.

Cultivating tenures.

First among cultivating tenures is the *sír,* or lands recorded as in the cultivation of proprietors of all kinds. These amounted at settlement to 32·62 of the total cultivated area of the district, the highest percentage being found in parganah Deogáon (57·86) and the lowest in Atraulá (20·73). Besides the *sír,* other lands were cultivated by proprietors, bringing up the total percentage of lands in their cultivation to 42 26. The other cultivating tenures fall into two main classes : (1) occupancy holdings, and (2) holdings at will. The proportions of these were 59·69 and 40·31, respectively, to the whole tenant-held area. Occupancy tenures, again, may be classed as : (1) privileged, of which *sankalaps, birts* and land held in compensation for, or as the residue of proprietary rights, or for maintenance, are instances; and (2) ordinary occupancy tenures, which accrue under the law.

Most of the land is held on cash rents—either fixed in the lump for the entire holding, or calculated at a rate on the *bigha*. Rents in kind (*batái*) are chiefly found in the case of rice-lands in the south of the district, to which, as the crops are precarious, the custom is well adapted. The landlord's share of the crop is generally half of the grain, together with certain cesses levied on the tenant's half. These cesses are known as *serahí* and *pachuá* or *neg*, and they vary from one-twentieth to four-fifths of the tenant's share. In some parts the custom of *nau satti* prevails: that is, the landlord takes nine-sixteenths and the tenants seven-sixteenths of the grain, and out of the latter only one ser of *serahí* is deducted. Actual division is not resorted to, but an estimate (*kankút*) is made when the crop is ready for cutting, and the tenant is bound to pay the estimated rent, whatever the actual outturn may be. This estimated rent is delivered either in grain or in its value in money; all the chaff or straw usually belongs to the tenant.

Rent.

The simplest form of cash rent tenures—which is also the most usual—is that in which the rent fixed or agreed upon is payable from year to year without any variance on account of changes in the crops sown or their quality or in the extent of fallow. Other tenures there are in which these conditions affect the amount of annual rent. The commonest instance is where the custom of *shudkár* or *jinspher* prevails; rates per *bigha* are fixed for each kind of crop, and consequently the amount of rent varies from year to year with the crops sown. This chiefly prevails where sugarcane is cultivated. In some rice tracts the custom of *dekhsun*, or ratable deduction for deficiency of crop is found. A third custom in rice tracts is that of *uthti parti*, where nothing is charged for fallow; but in some parts the reverse of this custom is found, *e.g.*, in cases where the landlord wishes to take up tenant's land for indigo sowing, and a deduction in the rent for land taken up is allowed. This last custom is likely to cease when tenants better understand their legal rights.

Cash rents.

It may be mentioned here that in Azamgarh there are three methods of securing the cultivation of indigo: (1) the planter rents land and raises his own crop; (2) cultivators take advances from the planter under agreement to sow a certain amount of land and deliver a certain amount of plant; (3) the planter, when he is the proprietor of land, takes fields from his tenants, according to the custom mentioned above, and raises his own plants. (See further, Settlement Report, p. 135)

For the district the proportion of tenants' land held at cash rents is 89·08 per cent. and at rents in kind 10·02. Of the latter class of tenures an

equal portion is held in occupancy right and at will. Of cash rent tenures a little over a third of the area is held at will and two-thirds in occupancy right.

The influence of occupancy tenures upon rent.

A large proportion of the land in the district being held in permanent right at moderate rents, the fashion thereby established has extended to land on which no such right exists. Except near towns, where competition chiefly operates to fix rents, the question raised between landlords and tenants is said to be not so much what might be paid, as what is commonly paid in the neighbourhood by tenants in whose favour no caste or other personal reservations are made. Statistics collected at the recent settlement give the following average rent-rates per acre:—for occupancy lands of superior castes Rs. 4-3-5, for land held at will by superior castes Rs. 4-6-3, for occupancy land of other castes Rs. 5-5-0, for land held at will by other castes Rs. 4-0-9. The average rent-rate for all castes was found to be: occupancy land Rs. 4-13-3, land held at will Rs. 4-9-8. The opinion of those best acquainted with the district seems to be that the people as a whole are no better off now than they were thirty or forty years ago, an opinion which the people themselves are said to be most ready to endorse. The arguments, based mainly on the keen competition for land which a rapidly-increasing population involves, need not be reproduced here.

Trade.

The principal imports into the district are grain, English-made cloth and yarn, cotton, silk, dried tobacco (*surtí*), salt, metals and hardware, drugs, and leather goods. These the district buys chiefly with the proceeds of its sugar and molasses, indigo, opium, and cloth. The persons through whom the interchange of commodities is managed, and who make therein a livelihood, are very numerous, but no statement of their earnings can be given. Many of the traders are men of limited means working on borrowed capital or as brokers; and the number of really wealthy men, all of whose capital is their own, is small. From an elaborate note on the traffic of the district kindly supplied by Mr. J. B Fuller (which, from considerations of space, cannot unfortunately be given *in extenso*) it appears that the metalled roads and the Gogra are at present the only important lines of traffic. The most noticeable features in the road traffic are (1) the import of cotton, metals, and salt from the west along the Jaunpur and Benares roads; (2) the import of cotton goods from Gházipur, which are all of European make and are received direct by Gházipur from Calcutta; (3) the large import of grain from the Dohrighát wharf on the Gogra, to be passed on towards Jaunpur, Benares and Gházipur; and (4) the export of sugar in all directions.

An important part in the traffic of the Azamgarh district is played by the river Gogra, the natural means of communication for all the districts of the Benares group. There are three wharves in the Azamgarh district, at (in the order of decreasing importance) Dohrighát, Nainijor and Chaprighát. No returns are forthcoming of the traffic transacted at the two latter places; the only fact known about them being that 38 river boats ply at the Nainijor and 38 at the Chaprighát wharf. The Dohrighát traffic registered in 1879, showed values in round figures as follows: *Receipts* from up-stream, Rs. 1,45,000; from down-stream, Rs. 12,50,000; total, Rs. 13,95,000: *Despatches* to up-stream Rs. 56,000; to down-stream, Rs. 20,00,000; total, Rs. 20,56,000. The receipts from up-stream are much less considerable than might have been expected, and consist almost wholly in a small import of food-grains, principally from wharves on the opposite (Gorakhpur) bank. The receipts from down-stream are much more important, the principal items being rice, salt, and sugar from Patna and other wharves in Bengal, in exchange for which tolerably large despatches are made, including valuable consignments of cotton goods. The despatches up-stream are wholly insignificant. Briefly, then, it may be stated that the returns of river traffic indicate that in normal years there is no large export or import of food-grains, and that the principal part in the traffic is played by the exchange of commodities of a special character.

The sugar trade.

A very full history of the sugar trade of the district will be found in the Settlement Report (p. 159). It is sufficient here to notice that the area under its cultivation had risen from 61,373 acres in 1836 to 91,297 acres at the recent settlement. This is somewhat in excess of the area, 77,014 acres, shown (in Part II. *supra*) as under sugarcane in 1880-81. How far the last figures present a real decline in the trade cannot be stated; but the refiners' business in Azamgarh is not a very certain and profitable one, and failures are not uncommon. The number of sugar refineries in the district at the recent settlement was 1,567, scattered all over the district, but the largest number was found in the head-quarters parganah (Nizámabad). Mr. Reid calculates that in favourable years the quantity refined can hardly be less than 13,00,982 maunds. Deducting five per cent. for local consumption, the probable export of favourable years is 12,35,933 maunds, or 45,402 tons, at an estimated value of Rs. 1,12,97,201. The molasses remaining from the process of refining would be 26,01,965 maunds, of which also part is exported, and about 2,500 maunds used in the Government distilleries. In the early months of the agricultural year molasses is an important part of the people's food; in years of scarcity it may be said almost to keep the people alive.

The indigo trade. The indigo trade of Azamgarh has a history dating back to the early years of British rule. The Company's commercial resident was allowed to trade on his own account as well as for his masters; and in 1807, seven factories were erected by the then Resident, Mr. Crommelin. A detailed account of all the indigo concerns that have been since started in the district will be found in the Settlement Report (p. 161). Only one native seems to have held factories before the mutiny; but about the year 1864 a rage for factory building seized on the natives, owing to the high prices that then prevailed. Mr. Reid writes (in 1876):—"Of 415 factories now standing in the district, 332 have been built during the last fourteen years. At the present time only twenty-nine factories with a hundred and fifteen pairs of vats are the property of, or held by, Europeans and Eurasians. The rest (386 factories with 607 pairs of vats) are the property of, or held by, natives. Of the twenty-nine Europeans factories, thirteen are not at present worked. They contain fifty-eight pairs of vats; and of the fifty-seven pairs of vats attached to the factories that are worked, twenty-six are not made use of."

The opium trade. The opium trade, judging by the figures given by Mr. Thomason in 1836, is less flourishing now than it was 40 years ago. The cause may be found in the greater independence of the cultivators. Poppy cannot compete with sugarcane, which, in spite of the greater amount of time and labour expended in its cultivation, is much the more useful and profitable crop. The Azamgarh cultivator, moreover, tries, as far as possible, to raise from his own little holding food-produce for his own consumption throughout the year, and to devote to other kinds of produce only so much land as will provide him with the cash that he needs for other necessary objects. Doubtless if the demand for sugar were to cease, all castes would take to poppy as they do to sugarcane. The average amount of opium annually exported from the district and delivered at the Government factory at Gházipur during the 16 years from 1858-59 to 1873-74, was 1,619 maunds, and the price paid by Government to producers Rs 3,16,967. The average yearly number of cultivators is said to have been 12,000.

Manufactures: sugar and indigo. The processes of sugar refining and of the manufacture of indigo are very fully described in the Settlement Report (pp. 131 to 134 and 165 to 168). Some account of the former will also be found in SHÁHJAHÁNPUR. The method of preparing indigo from plant in Azamgarh is probably the same as that followed elsewhere. It is of too technical a character to be described with advantage in the short space that could be allotted to it here.

The following brief estimate of the outturn and state of the trade may be of more general interest. Mr. Reid writes:—"On the average 13½ sers of dry colour are obtained from 50 bundles of plant, and 19 bundles of plant may be put down as the average crop per acre; for vicissitude of seasons affect not only the gross amount of the plant, but the quantity and quality of the colouring matter which it yields. To obtain 1,000 maunds of dry indigo, therefore, on the average about 7,800 acres of the plant would have to be sown. Guided by the return of vats, we may estimate the indigo trade to be now about one-third of what it was at the time of the survey. The average price per bundle is Rs. 1·3, and per acre is Rs. 30. It will be observed that the estimated value of the crop is nearly the same as that of *bhadain* rice. if the land is not used for indigo, it is used for the former."

Cloth.

The cloth trade of Azamgarh is of considerable local importance, although of much less than it used to be. In former days not only was the whole population of the district clad in cloth of local manufacture, but large quantities of most, both of the finer and of the coarser, kinds were exported. At the present time the exports consist: (1) of some of the finer cotton cloths (made from English yarn) and of the silk or tasar and cotton cloths of Mau, Kopá, and Mubárakpur, which are exported westward, southward, and eastward; and (2) of a few of the coarser sorts which are exported westward and southward, and also northward to Nipál. The export is effected partly through brokers, who purchase for dealers at a distance, and by traders who come to purchase; partly by the weavers themselves, who travel with their own goods. Some of the leading men among the Juláhas even have permanent shops in places as far off as Umráoti, were they have found a demand for their cloths. The export trade to Nipál is managed chiefly by the Muhammadan traders (Rákís) of Lár in the Gorakhpur district. Of the amount and value of the exports no definite information has been obtained. As to the local consumption of finer cloths, these are of course used when no cheaper English cloth of the same kind, or adapted to the same purposes, competes with them.

The number of looms in the district was in 1876 returned at 13,058. A considerable proportion of these were in the towns of Mau, Mubárakpur and Kopá; the rest were scattered throughout the villages of the district. Most of them were employed in the manufacture of coarse cloths from the yarn spun by women of all castes in all parts of the district. The weavers are mostly Muhammadan Juláhas. In this district two castes of Hindús also weave; Rangwás, who seem to rank with Kándús, Rastogis, and the like, and Chamárs. But the number of this kind is small. The total number of weavers in the

district by the recent census was 12,108, and no other industry except cultivation had so many followers. When fully employed, they earn from Rs. 3 to Rs. 15 per month per loom. The finer kinds *adar*, *adarsá*, *chashma*, &c., obtain a price of from 7 to 11 ánas per English square yard, *adar* fetching the highest price. The coarse kinds, *gárhá*, *sallam*, &c., fetch from one ána four pie to four ánas. (For a list of the native names and detailed price list see Settlement Report, pp. 147 and 170)

Silk and satinette.

A brief notice of the silk and satinette industry of Mubárakpur and Khairabad is to be found in the Report on the Railway-borne Traffic of the North Western Provinces and Oudh for the year ending 31st March, 1882. The satinette or *galta* is a mixture of silk and cotton and described as a "cheap and pleasing material for ladies' dresses"; but we are told that the production of *galta* is unimportant as compared with that of the silk fabric known as *sangi*, which is much appreciated by Muhammadans. Both cultivated and wild (*tasar*) silks are said to be used and to come from Bhágalpur, Murshedabad, and other places in Bengal. The origin of the art is not known, and its practice is confined at present to the two villages above mentioned. In the year to which the report refers, there were 65 firms employing labour in this industry; the total of artizans was 2,483; and the value of the annual production of *galta* and *sangi* was estimated at 3½ lákhs of rupees.

Saltpetre and hides

Saltpetre is made in all the parganahs except Máhul, Atraulia and Mau, but the only saltpetre refinery is in Kopáganj. The refined saltpetre is sent towards Calcutta for export to Europe, and a good deal of the crude saltpetre is also exported. Carbonate of soda (*sajji*) is exported to Patna and eastwards, for use in the manufacture of soap and glass. The hide trade is partly managed by local traders, who combine with it the export of horns and tallow. The value of the exports of hides, horns, and tallow probably does not exceed Rs. 30,000 a year.

Pottery.

This summary of the manufactures of the district would be incomplete without some reference to the polished black pottery, diversified with white patterns, the manufacture of which is said to be indigenous to Azamgarh. Whatever its importance from an artistic point of view, and it is said to be much in favour with art critics, it can scarcely rank as a branch of commerce; for the whole annual value of the work is estimated at no more than Rs. 320. The history of the art has been noticed in the account of NIZÁMABAD (see separate article *post*); but it appears that the present fineness of execution attained has been reached during the last 30

years. The work shows no sign of extension, owing to the fact that the art is confined to three men, who guard its secret closely.

Markets and fairs.

The chief markets are naturally in the few places that can be called towns; and it is unnecessary to encumber these pages with the long list of smaller local markets or bazárs which is given in the Settlement Report (p 156). There are a number of annual fairs held in the district; but few of them have more than a local reputation, and none are very largely attended. The following list includes all of any note:—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Durbása ...	Nizámabad ...	Full moon of Kártik	20,000 to 25,000	Bathing.
Bhairo-ka-asthán,	Kaurlá ...	10th of the light half of Jeth.	12,000 to 15,000	Visiting Bhairo's shrine.
Bhagatpur ...	Sagri ...	First Sunday in Jeth.	4,000 to 6,000	Celebration of the festival of birth and death of Sálár Mas'úd Ghází.
Dohrighát ...	Ghosí ...	Full moon of Kártik.	12,000 to 15,000	Bathing.
Sahroj ...	Muhammadabad,	Ditto.	Ditto .	Ditto.
Deolás (at Deokali).	Dito ...	6th of the light half of Kartik	5,000 to 8,000	Visiting the lake and temple of the Sun.
Kahinaur ...	Dito ...	1st to 9th of the light half of Kuár & Chait	Ditto ...	Worship at the temple of Bán Devi.
Kolhuában ...	Nathúpur ..	Last Thursday in Jeth and last six weeks.	Ditto ...	Visiting the shrine of Saiyid Ahmad Bádpá, known also as Miran Sháh

Wages.

From a report by the Collector it appears that the average daily rates of hire paid to the commoner classes of artisans and labourers, have not varied from what they were in 1858, *viz.*, bearers (*kahár*), 4 to 5 ánas; carpenters, 2½ to 4½ ánas; blacksmiths and masons, 2½ to 4 ánas; coolies, 1½ to 3 anas; diggers (*beldárs*), 2 ánas. For most purposes of comparison the figures given in the Basti and Gorakhpur notices (Gazr., VI., pp. 410 and 693) will doubtless apply to this district. Agricultural wages are usually paid in kind, and no fixed scale is in force for the whole district. Village servants, such as the carpenter, blacksmith, barber and washerman, are paid according to a well-known custom by fees or presents at births and marriages, or both.

Prices.

Mr. Reid considers that there can be no question that during the 20 years, 1856—1876, prices ranged higher than formerly: but whether this has not been due, in part, to a prevalence of defective seasons, and whether it has been altogether a blessing to the Azamgarh

agriculturist, may be regarded as open questions. A statement of the prices of the main agricultural products of the district during different years of the past quarter century is appended. The figures for the years 1857-58, 1867-68, and 1875-76 are taken from appendix VII. to the Settlement Report; those for the later years have been kindly furnished by the Collector:—

Articles	*Average quantity purchasable per rupee in —*					
	1857-58	1867 68	1875-76	1877-78	1881-82	Average of years 1857-82
	M s c.	M s c	M s. c	M. s c.	M. s. c	M s. c.
Unhusked rice ..	0 24 9	0 34 5	...	0 25 1	0 32 7	0 27 1
Husked rice ..	0 10 13	0 20 2	0 21 2	0 14 12	0 18 4	0 16 2
Barley	0 20 9	0 31 2	0 34 14	0 30 4	0 33 13	0 25 7
Wheat	0 16 9	0 24 9	0 25 2	0 19 2	0 19 6	0 18 13
Peas	0 23 11	0 35 6	0 36 10	0 30 4	0 36 7	0 26 9
Gram	0 16 5	0 31 8	0 29 8	0 29 8	0 27 6	0 21 13
Unhusked *arhar* pulse,	...	0 33 8	..	0 16 0	.	0 23 13
Prepared *arhar* pulse ...	0 15 3	0 25 13	0 22 9	0 25 1	0 20 0	0 19 8

Money-lending and interest.

The rate of interest charged by the *mahájan* or native banker is nominally 25 per cent. or *siwái*, but as payment is usually made in sugar, the *mahájan* makes a deduction of from 5 to 10 per cent. and weighs it to his own advantage by a weight known in consequence as the *lagarahí panserí*. The nominal rate of interest on bond debts, unconnected with produce, varies from twelve to thirty-six per cent. according to the security. But in addition to the nominal interest most money dealers make additional charges, under such names as *nazrána* and *dalálí*. In mortgages in which possession is given to the mortgagee, from twelve to eighteen per cent. is the ordinary rate, and money-lenders who care to purchase land outright willingly invest at four and a half per cent.

Weights and measures.

The *ganda* (four) is the unit with which villagers work in money, and the *ganda* of rupees is the unit of weight. Formerly the Lucknow rupee was generally used and *sonárs* still use it. It is known as the *sicca*. Now the current English rupee is used and it is called the *Lát sáhí*. A ser of so many *gandas* means a ser equal to so many sets of four rupees. *E. g.*, the 26¼ *ganda* ser is equal in weight to 105 rupees. In an appendix to the Settlement Report will be found a useful table giving all the equivalents in standard sers and chhatáks of the different local *sers*. They are too numerous to be abstracted here.

Measures of area

The standard revenue *bigha* in all the temporarily-settled parts of Azamgarh, except parganah Deogáon, contains 2,730 square yards, or ·564 of an acre. The *lathá* is $94\frac{1}{20}$ inches in length, and there are twenty *lathás* in the *jaríb*. Formerly the Azamgarh *jaríb* was divided

into 19 *lathás* of 99 inches each in length. But as a scale of 19 parts is an awkward measure to work with, the *jaríb* has been distributed into 20 *lathás*. In pargan ih Deogáon and in many permanently-settled estates the *bígha* in use is the regulation one of the Benares Province, and contains 3,136 square yards, or ·648 of an acre, the *jaríb* being divided into 20 *lathás* of $100\frac{8}{10}$ inches each. *Kachcha bíghas* are not in very general use in the district, but in Deogáon there are several, full details of which are given in the settlement report.

District receipts and expenditure.

The following statement, supplied by the Accountant-General, shows the district receipts and expenditure for a recent year. The figures shown are those for what are technically called "service-heads," or the items that appear in the Imperial accounts, and it will be noticed that several of the heads are blank for this district:—

Heads of receipts.	1880-81.	Heads of charges.	1880-81.
	Rs.		Rs.
Land revenue	16,86,079	Interest on funded and unfunded debt.	...
Excise on spirits and drugs ..	46,729		
Assessed taxes	25,065	Interest on service funds and other accounts.	...
Provincial rates	3,15,737		
Stamps	1,53,716	Refunds and drawbacks ...	5,246
Registration	14,642	Land revenue	2,03,448
Post-office	...	Excise on spirits and drugs ...	1,827
Minor department	166	Assessed taxes	200
Law and justice	8,390	Provincial rates	...
Jails	4,017	Stamps	679
Police	3 315	Registration	5,845
Education	340	Post-office	4,570
Medical	48	Administration	...
Stationery and printing	171	Minor department	1,421
Interest	5	Law and justice	76,384
Receipts in aid of superannuation, retired, and compassionate allowances	...	Jails	11,178
		Police	1,44,681
		Education	23,398
Miscellaneous	2),878	Ecclesiastical	221
Irrigation and navigation ...	...	Medical services	12,808
Other public works	8,824	Stationery and printing ...	867
		Political agencies	...
		Allowances and assignments under treaties and engagements	1,053
		Superannuation, retired, and compassionate allowances.	10,453
		Miscellaneous	1,050
		Famine relief	...
		Irrigation and navigation ...	...
		Other public works	941
Total	22,68,122	Total	5,06 270

Local rates and local self-government.

The following is a statement of the position of the district, financially, with reference to the measure of local self-government lately introduced:—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals

and railways, was Rs. 1,57,320. Of this, general establishments (district dák, lunatic asylums, inspection of schools, district sanitation) required Rs. 15,450; leaving a balance of Rs. 1,41,870 available for expenditure on education, medical charges and village watchmen. As this expenditure is normally estimated at Rs. 1,04,770, an apparent surplus of Rs. 37,100 exists. But on public works a normal expenditure of Rs. 44,350 is annually required, so that there is a real deficit (or excess of charges over receipts from local cess) of Rs. 7,250.

Municipalities and house-tax towns.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes which provide them are levied for local purposes. Details of the municipal income and expenditure of Azamgarh are given in the town notice: the aggregate income in 1881-82 was Rs. 33,160, and the aggregate expenditure Rs. 22,251. The income and outlay of the ten house-tax towns, Dohrighát, Phúlpur, Atrauliá, Mahárájganj, Muhammadabad, Mubárakpur, Kopáganj, Mau, Chiriákot and Sarai Mír, will be found under the separate notices.

Income and license taxes.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding Rs. 500, for the purposes of the income-tax of 1870, was, in 1870-71, Rs. 68,118, and the number of persons assessed 1,917; in 1871-72, the figures were Rs. 17,349 and 984; and in 1872-73, Rs. 13,064 and 530 respectively. The license-tax levied under Act II. of 1878 yielded in 1880-81 a gross sum of Rs. 25,065; and after deducting the cost of collection, the net produce of the tax according to the official report was Rs 23,860. The incidence of taxation per thousand of the total population was, in towns with a population exceeding Rs. 5,000, 87·1, and the number of persons taxed per thousand 2; while in smaller towns and villages the incidence was only Rs. 22·6, and the number taxed 1 in 1,000. Judged by net collections, Azamgarh ranked twentieth in the North-Western Provinces in 1880-81.

Excise.

Excise collections may be shown for five years as follows:—

Year.	License fees for vend of opium.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	*Madak* and *chandu*.	*Tári*.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs	Rs	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs	Rs.	Rs.
1876-77 ...	...	16,846	23	6,560	9,600	225	10,385	919	17	44,575	2,654	41,921
1877-78 ...	...	12,084	9	6,971	9,600	202	7,270	534	14	36,684	2,354	34,330
1878-79 ...	...	13,524	17	11,622	11,867	80	8 781	674	17	45,582	2,095	43,487
1879-80 ...	8	15,960	21	10,824	9,625	185	7,929	1,365	22	45,939	1,846	44,093
1880-81 ...	8	19,831	12	15,953	9,583	227	7,023	1.173	64	53,874	2,647	51,227

Stamps.

Stamp duties are collected under the Stamp Act (I of 1879) and Court Fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head :—

Year.	*Hundi* and adhesive stamps.	Document stamps	Court-fees stamps	Duties, penalties, and miscellaneous	Total receipts	Gross charges.	Net receipts.
1876-77 ..	1,528	17,628	1,14,209	94	1,33,459	1,647	1,31,812
1877-78 ...	1,417	22,986	1,17,926	432	1,42,761	1,129	1,41,632
1878-79 ...	1,221	26,401	1,13,924	224	1,41,770	1 566	1,40,204
1879 80 ...	1,777	29,878	1,21,003	415	1,53,073	2,180	1,50,893
1880-81 ...	1,692	25,367	1,06,158	498	1,33,715	1,766	1,31,949

Registration

In 1880-81 there were 3,919 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,905 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,493. The total value of all property affected by registered documents is returned as Rs. 32,26,385, of which Rs. 15,71,418 represent immovable and the remainder movable property.

Judicial statistics.

The number of civil and criminal cases disposed of during the calendar year 1881, amounted to 4,821, of which 2,053 were decided by civil and 2,768 by criminal courts. The number of revenue cases disposed of amounted in 1880-81 (*i.e.*, the year ending 30th September, 1881) to 5,993.

Medical charges and sanitary statistics.

The medical charges are in great part incurred at one central and one first-class branch dispensary. The first is at Azamgarh and the other at Mau. The total district expenditure on dispensaries was in 1880 Rs. 4,044, of which 49·1 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1880 was 16,136; and the average daily attendance, 189 64.

Among the recent years in which cholera has been epidemic, 1869 and 1872 are remembered as those of greatest mortality. The principal causes of mortality, during the five years 1876-80, may be shown (with the reservation as to the accuracy of the statistics which the imperfection of the system of registration requires) in tabular form as follows :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876 ...	19,183	148	2,915	2,116	715	1 647	26,724	17 45
1877 ...	18,043	18	2,458	1,333	701	1,704	24 257	16 13
1878 ..	35,042	560	6,158	1,988	1,214	2,861	47,823	31 79
1879 ...	28,220	3,458	3,388	327	915	3,192	39,500	26 26
1880 ...	19,296	35	3,103	1,433	695	4,000	28,562	22 24

Vaccination.

The statistics of vaccination for the year 1880-81 are as follows :—Average number of vaccinators employed, 15; total number of persons successfully vaccinated, 15,229; total cost, Rs. 1,752.

History.

We have already seen that the district possesses no remains of much antiquarian value, and of the few that exist the present residents can give neither the origin nor the history. There are, it is true, many large deserted sites, forts, and tanks to be seen in every parganah; but the legends told concerning them are absolutely worthless for purposes of accurate history. Mr. Reid has collected a few of these legends in his Notes on the General History of the District. In the account given of the existing Hindu tribes of landholders something has been said of the stories they tell of their origin; but few of their genealogies go back more than three or four hundred years. Most of the traditions refer to Rajbhars and Suirís as the former occupants of the soil; but, as remarked under the head of archæology, they unfortunately do not help us to determine who those tribes were.

It has been supposed that the Bhars may have had their head-quarters in parganah Bhadáon, said to have been originally Bharáon and named after them, and in the neighbouring parts of Sikandarpur, both till recently parganahs of this district. Traditions of Suirís are, it is said, found only in Deogáon parganah to the north of the Gángí river, and those relating to Sengariás in the same parganah to the south of that stream. Cherús are heard of in Chiriákot, which is locally derived from Cheru and *kot*, 'a fort.' The place is said to have been taken from them by the Sharkí kings of Jaunpur. The largest of the forts in the district is that of Ghosí, which (tradition says) was built by a rája Ghos. Local legends attribute this fort to the Asurs, who are also credited with having constructed a large excavation from the Kunwar to the Mangai river, as well as the supposed tunnel between Narjá Tál and Brindában fort, already referred to (*supra* p. 22). To this period probably belongs the pillar in an old dry tank called Hathiyá-dah, or the elephant's tank, at Dabháon in tappa Chauri, parganah Deogáon, which has an inscription on it already noticed (*supra* p. 95). According to General Cunningham the inscription is of later date, by 25 years, than any of the other inscriptions of the Ráthaur prince of Kanauj whose name (Govinda Chandra Deva) it gives.

Tradition gives some support to the idea that the district was included in the ancient kingdom of Ajudhyá, for in Deolás of Muhammadabad parganah is a tank with rising ground near it, that is said to have formed the eastern gate of Ajudhyá, which city had, according to the legend, 4 gates all 42 *kos*

distant from itself. This and the fact that the second of the Chinese pilgrims, Hwen Thsang, passed through the district (about 637 A. D) on his way from Benares (Varánasí) to Kasía (Kusanagara) are about all that can be said of the early history. The latter statement is made with regard to the pilgrim's general route, for he tells us nothing concerning any place in the district.

Muhammadan occupation.

The establishment of Muhammadans in the district in the early days of Muhammadan rule in Hindustán, seems to be a fact, but historical details are wanting. Few of the Muhammadan families in Azamgarh now carry their descent beyond the time of the Jaunpur kings. But probably before then Muhammadans had settled in the district. The occupation of Mittúpur (hence parganah Karyát Mittú) by Malik Mittú, of Bihrozpur (hence tappa Bihrozpur) by Malik Bihroz, of Mau Nátbhanjan by Malik Tahir and Kásim, of Shudnípur in tappa Kurahaní of parganah Ghosí by Malik Shudní, and of other places by others whose names and tombs are still preserved, most probably preceded in point of time the founding of the Sharkí kingdom. The creed of the new-comers seems also to have made progress in those days; and the conversion of the ancestors of many of the old Zamíndárá communities is assigned to that period. The occupation by the Muhammadans was not, however, more stable than that by the Hindus For the traditions of some Hindu tribes point to their having supplanted Muhammadans in the possession of the land which the former now hold, and we have in every parganah old Muhammadan place-names the origin of which has been altogether forgotten, while with the places themselves all trace of Muhammadan connection has been lost. Many are the *shahídwárás*, or spots where the faithful have been slain and buried, which are still preserved from encroachment, although tradition is silent; neither the names and origin of the slain, nor the circumstances under which their slaughter took place, are remembered.

The road of travellers from the west country (north of the Ganges) to and from North Behár lay through the present Azamgarh district. There is a tradition at Bhagatpur in parganah Sagrí that Saiyid Sálár Mas'úd Ghází rested there on one of his expeditions, and the festival of his marriage and death is there annually celebrated by thousands. The road from Jaunpur through Nizámabad, Muhammadabad, and Mau to the ferries of the Gográ at Kharíd and Narhan seems to have been a highway used in later times by the imperial troops.

Subordinate to Jaunpur.

From the establishment of the Jaunpur kingdom to its extinction, most of the country now included in the district naturally fell under its rule, but no important place can be mentioned as

having been the seat of administration for the surrounding parganahs. Coming to later times and the arrangement of the empire made by Akbar, we find all the parganahs, except Belhábáns (which was attached to sarkár Gházípur), included in sarkár Jaunpur, súba Illáhábás. The chief executive officer (*faujdár*) of the sarkár resided at Jaunpur. There must have been some subordinate collecting establishment, and apparently *kánúngos* and clerks (*mutasaddís*) were stationed at the parganah towns (*kasbas*). Inferior civil judges (*kázis*) also resided there, and were subordinate to the chief judge (*sadr*) who was stationed either at Jaunpur or Alláhabád. The revenues of sarkár Jaunpur seem not unfrequently to have been assigned in *jágír*, a kind of *quasi*-feudal tenure, to grandees of the empire. But the revenue collections were made in the parganahs by the imperial establishment, and order was maintained by the *faujdár*.

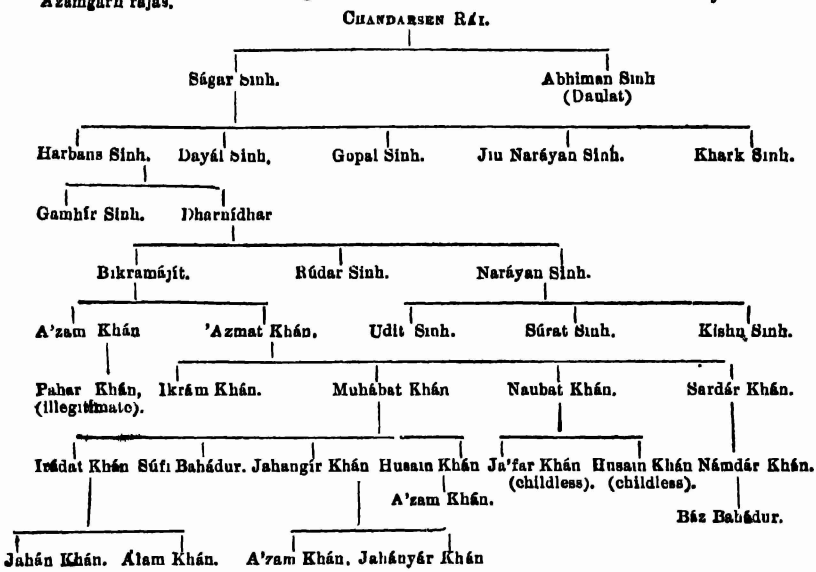
Rise of the rájas of Azamgarh.

But in the latter part of the seventeenth and the early and middle parts of the eighteenth century, the management of most of the Azamgarh parganahs seems to have passed into the hands of a local potentate, who assumed or received the title of rája of Azamgarh. The following history of the family has been condensed from Mr Reid's *Notes on the General History of the District* (Appendix I. to Settlement Report). It traces its rise from one Chandra Sen, Gautam, of Mehnagar, in parganah Nizámabad. Chandra Sen had two sons, Ságar and Abhiman. The latter became a Muhammadan and took the name of Daulat. He was made, or by his own consent became, a eunuch; and entered the imperial service, where he rose to be a *názir* of the household. On his death, most of the wealth and local influence he had acquired from his position, passed to his nephew Harbans, who is also said to have become a Muhammadan.

During his uncle's life-time Harbans had built, with funds supplied by the former, the masonry fort at Mehnagar, with the mausoleum it contains. To him is also attributed the large irrigation embankment known as the Haribándh, and a mud fort at Harbanspur on the south bank of the Tons in parganah Nizámabad was either made or improved by him. The bázár still known as Ráni-kí-Sarái was established by his ráni, Ratanjot, a Bais Rájputin of Kharkpur in parganah Belhábáns. Tappa Harbanspur bears his name, and tappa Daulatabad, that assumed by Abhiman when he changed his religion. The village and tappa of Dayálpur are named from Dayál, a brother of Harbans. Gamhír, one of the sons of Harbans, constructed the fort of Gamhírpur in the village of Bairipur in tappa Dayálpur. Gopál, another of the brothers of Harbans, left his name in Gopálpur of tappa Daulatabad.

The following pedigree of the rájas of Azamgarh may assist the reader in following this account of the fortunes of the family :—

Pedigree of the Azamgarh rájas.



Harbans, the first rája.

Harbans is the first of the family that is known to have assumed the title of rája. The only clue to his date is from an old document bearing his signature and seal, by which it would appear that he was alive in 1629 A. D. Of Abhiman Sinh (*alias* Daulat Khán) nothing further is certainly known. His collateral descendants through Harbans allege that, by an imperial grant, the zamíndárí of 22 parganahs was conferred on Daulat Khán. In support of this statement a *sanad* was produced soon after the cession, a copy of which in the Persian character with an English translation) is printed in Mr. Thomason's Report (pp. 15, 16). Both the Persian and English versions present eccentricities of spelling; thus, in the Persian we have Ahiman Singh, in the English, Ubinan Sing. The full title conferred on him was, according to this *sanad*, Rája Nádir Daulat Khán. The date of the *sanad* is said to have been the 4th year of Jahángír, 15th Rabí'-ul-Ákhir ; this would make it about 1609 A. D.

Most of the parganahs named in this document are now in Azamgarh and the rest in Gházipur and Ballia. Mr. Thomason doubted the authenticity of the *sanad*, and Mr. Reid gives his opinion very strongly against it. The latter

mentions that, in spite of the examination of many hundreds of old documents, and after close enquiry, he failed to discover any trace of Harbans or his immediate successors having occupied a single mauza beyond the limits of parganah Nizámabad. (See further against the *sanad's* authenticity, paras. 12, 13 and 14 of Mr. Reid's Notes, and also p. 193 of the Settlement Report.)

Dismissing the *sanad* then, we may gather that Daulat Khán (*quondam* Abhiman Sinh), who is sometimes called nawáb and sometimes khwája, reached the climax of his fortunes in the 7th year of Jahángír, or A.D. 1612, when he was made a commander of 1,500 horse, and appointed chief executive officer (*faujdár*) of Jaunpur. Owing to the influence that he gained in this appointment, his family, headed by Harbans, acquired wealth and power in parganah Nizámabad. On the death of Daulat the further aggrandizement of the family was stayed.

Dissensions follow his death till the accession of A'zam.

Harbans had two sons, Gambhír and Dharnídhar, but it does not appear that either of them assumed the title of rája. Gambhír left no children, but Dharnídhar had three sons—Bikramájít, Rúdar, and Naráyan—and on his death a partial division of the family property took place. Bikramájít is said to have compassed the murder of Rúdar and acquired his share. By a Muhammadan wife Bikramájít had two sons—A'zam and 'Azmat,—the first Muhammadans born in the family. Rúdar's widow carried her wrongs to the governor or the emperor, and a force was sent to assist her. In the end Bikramájít was killed, and Rúdar's widow was established in his place. Having no heirs she adopted A'zam.

With A'zam and 'Azmat the power of the family increased, and their names are found in places beyond the limits of tappas Harbanspur, Dayálpur, and Daulatabad. A'zam gave his name to the town of Azamgarh, founded by him in 1665, and he built a fort there which became the chief residence of the family. To 'Azmat are attributed the fort and bázár of Azmatgarh in parganah Sagrí. The title of rája was apparently assumed by them and not conferred by royal command; and their position appears to have been a semi-official one, similar to that of the rájas of Máhúl. The fate of A'zam is uncertain, but some say he died in imprisonment at Kanauj. He was buried in the village of Bágh Lakráon. 'Azmat came to grief about the year 1688, owing to his refusal to pay arrears of revenue. He was either shot or drowned in attempting to cross the Gogra when fleeing from the imperial troops.

Ikrám and Muhábat.

After 'Azmat's death his sons Ikrám and Muhábat were left in possession, and from this time may be dated the confirmation of the title to the zamíndári in the family. Muhábat succeeded Ikrám, and in his time the prosperity of the rájas of Azamgarh was at its greatest.

Substantial marks of their power remain. Azamgarh itself was surrounded by large mud embankments, which enclosed a circle of country 7 or 8 miles in diameter. Traces of this mound may still be seen. Stations (*thánas*), protected by little mud-forts, were established in different parts and in different parganahs—the most eastern at Madhuban in Nathúpur, and the most western at Gohnárpur in Atraulia. The district was divided into *zilas*, each with its own officer, who was charged with collecting the revenue. Under Muhábat's rule the district had peace, as compared with the state of other parts of the country, where, after the death of Aurangzeb, rapine and confusion prevailed.

Muhábat's chief opponents were the Palwárs, and a line of forts was thrown up across the tract they occupy (known as the Palwári), from Nauli on the south to Gohnárpur on the north. These were held for some time by the renowned soldier Nila Upádhya, until he was killed by the Palwárs. His murder was avenged by his son, whose descendants still reside in Mukhlispur in parganah Kauriá.

Invasion of Kunwar Dhír Sinh.

After the death of Aurangzeb, and in the general confusion that followed, a Rájput chief of Bhojpur in Behár, named Kunwar Dhír Sinh, invaded and conquered the northern parts of parganahs Sagri, Ghosi and Chakesar. Traditions of his cruelties survive to this day. But in 1714 or 1715 he was driven out of the district by Sarbuland Khán, the governor of Allahabad, and the parganahs restored to Muhábat. Just as 'Azmat had brought disaster upon himself by refusing to pay revenue, so Muhábat was destined to suffer for a like default; he ultimately died in confinement. This happened about 1731 A.D., some time after the assignment of the revenue of the four sarkárs—Gházipur, Jaunpur, Benares and Chunár—to the courtier Murtaza Khuán, had been made by the emperor. That nobleman had failed to obtain revenue from Muhábat and had leased his *jágír* to the Nawáb Wazír, Sa'ádat Khán Burhán-ul-Mulk, and it was by the latter that Muhabat was imprisoned.

Irádat *alias* Akbar Sháh.

After Muhábat's expulsion in 1731, Irádat his son, also known as Akbar Sháh, remained in possession till 1756, when he transferred the taluka to his natural son, Jahán Sháh. Towards the end of Irádat's rule, he was drawn into the struggle between Ahmad Khán Bangash, the powerful Nawáb of Farukhabad, and Safdar Jang, the Oudh Wazír, who had succeeded his father-in-law, Sa'ádat Khán. A brief reference to the events of that struggle is rendered necessary by the share that Irádat Khán took in them. Ahmad Khán had defeated Safdar Jang on the 13th of September, 1750, at Rám Chatauní (see Mr. Irvine's *Bangash Nawábs*, p. 147), and the latter had retired to Dehli. In arranging for the government of the conquered territory, Ahmad Khán had appointed Sáhib Zamán Khán, Dilázák, of Jaunpur, to be his viceroy

in Jaunpur, Azamgarh, Máhul, Akbarpur, and other places. But much of this territory had been in the possession of Balwant Sinh (the progenitor of the Benares rájas), and he refused to give it up to Ahmad Khán's nominee. The latter (Sáhib Zamán Khán) was ordered to expel Balwant Sinh. To his assistance marched the rája of Azamgarh, Irádat Khán (*alias* Akbar Sháh), and with him the zamíndár of Máhul (Shamsher Jahán). An advance was made against Jaunpur, which was taken after six hours' fighting. Sáhib Zamán Khán, however, turned off towards Azamgarh, and, a compromise having been effected between Balwant Sinh and Ahmad Khán (who were both then engaged in the siege of Allahabad), by which half of Balwant Sinh's territory was to be ceded and placed under Sáhib Zamán Khán, the last-named chief advanced to take possession of the country north of the Ganges.

Shortly afterwards, the approach of Safdar Jang with his allies, the Marhattas, to avenge his previous defeat on Ahmad Khán, gave Balwant Sinh an opportunity to repudiate the compromise, and he demanded the rendition of the territory from Sáhib Zamán Khán. When this was refused, he marched against Sáhib Zamán Khán, but Balwant Sinh's Afghán leaders refused to fight against the former, who was a fellow-countrymen of theirs. A mutiny, however, among Sáhib Zamán Khán's followers compelled him to leave his camp and seek refuge in Azamgarh. Not feeling safe there, he went on to Bettiá in the Champáran district. Irádat's connection with Sáhib Zamán Khán was condoned by Safdar Jang, after the latter had defeated Ahmad Khán in 1751. From that date till 1756, when, as already mentioned, Irádat Khán resigned in favour of his natural son, Jahán Sháh, the taluka escaped intrusion. [The above account of Irádat Khán's connection with Sáhib Zamán Khán has been taken partly from Mr. Reid's notes, and partly from Mr. Irvine's *Bangash Nawábs*.]

Jahán Sháh.

Jahán's rule was a short and harassed one. He had to contend against his cousin A'zam (who claimed the succession as legitimate son of Irádat's brother), and, in 1761, was slain in a quarrel with the Nawáb Wazír's agent. On Jahán Khán's death the Nawáb Wazír transferred the taluka to Fazl 'Alí, governor of Gházipur, who held it for three years, but was ejected in 1764, owing partly to complaints of oppression and partly to Balwant Sinh's intrigues. For a time the taluka was without a head, but after the defeat of the Nawáb Wazír at Baxár and Korah, A'zam Khán managed to establish himself, and retained possession till his death, in 1771. After that event no member of the family was found fit to rule, and the taluka was consigned to the care of a *chakladár*—becoming known thenceforward as the *chakla* of Azamgarh. Nine officers under this designation held the taluka in succession, from 1772 to 1801, or until British rule began.

Later history of the Azamgarh family.

After 1771, the history of the rájas of Azamgarh ceases to be that of the district. It may, however, be briefly told here to complete the narrative. Neither Jahán nor A'zam had left issue, but a person was put forward by one of his widows, as *his* son and her adopted son. This man was Nádir Khán, who throughout his career seems to have led a very lawless life. There is no evidence whatever that he received authority from the native Government to assume the title of rája; but after the cession he appears to have been so styled, and a small pension was granted to him by the British Government. On his death in 1826, his eldest son, Mubárak, was permitted to assume the title of rája. He died in 1858, and his successor is the present rája, Muhammad Salámat Khán.

Cession to the East India Company in 1801.

As mentioned above, before this digression, the district came under the rule of the East India Company in 1801, when it formed part of the territory that was ceded under article I. of the treaty concluded between Nawáb Sa'ádat 'Alí Khán and the Governor-General, on 10th November, 1801 (Aitchison's Treaties, II, p. 100.) Under British rule the district annals present nothing of importance until the mutiny and rebellion of 1857, to which period we now turn.

Mutiny and rebellion of 1857-58.

The garrison of Azamgarh in May, 1857, consisted of the 17th Native Infantry. On the 3rd of June, at 8 P.M, the actual mutiny began by the shooting of the Quarter-master Sergeant, Lewis, followed by that of Lieutenant Hutchinson. The jail was broken open and the prisoners released. Most of the Europeans escaped to the roof of the court-house and soon afterwards fled to Gházípur—the mutineers having, in the meantime, hurried off with the guns to Benares. The station was not, however, long deserted, for on the 18th of June, Mr. Venables, a non-official resident of Gházipur, marched into Azamgarh with a few sawárs, who had been placed at his disposal by the magistrate of Gházípur. He was accompanied by Messrs. Dunne, Legge and Dodsworth, all non-officials; and they were joined by such of the Europeans as had remained behind, under the protection of friendly zamíndárs, when the local authorities left the station. On June 20th all the Europeans started for Gházipur, except the four above mentioned, who resolved to stay and endeavour to preserve order in the district. Mr. Venables was invested by the Commissioner with full magisterial powers, and a committee of safety was formed by the native revenue officials. The greatest danger was apprehended from the Palwárs in the north-west of the district, and these Mr. Venables decided to attack. They were headed by Muzaffar Jahán, the son and manager of Iradat Jahán, the last of the Máhul rájas. On the 12th of July, Mr. Venables marched with his whole force, about 300 men of the 65th

Native Infantry, to attack the Palwárs at Koelsa, about 19 miles from Azamgarh on the Fyzabad road; but he was compelled to retreat, and barely saved his guns. The rebels, emboldened by this success, marched on Azamgarh, but so slowly, that, on the 18th of July, they were still two miles from it. On that day Mr. Venables was reinforced by the return of the civil authorities, who were accompanied by ten officers who were then on their way to join the Gurkha force at Gorakhpur, by twenty-five sawárs of the 12th irregulars, and by 350 men of Captain Catania's levy from Benares. But most of the 65th men who had been with him at Koelsa, had returned to Gházipur. At noon on the 18th July, Mr. Venables marched out to meet the Palwárs, having left Mr. James Simson, the joint magistrate, with Captain Catania's levy, to guard the town. The Palwárs advanced and drove back the force opposed to them, which retreated as far as the court-house. The rebels, however, suffered severely in passing through the town, and on the following morning had disappeared from the neighbourhood.

Second evacuation of Azamgarh, 28th July, 1857.

Ten days later, on the 28th of July, the little band of Englishmen decided again to retire from Azamgarh. This step was not taken until the news of the mutinies at Segauli (in Champáran) and at Dinápur had been received. Soon after the Europeans had left, the Palwárs again came down in great force and levied contributions on the townspeople. They remained in Azamgarh from the 9th to the 25th of August, when the approach of the Gorakhpur officers with Colonel Wroughton and the Gúrkhas caused them to take to flight. The Gúrkhas arrived on the 26th of August, and on the 3rd September the judge and magistrate with Messrs Venables and Legge joined them. The Palwárs of Atraulia, under their leader Beni Mádho, advanced, on the 15th September, to Mandoní, nine miles from Azamgarh; but, on the 20th, Mr. Venables and Captain Boileau, with a force of Gúrkhas, surprised and defeated them. Mr. Bird, joint magistrate, shortly afterwards led a party of Gúrkhas against Máhul; and finding it deserted, placed a police guard in possession. These expeditions restored, at least nominally, British authority throughout the district.

Mr A R Pollock's administration.

Mr. A. R. Pollock appears at this time (or shortly before) to have been appointed magistrate, and his first measure was to reduce the Palwárs to obedience. This he effected without much difficulty, as they only required an assurance that their previous rebellion would be forgiven. He had also to deal with the Gorakhpur rebels, who were threatening a descent on Azamgarh from Barhal, where they had collected in great force. Mr. H. G. Ross (then a lately joined civil servant), by a vigorous cannonade, drove them from their strong position on the northern bank; while a

party crossed the river, and captured the boats there collected for the passage of the Gogra. Immediately after this danger had been averted, Mr. Pollock made a successful march through the Palwár territory, and, at a meeting with the chiefs at Koelsa, succeeded in re-assuring them, and bringing them over to the side of the British. The result of this policy is said to have been that they remained peaceable throughout the rest of the disturbances.

The chief event after this was the siege of Azamgarh by Kunwar Sinh, one of the three natives distinguished as strategists during the mutiny, Tantia Topi and the Oudh Maulavi being the other two. A good account of this siege, and its relief by Lord Mark Kerr, will be found in Colonel Malleson's *History of the Indian Mutiny* (II., 455-466), and there is nothing to add to his spirited and elaborate narrative. The siege was preceded by the total defeat, on the 22nd March, of Colonel Milman, who was commanding the small force at Azamgarh, and had marched from Koelsa to Atraulia (26 miles from Azamgarh), to endeavour—unsuccessfully as it turned out—to intercept Kunwar Sinh and his allies, and repel their advance on the town. This defeat was immediately followed by the siege, which lasted until the 6th April, 1858, when Lord Mark Kerr and his little army of twenty-two officers and four hundred and forty-five men fought their way through, and effected a junction with the garrison. The enemy was variously estimated at from 5,000 to 12,000; but the British loss was only eight officers and men killed, and thirty-four dangerously wounded. The rebels did not at once disperse; but on the arrival of a force under Sir E. Lugard, on the 15th, they fled hastily along the Barhal road. In the pursuit that followed, the gallant Venables received the wound that cost him his life. In their passage across the Gogra, the *Megna* gun-boat inflicted severe loss upon the fugitives; and Kunwar Sinh, their famous leader, was mortally wounded. The incidents that followed were of minor importance, including two attacks by a rebel named Pargan Sinh on Mahárájganj, and a hard fight with the same leader at Koelsa. In the flight of the sepoys from their refuge at Jagdíspur, much damage was done to outposts by plundering parties; but the district generally was undisturbed.

Siege of Azamgarh, March-April, 1858.

The services of the surviving non-official Europeans, who had so nobly devoted themselves to the restoration of British authority, were rewarded by grants of confiscated estates, and one of them, Mr. Legge, was appointed a deputy magistrate. Nor were the loyal natives, among whom may be mentioned Ali Bakhsh Khán and Asghar Ali, forgotten in the distribution of rewards. With the re-establishment of British authority after the mutiny ends this brief history of the Azamgarh district.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

AZAMGARH DISTRICT.

PART IV.

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Walídpur	*ib.*

Adri.—Village of parganah and tahsíl Muhammadabad ; lies 16 and 28 miles east of the tahsíl and district capitals, about 2 miles east of the Gházipur-Gorakhpur road. Latitude 25°-58′-15″; longitude 83°-39′-5″. Population (1881) 2,248 (1,133 females): 1,160 Hindús and 1,088 Musalmáns.

Ahraula.—Small village, the capital of Máhul parganah and tahsíl. It lies on the north bank of the river Tons, 21 miles west of Azamgarh. Latitude 26°-10′-45″; longitude 82°-56′-30″. Population (1881) 107. It contains a first-class police-station and a sub-post-office. A market is held here twice a week and an annual fair (Rám Líla) in Kuár (September-October).

Amla Bázár—Village of parganah Ghosí and tahsíl Sagrí; lies 22 miles north-east of Azamgarh on the Gházipur-Gorakhpur road, and 14 miles of the tahsíl town (Jíanpur) by an unmetalled road. Latitude 26°-10′-35″; longitude 83°-34′-20″. Population (1881) 4,644 (2,253 females): all Hindus except 245 Muhammadans. The proprietors of the village are Kurhanian Bhúinhárs. The population is chiefly agricultural, but includes a number of sugar-refiners. A market is held here twice a week. The ruins of a mud fort, built by the ancestors of the Súrajpur bábús, still exist.

Atrait—Village of parganah Atrauliá and tahsíl Máhul; lies near the Chhotí Sarju, about two miles off the Fyzabad road, 20 miles north-west of Azamgarh, and 14 miles north-east of the tahsíl town (Ahraulá). Latitude 26°-17′-45″; longitude 83°-4′-35″. Population (1881) 2,032 (968 females): 1,815 Hindus and 217 Musalmáns. A market is held here twice a week.

Atraulia.—Parganah in the north-west of the district; is bounded on the north-east and west by parganahs Chándipur Birhar and Surharpur of the Fyzabad district, and on the south-east by parganah Kauria. To the north of the main part of Atraulia are two detached pieces of land belonging to it: similarly one outlying village (Deodih) belonging to the Surharpur parganah of the Fyzabad district is enclosed in Atrauliá. The total area in 1881 was 116·1 square miles, of which 71·1 were cultivated, 24·2 cultivable, and 20·8 barren. The area paying Government revenue or quit-rent was 116·0 square miles (71·0 cultivated, 24·2 cultivable, 20·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 95,484; or, with local rates and cesses, Rs 1,12,793. The amount of rent, including local cesses, paid by cultivators was Rs. 1,95,111. Population (1881) 96,026 (46,354 females). The physical features, &c, of the parganah will be described in the tahsíl article (see MÁHUL).

Atraulia—Capital of the parganah of that name in tahsíl Máhul; lies 26 miles north-west of Azamgarh on the Fyzabad road. Latitude 26°-20′-20″; longitude 82°-59′-40″. Population (1881) 3,105, of whom 2,594 were Hindus and 511 Musalmáns. The town was settled by Bujháwan Sinh, a Palwár of Nariáon in this parganah, by whom the mud fort to the north of the town was built. Before the mutiny, mauza Atrauliá was purchased by Raja Jailál Kunbi,

who held a high position at the native court at Lucknow. A new fort was built by him, which, when the mutinies broke out, was held by his nephew, Beni Mádho. This man was held to be, like his uncle, a rebel; and on the restoration of order his property was confiscated and the fort dismantled. A first-class police-station and an imperial post-office are the public buildings. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 199-11-3 from the preceding year, gave a total income of Rs. 782-7-3. The expenditure, which was on police (Rs. 288), public works (Rs 55-13-4), and conservancy (Rs 180), amounted to Rs 523-13-4. The returns showed 570 houses, of which 266 were assessed with the tax, the incidence being Rs 2-3-0 per house assessed, and Re 0 3-0 per head of population.

Azamgarh.—The head-quarters tahsíl of the district; comprises the single parganah of Nizámabad, and is bounded as follows:—On the north by the Silani and Suksúi *nálas*, which separate it from parganah Sagri, and by parganahs Gopálpur and Kauria; on the east by parganahs Muhammadabad and Karyát-Mittu; on the south by parganah Bela-Daulatabad; and on the west by parganah Máhúl. The total area in 1881 was 314·5 square miles, of which 190·6 were cultivated, 44·3 cultivable, and 79·6 barren. The area paying Government revenue or quit-rent was 312·8 square miles (189·3 cultivated, 44·3 cultivable, 79·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,93,602; or, with local rates and cesses, Rs. 3,47,154. The amount of rent, including local cesses, paid by cultivators was Rs. 6,06,686.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 806 inhabited villages: of which 376 had less than 200 inhabitants; 273 between 200 and 500; 107 between 500 and 1,000; 41 between 1,000 and 2,000; and seven between 2,000 and 3,000. The two towns containing more than 5,000 inhabitants were Azamgarh (18,528) and Sarái Mír (5,238). The total population was 278,611 (137,185 females), giving a density of 885 to the square mile. Classified according to religion, there were 226,031 Hindus (110,520 females); 52,507 Musalmáns (26,631 females); and 73 Christians (34 females).

Population.

The tract comprised in the tahsíl and parganah may be roughly described as rectangular, and the whole forms the west centre of the district. It is nearly equally divided between the two main sections, north and south, into which, as shown in Part I., the district may be divided. The chief drainage of the tract is from north-west to south-east, the direction of the two main streams which traverse it, the Tons and Mangai.

Physical features

About midway across the parganah the Tons is joined on its south bank by the Kunwar. In the space between the Kunwar, the Tons, and the Mangai, is a line of lagoons draining eastwards. The bed of the Mangai in the west and middle parts of the parganah is little below the level of the country, and in the rains it spreads out in some places into large swamps. The beds of the two other streams are much below the level of the country, and only overflow their banks during great floods. The settlement officer distinguished two circles of soils in the parganah: the northern or *bángar* circle, of which the soil is chiefly loam; and the southern or *kallar* circle, of which the soil is to a great extent clay, but in which considerable tracts of *úsar* plain are found. The boundary of the two circles may be taken at a line drawn across the parganah between the Mangai and the Tons. In the first of these circles nearly 90 per cent. of the cultivated land bears spring-crops, and in the second or *kallar* circle nearly 50 per cent. is rice land. The parganah was formerly sub-divided into 10 tappas, but during the recent settlement the two southern ones, Bela and Daulatabad, were separated from Nizámabad parganah and transferred to the Deogaon tahsíl. This transfer having taken place after parganah Nizámabad had been assessed, the settlement statistics regarding the latter parganah include Bela Daulatabad.

Communications.

The metalled roads from Jaunpur, Benares and Gházipur to Azamgarh traverse the southern part of the tahsíl, and are continued in a single road from the point of junction of the two latter below Azamgarh to the northern boundary of the parganah. There are three second-class roads: one from Azamgarh to Fyzabad; a second, which branches off from the Azamgarh-Gházipur road to Muhammadabad and Mau; and a third, which leaves the Azamgarh-Jaunpur road between Ráni-ki-sarái and Sarsena and passes through Phariha, Sarái Mír and Jagdíspur to Phúlpur and Máhul. Five third-class roads radiate from Nizámabad.

Products.

The chief crops grown in the parganah are rice, spring crops, sugarcane, indigo, and garden-crops. The autumn crops (*sáwan, manrua, kodo, joár*, &c.) are hardly taken into account by the people among rent-paying crops, and the land used for them is again used in the same year for spring-crops or sugarcane. As a rule, the land used for rice is not sown for other produce. Grain is not exported to any great extent. Sugarcane produce, after passing through the hands of manufacturers in the parganah, goes chiefly to Mirzapur and westwards. Indigo is manufactured for export by the better class of zamíndárs in their own little factories, as well as in the large European ones.

Land-holders.

The proprietary population consists largely of: (1) Bhúinhárs, who hold nearly the whole of tappas Kota and Guzára, and some villages in other tappas; (2) Rájputs, who hold most of tappa Athaisi, much of Harbanspur, and villages elsewhere; (3) Zamíndárás or Rautárás, who hold a large part of tappa Dobaitha, a considerable part of tappas Nandaon, Daiyálpur, and Phariha; (4) Milkís and other Muhammadans, who have many estates in Nandáon and Phariha; and (5) Brahmans, who own properties throughout the parganah. For the 10 tappas the average number of proprietors per village at the commencement of the recent settlement was nearly 29. The prevailing tenure is that known as imperfect *pattídári*. There are some professedly *bighaddm* estates, and a very few of the complex mahál which prevail in parts of Deogaon and in Belhábáns.

Tenants.

When the recent settlement commenced, 40 per cent. of the whole cultivated area of the parganah (including tappas Bela and Daulatabad) was cultivated by proprietors, either as *sír* or as tenants under other co-sharers. The non-proprietary agricultural population was about 83 per cent. of the agricultural population of the parganah. Among the cultivators about 13 per cent. were high-caste tenants, and the average holding per man among these was 4½ acres; among low-caste tenants the average holding was 2½ acres. The area held in occupancy right was 66 per cent. of the whole tenant-held land.

Fiscal history.

The fifth settlement of the parganah was begun in 1823 and completed in 1836. Mr. Thomason, who completed it, pointed out as the characteristics of the parganah: (1) the minute subdivision of the land, (2) the paucity of large landholders, and (3) the high value set on the proprietary right. He considered that the measures pursued by the officers of Government with reference to landed properties in this parganah from the commencement of our rule had been "replete with errors and defects sufficient to make a complete revolution in any mass of property however constituted; and especially so in one where the tenures were so minute as in Nizámabad." The settlement under Regulation IX. of 1833 was an attempt to place the landed interests on a firm and defined footing Mr Reid prepared an elaborate statement to show the results of the working of Mr. Thomason's settlement; from this it appears that 92 per cent. of the zamíndárs at the commencement of the current settlement were those or heirs of those with whom the fifth settlement was made. Of the 8 per cent. of outsiders who had come in, less than half were money-lenders and Banias. Again, the money value of property in the parganah had increased. The Government

revenue fell on the cultivated area at nearly Rs. 2 per acre, but the declared average rent-rate was nearly Rs 5. The average selling price of land was 27 times the Government demand and about 10 times the rental. The cultivated area of the parganah had increased 30 per cent since the fifth settlement, while the average selling price had more than doubled. Other points not so satisfactory were these: (1) transfers had occurred of more than two-thirds of the villages of the parganah; (2) the old hereditary zamíndárs held only 77 per cent. of the land, although they were 92 per cent of the proprietary body; (3) transfers were much more numerous during the last ten or twelve years than in the previous years. Mr. Reid thought the last circumstance was due to the deficient harvests of those years. Capital in the parganah is held by few hands and not distributed among the people generally. The revenue reported for sanction by Mr. Thomason was Rs. 3,04,069. During the currency of the fifth settlement, however, rents had risen. The new assessment that Mr. Reid made, was based on the assumed rates which produced a rental of Rs. 8,45,402. These rates varied for the two circles (*kallar* and *bángar*), for the kinds of land distinguished as rice and *rabi*, and for the qualities of each of these kinds. The highest rate was Rs. 8-15-7 for first class *rabi*; and the lowest, Rs 1-14-2 for unirrigated rice-land. The new demand, Rs. 4,06,843, taken, after certain deductions, at half the assumed rental, gave an enhancement of Rs 99,060, at the rate of 32 per cent. on the previous demand.

Site and appearance.

Azamgarh—Capital town of the district; lies in latitude 26°-33′-26″ and longitude 83°-13′-20″. Its distance from Allahabad is 176 miles. The town and civil station are bounded on three sides (east, south, and west) by the serpentine windings of the Tons. The average width of the river from bank to bank is about 230 feet, but the banks are for the most part steep and the stream is ordinarily much below them. To the north-east a small stream called the Dhaimu joins the Tons, so that the town is situated on a peninsula, the neck of which is to the north and north-west. The land on which the town is built may be described as a narrow strip sloping on the east and west towards the river, the distance across the town from river to river at its narrowest point being about two-thirds of a mile. The civil station lies to the south of the native town. The area of the latter is 1,375 acres and distributed among six villages. Before the present town was founded, part of its site was occupied by the hamlets of Ailwal and Phulwaria, of which the former is now a ward of the town, and the latter (originally a Saiyid village) was destroyed and the modern village of Suli built on its ruins. The town derives its

name from A'zam Khán, who founded it, about the year 1665 A.D., on land purchased or wrested from Bisen Rájputs of Ailwal.

Population.

The population, exclusive of the cantonments, was, in 1853, 10,445; in 1865, 14,543; in 1872, 15,980; and in 1877, 18,414. By the census of 1881 the total population was 18,528 (8,759 females), giving a density of 13 to the acre. The Hindus numbered 12,045 (5,545 females), Musalmáns 6,410 (3,180 females), and Christians 73 (34 females). The number of inhabited houses was 3,453. The following is a statement of the occupations in the municipality followed by more than 40 males[1]:—

(I) Persons employed by Government or Municipality, 415; (III) Hindu temple establishment, 59; (XII) domestic servants, 487; (XIII) brokers, 65; (XV) carters, 57, hackney carriage keepers and drivers, 74; palanquin keepers and bearers, 97; (XVII) messengers, 321; (XVIII) land-holders, 291, landholders' establishment, 48; cultivators and tenants, 536; gardeners, 67; agricultural labourers, 47; (XIX) horse-keepers and elephant drivers, 115, fishermen, 41; (XXVII) carpenters, 44; bricklayers and masons, 47 (XXIX) weavers, 121; cloth merchants (*bazáz*), 85; tailors, 121; shoe-makers and sellers, 86; washermen, 93; barbers, 78; (XXX) butchers, 54; corn and flour dealers, 163; confectioners (*halwái*), 121; green-grocers and fruiterers, 124; sugar manufacturers, 54; tobacconists, 72; betel leaf and nut sellers, 41; condiment dealers (*pansári*), 67; (XXXII) manufacturers and sellers of oil, 44; timber, wood, bamboo, and thatching grass sellers, 44; basket makers, 49; grass-cutters and sellers, 46; (XXXIII) sweepers and scavengers, 46; earthenware manufacturers, 45; gold and silver smiths, 86; braziers and coppersmiths, 46; (XXXIV) general labourers, 555; writers (*muharrirs*), 120; (XXXV) beggars, 108.

Wards.

There are 29 wards, and their names with the derivations (where they are of interest and not self-evident) are as follows:—(1) Máatbarganj; (2) Ailwal; (3) Khatrítola; (4) Kurmitola; (5) Gúrútola; (6) Anantrám-ká-pura; (7) Kundígartola; (8) Dalsinhár, from Dalsinhár Sinh, a Rájput, councillor of A'zam Khán's; (9) Katrá Kohna; (10) Sadábarti; (11) Farúshtola; (12) Kalinganj (Colinganj), built by a former collector and named after his son; (13) Sítá Rám, named after Lála Sítá Rám, an employé of the Oudh Government; (14) Kila'; (15) Chakla; (16) Paháarpur, from Pahár Khán, an Afghán general in the employ of the local rájas; (17) Bázár Páande, built by Jaigopál Páande, the well-known tahsíldár; (18) Badarká, from the custom-house existing here in the time of Oudh rule; (19) Báz Bahádur, from one of the Sidhárí family; (20) Jalandharí, from Jalandharí Patháns in the employ of the rájas; (21) McChleryganj, named after Mr. McChlery, a former magistrate-collector of Azamgarh; (22) Pura Ghulámi; (23) A'safganj, built by a chakladár named A'saf; (24) Meria; (25) Pura Jodhi; (26) Arázi Bághát; (27) Raidopur, from Raido Sinh, a Bisen Rájput; (28) Kondar Azmatpur; and (29) Dharmu-ká-nála.

[1] The Roman numerals indicate the classes in the census returns.

The principal streets are the Jaunpur and Gházipur metalled roads, which run in parallel lines from south to north on the right and left of the city, and converge in muhalla McChlory at the north-east extremity.

Public buildings

The public buildings are the dispensary, the church mission school and church, the police-station, and the distillery. The dispensary lies almost at the entrance of the town in muhalla Colinganj on the south. It was built in 1860-61, mainly by public subscriptions, and has accommodation for 32 indoor patients. In 1881 the total number of persons relieved was 12,243. To the north of the charitable dispensary stands the church mission school, on the Jaunpur-Gorakhpur road, at the west end of muhalla Ailwal. The school has a history. Mr. Henry Carre Tucker, a former collector, founded it in 1837, and placed it under a local committee. It was then taken over by Government, but later the church mission society accepted the charge and retained it until 1857, when the building was destroyed by the mutineers. The school was not again opened until January 13th, 1863. The new building cost Rs. 16,000, all of which, except Rs. 3,000, was raised by subscription. There is accommodation for 300 boys, but the present attendance is less than half that number. Government makes it a grant of Rs. 150 monthly. A church for native Christians in connection with the school was opened in 1880. The police-station is in the main street, about a mile to the north of the district offices, in muhalla A'safganj. The distillery is a mud enclosure situated on the Fyzabad road, to the north of the city, in muhalla Arázi Bághát. There is only one public sarái, called the Fath Khán sarái, originally built by Mr Thomason, but there are several private ones.

Trade.

The chief imports into the municipality, according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (1,54,537 maunds), refined sugar (2,109 maunds), unrefined sugar (12,817 maunds), *ghí* (979 maunds), other articles of food (Rs 13,634), animals for slaughter (Rs. 11,800), oil and oilseeds (994 maunds), fuel (Rs. 15,360), building materials (Rs. 18,049), drugs and spices (Rs. 30,556), tobacco (Rs. 28,626), European and native cloth (Rs. 2,33,241), metals (Rs. 48,949), and country shoes (Rs 20,647). The chief export is refined sugar, the manufacture of which and of cotton cloths are the only important local industries. There are no local newspapers, printing presses or societies.

Municipality.

The municipal committee consists of eighteen members, whereof six sit *ex officio* and the remainder by nomination and election of the rate-payers. The income of the municipality is derived chiefly from an octroi tax, which in 1881-82 fell at the rate of Rs. 1-3-5 per

head of population. The total income in 1881-82 was Rs. 34,519 (including a balance of Rs. 11,209 from the previous year). The total expenditure in the same year was Rs. 18,368, the chief items of which were collection (Rs. 1,793), police (Rs. 2,586), conservancy (Rs. 3,337), and miscellaneous (Rs 7,426).

Antiquities and local history.

The only antiquities in the town are a dilapidated fort (the one founded by A'zam Khán) and a temple to Gauri Shankar in muhalla Asafganj, said to have been built about 1760 by a family-priest of the local rájas. The Sanskrit inscription on a stone sugar-cane press has been mentioned in the district notice. The history of the Azamgarh rájas has been told in the district notice. The only events in the recent history of the town that claim mention are the successive floods that have threatened to overwhelm it. These occurred in 1838 and 1871, not reckoning older ones of which the traditions only remain The flood of 1871 rose 2½ feet higher than that of 1838, and the date remembered as that of full flood is the 16th of September. About a sixth part of the town was injured in 1871, and the loss estimated at Rs. 42,500.

Civil station.

The civil station lies to the south of the native town, the jail between them. The principal public buildings are the civil courts, the offices of the magistrate and collector, the church and the police-lines. The public gardens are between the collector's office and the jail. The dák bungalow lies between the civil and district courts. The head-quarters' tahsíl building stands on the north of the police lines and east of the collector's office. Residences for Europeans are reported to be few.

Azmatgarh —Village of parganah and tahsíl Sagri; lies near the metalled road from Azamgarh to Gorakhpur, two miles east of the tahsíli town and 14 miles north-east of Azamgarh. Latitude 26°-9′-20″; longitude 83°-24′-40″. Population (1881) 3,361, consisting of 2,658 Hindus and 703 Musalmáns. The village is owned by a numerous coparcenary body, 82 in number. Adjoining the village is the great Salona or Azmatgarh tal, which receives the surface water of the surrounding country and becomes a considerable lake during the rains. Objects of interest are the ruins of an old fort, that of the founder A'zmat, a Sikh *sangat*, and a large tank recently excavated by the Mal bankers who reside here.

Barágáon —Village of parganah Ghosi and tahsíl Sagri; lies 24 miles east of the civil station on the Gházipur-Gorakhpur road, and is 14 miles from the tahsíli head-quarters by an unmetalled road. Latitude 26°-7′-40″; longitude 83°-35′-35″. Population (1881) 2,434 (1,271 females), of whom 1,361 were Hindus and 1,073 Musalmáns. The village is said to contain upwards of one hundred looms. Markets are held twice a week.

Barahtír Jagdíspur (or JAHÁNÁGANJ,.—Village in parganah Chiriákot and tahsíl Muhammadabad; lies on the Azamgarh-Gházipur road, 10 miles from the civil station and 8 miles from the tahsíl capital. Latitude 25°-57′-25″; longitude 83°-19′-15″. Population (1881) 2,324 (1,127 females), of whom 1,433 were Hindus and 891 Musalmáns. It contains a first-class police-station, a sub-post-office, and an encamping-ground. The zamíndárs are Bhúmihárs.

Bardáh—Village of parganah and tahsíl Deogaon; lies 28 miles south-west of Azamgarh on the Jaunpur-Azamgarh road and 10 miles west of Deogaon. Latitude 25°-49′-25″; longitude 82°-53′-50″. Population (1881) 950 (442 females): 884 Hindus and 66 Musalmáns. There is a first-class police-station and a sub post-office.

Bela Daulatabad—Northern parganah of the Deogáon tahsíl: is bounded on the north by parganah Nizámabad; on the east by Karyát Mittu and Belhábáns; on the south by Deogáon; and on the west by Máhul. The total area in 1881 was 127·7 square miles, of which 70·9 were cultivated, 14·4 cultivable, and 42·4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent including, where such exists, water-advantage, but not water-rates), was Rs. 1,13,242; or, with local rates and cesses, Rs 1,33,697. The amount of rent, including local cesses, paid by cultivators was Rs. 2,19,283. Population (1881) 84,219 (41,345 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See DEOGÁON.)

Belhábáns—Eastern parganah of the Deogáon tahsíl: is bounded on the north and north east by parganahs Karyát Mittu and Chiriákot; on the south-east and south by Shádiabad and Bahariabad of the Gházipur district; on the west by Deogáon and Bela Daulatabad. The total area in 1881 was 61·4 square miles, of which 35·3 were cultivated, 8·7 cultivable, and 17·4 barren; the whole paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs 45 087; or, with local rates and cesses, Rs. 53,212. The amount of rent, including local cesses, paid by cultivators was Rs. 99,550. Population (1881) 39,884 (19,224f emales). The physical features, &c., of the parganah will be described in the tahsíl article. (See DEOGÁON.)

Bhagatpur.—Village of parganah and tahsíl Sagri; lies 10 miles from the civil station and 9 miles from the tahsíl capital. Latitude 26°-12′-30″; longitude 83°-16′-10″. Population (1881) 1,163 (578 females), comprising 1,011 Hindus and 152 Musalmáns. It is also known as Chhotí Bahraich, and

Saiyid Sálár Mas'úd Ghází is said to have rested here An annual festival in his honor, held in Jeth (May-June), is largely attended by all classes

Biliriaganj.—Village of parganah and tahsíl Sagri; lies 14 miles north of Azamgarh, with which it is connected by an unmetalled road, and about 8 miles west of the tahsíl town (Jianpur). Latitude 26°-12′-37″; longitude 83°-16′-23 13″. Population (1881) 2,016 1,025 females), comprising 958 Hindus and 1,058 Musalmáns Markets are held twice a week Sugar and cotton cloth are the local industries.

Chándpatti.—Village in parganah and tahsíl Sagri; lies 20 miles from Azamgarh and 9 miles from Jianpur, the tahsíl capital. Latitude 26°-16′-15″; longitude 83°-18′-50″ The Chhoti Sarju encircles it on the south, east and north. Population (1881) 2,126 (1,072 females); 1,244 Hindus and 882 Musalmáns. Markets are held twice a week.

Chiriákot.—Parganah of the Muhammadabad tahsíl: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadí; on the east by Gházipur; on the south by parganah Belhábáns, from which it is separated by the Mangai river; and on the west by parganah Karyát Mittu The total area in 1881 was 74·1 square miles, of which 42 3 were cultivated, 13 6 cultivable, and 18 2 barren The area paying Government revenue or quit-rent was 72 1 square miles (41·0 cultivated, 13 4 cultivable, 17·7 barren. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs 59,994; or, with local rates and cesses, Rs 71,132 The amount of rent, including local cesses, paid by cultivators was Rs 1,24,362 Population (1881) 50,557 (24,699 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD.)

Chiriákot.—Capital of the parganah of the same name, on the Azamgarh-Gházipur road, 16 miles from the civil station and 10 from Muhammadabad. Latitude 25°-52′-40″; longitude 83°-22′-40″. Population (1881) 3,414 (1,690 females): 1,986 Hindus and 1,428 Musalmáns There are two or three traditions accounting for the name of the place. One connects it with the Cherús; another with a Hindu chief whose name was Chiria. The place is probably one of some antiquity. At one time it seems to have received the name of Mubárakpur, but this has long since dropped out of use. The Abbási Shekhs are the chief inhabitants and belong to an old and well-known family. Kázi Mubárak Abbási of Chiriákot, who is said to have been the son of Makhdum Shekh Ismáil, the reputed founder of the family, is mentioned in the *Maktúbát* of Saiyad Ashraf Jahángír; and fifteen generations are counted back to Shekh Ismáil, who is

said to have taken the place from the Hindus in the time of the Sharki kings. Under the Moghals Chiriákot was the headquarters of the parganah officers and a kázi. On the outskirts of the town is the large mausoleum of Hátim Khán, who seems to have been a Shekh of Chiriákot, and to have held office and acquired wealth at the imperial court during the earlier part of last century. But he has left no immediate descendants, and none of the people of the place can give a complete account of him. The town contains a first-class police-station, a sub-post-office, and an encamping-ground. The watch and ward of the town is provided for by taxation under Act XX of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 515-1-2 from the preceding year, gave a total income of Rs. 995-1-5. The expenditure, which was on police (Rs. 288), public works (Rs. 167-1-0), and conservancy (Rs. 72), amounted to Rs. 527-1-0. The returns showed 590 houses, of which 248 were assessed with the tax, the incidence being Rs. 1-15-0 per house assessed and Re 0 2-3 per head of population.

Deogaon —Southern tahsíl of the district, comprising the three parganahs, Deogáon, Bela Daulatabad, and Belhabáns: is bounded on the north by parganah Nizámabad; on the east by Karyát Mittu and Chiriákot of tahsíl Muhammadabad; on the south by parganahs Shádiabad, Bahariabad, Sayyidpur-Bhítari, and Khánpur of the Gházipur district, and parganahs Chandwák, Pisára, and Saremu of Jaunpur district; and on the west by parganah Máhul. The total area in 1881 was 388·7 square miles, of which 220·1 were cultivated, 42·9 cultivable, and 125·7 barren. The area paying Government revenue or quit-rent was 388·3 square miles (219·7 cultivated, 42·9 cultivable, 125·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,84,017; or, with local rates and cesses, Rs. 3,35,277. The amount of rent, including local cesses, paid by cultivators was Rs. 5,83,953.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 696 inhabited villages: of which 336 had less than 200 inhabitants; 206 between 200 and 500; 107 between 500 and 1,000; 43 between 1,000 and 2,000; three between 2,000 and 3,000, and one (Mehnagar) had between 3,000 and 5,000. The total population was 239,425 (116,632 females), giving a density of 616 to the square mile. Classified according to religion, there were 223,048 Hindus (108,286 females) and 16,377 Musalmáns (8,346 females).

Population.

The tahsíl is of very irregular shape. The area included in it belongs to the southern main section of the district and partakes of the character of the *bángar*, or uplying part of the

Physical features

Gangetic plain. The chief drainage lines flow from north-west to south-east. The country is a series of narrow parallel strips divided from each other by lines of swamps which have their outlets in *nálas*, or deep-cut channels: the latter are known as the Mangai, Loni, Besu, Dona, Udantí, and Gángi. These contain a running stream only in the rainy season. The swamps during that season spread over considerable areas, and so much of the land as comes within their influence without being entirely submerged is sown with rice. Here and there are considerable tracts of *úsar* and *kankar* lands. The hamlets have been built on those fertile places that are least liable to inundation, and the typical Deogáon village consists of a hamlet with a low-caste quarter attached, surrounded by a tract of raised land, called in a general way the *per* or *rabi* land, and beyond this is the low-lying rice land, called its *pálo*, *kiári*, or *dhandó* land. The division of the land into rice and *rabi* land is connected, not with the natural character of the earth, but with the position of the land and crops that can be reared upon it. Classified according to their natural character the soils are *matiyár*, *kabsa*, and *bíjar*. The two former have been described in Part I. (*supra*, p. 13). The last is a stiff clay soil, lying low, containing small *kankar* gravel, and often affected with *úsar*; *karail* or black clay and *balsundar* are also found.

Communications.

The Azamgarh-Jaunpur and Azamgarh-Benares roads are the only metalled ones in the tahsíl. A third-class road runs the whole length of the southern boundary from near the point where the Jaunpur road enters the district to the boundary of parganah Belhábáns and thence to Chiriákot. Near the boundary of parganah Belhábáns with parganah Muhammadabad a branch road runs south-west towards Bahariabad. The fourth-class road from Mehnagar to Sháhgarh is the only other road at present in the tahsíl. The greater portion of the tahsíl is, therefore, unprovided with means of communication.

Products.

The area under spring-crops was found by Mr. Reid to be 31,878 acres, and under rice 26,640. Under groves were 998 acres. The tahsíl contains no towns and cannot be said to have any trade.

Landholders.

The majority of the proprietors are poor, the average share per actual sharer being in Deogáon parganah 6 acres 1 rood 31 poles, and 8 97 acres in Belhábáns. In 8 out of 9 of the tappas of Deogáon the villages are held by proprietary communities, except one taluka of 13 villages, assessed at Rs. 2,300, in which there are only 7 sharers, and 13 separate villages, of which the proprietors do not number more than three

persons and are mostly non-resident. The tappas are mainly held as follows: Barda and Sháhpur by Bhúínhárs; Shah-Salempur by Bisen Rájputs; Khurson by Hardwás Rájputs; Saifabad by Gautamia Rájputs; and Chauri and Kúba by Bais Rájputs, of whom the Bais of Kúba are reputed of very high caste. Tappa Haveli is held by Muhammadans, Káyaths, Zamíndárs, and small Rájput communities of various clans. The proprietary population is described as temperate in habits and prone to settle their affairs among themselves. Parganah Belhábáns is nearly altogether held by Rájputs; taraf Utraha, by Bais of good caste, who are known as the descendants of Deonáth Rai; taraf Dakhinha, by other Bais of inferior caste, who are known as the descendants of Merukh Rái. In the former of these tarafs minute and disjointed distribution of the land has produced great complexity in the tenures. One result of this has been to render it impossible for outsiders to get a footing in the villages. In tappas Bela and Daulatabad, Rájputs hold a considerable area, and so do the Bhúínhárs in Bela.

Tenants.

In parganah Deogaon 64·66 of the area was cultivated by proprietors at the commencement of the last settlement. The average holding of the cultivators was 2 acres 1 rood 32 poles. In Belhábáns parganah the average size of the holdings of resident tenants was 2¾ acres.

Fiscal history in Deogaon,

The fifth settlement of the Deogaon parganah was made by Mr. Thomason in 1836, and, excluding the permanently-settled villages, the revenue demand was Rs. 1,02,245. Mr. Reid remarks that Mr. Thomason's name is held in grateful remembrance by the people of the parganah, and that as regards government his settlement had worked well. Auction sales were exceedingly few; and mortgages and private sales, though frequent, were effected at good prices. The demand of the current settlement was fixed at Rs. 1,09,250, being Rs. 7,025, or 7 per cent. only, in excess of the previous demand. The reasons for the comparatively light assessment have been noticed in the district fiscal history.

in Bela Daulatabad,

Bela Daulatabad was constituted a separate parganah after the completion of the current settlement, and as it was settled as part of Nizámabad, its fiscal history will be found in the notice of that parganah. (See AZAMGARH TAHSÍL.)

and in Belhábáns.

The first settlement of parganah Belhabáns in 1210 fasli (1802-3 A.D.) gave a demand of Rs. 42,346. Three years later (1213 fasli) it had fallen to Rs. 34,862, and it was not greatly enhanced until the settlement by Mr. Montgomery made in 1242 fasli (1834-

85 A.D.), when it became Rs. 39,937 This last assessment was made on the parganah as a whole, not village by village; and after it had been declared and accepted, the village *jamas* were fixed by multiplying the recorded cultivated area of each village by the average revenue-rate of the parganah. No information is given as to the estimated assets of the parganah and the proportion taken for Government; nor is anything said about rent-rates, actual or average. The revenue demand thus fixed was collected without permanent balance. For the current settlement a much more elaborate process was adopted. The soils were classified; the fair average rent of each kind and class of soil was ascertained; and the rent-rates thus obtained were applied to the assessable area, and half the assumed rental, after certain deductions, was taken as the measure of the Government demand. Thus assessed it became Rs. 45,087, or 13 per cent. more than the previous demand.

Deogaon.—Southernmost parganah of the district: is bounded on the north by parganah Bela Daulatabad; on the north-east for about a mile by parganah Belhábáns; on the east by Gházipur; on the south by Gházipur and Jaunpur; and on the west by parganah Máhul The total area in 1881 was 199 6 square miles, of which 113·9 were cultivated, 19·8 cultivable, and 65·9 barren. The area paying Government revenue or quit-rent was 199 2 square miles (113·5 cultivated, 19 8 cultivable, 65 9 barren). The amount of payment, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,25,688; or, with local rates and cesses, Rs. 1,48,968. The amount of rent, including local cesses, paid by cultivators was Rs. 2,65,120. Population (1881) 115,322 (56,063 females). The physical features, &c., have been described in the tahsíl article above.

Deogaon.—Capital of the parganah and tahsíl just mentioned; lies 28 miles from Azamgarh on the metalled road to Benares, and nine miles from the left bank of the Gúmti. Latitude 25°-45′-50″; longitude 83°-1′-15″. Population (1881) 3,078 (1,536 females): 2,128 Hindus and 950 Musalmáns. The place is an old one, though there are no remains about it to attest the fact. The legend respecting its name is that when Saiyid Muhammad Baghdádi took possession of it after driving out a demon, he so far had mercy upon the latter that the name of the place was allowed to bear testimony to the demon's prior occupation of it. As far as is known, no historical interest attaches to the place. Under the native governments a kázi and other parganah officers were stationed in it. Among the chief inhabitants of the place are the Husaini Saiyids and Hanafi Shekhs. The former are the descendants of Muhammad Baghdádi, and have without doubt been long settled in it. Members of the

family sometimes held the office of kázi. The whole house is now Shia, having abandoned the tenets of the Sunni sect in the time of the Nawáb Ásaf-ud-daula. The Shekhs are also Shias, but have not apparently been so long resident here as the Saiyids. Markets are held twice a week, but are eclipsed by those held at Lálganj, about four miles to the north of Deogaon. Deogaon contains a first-class police station, a sub-post-office, and an encamping-ground.

Dharwárá.—Village of parganah Chiriákot and tahsíl Muhammadabad; lies 12 miles from the tahsíl capital and 11 miles from the civil station. Latitude 25°-55′-35″; longitude 83°-17′-10″. Population (1881) 2,154 (1,037 females): 2,118 Hindus and 36 Musalmáns. A swamp bounds it on the north, east, and south. The proprietors are a large body of Gautam Rájpúts, numbering about 250, and are partly resident in the village.

Dídárganj.—Village of parganah and tahsíl Máhul; lies 16 miles south of tahsíl capital (Ahraula) on an unmetalled road, and 28 miles west-south-west of the civil station. Latitude 26°-0′-10″; longitude 82°-48′-50″. Population (1881) 712 (318 females): 666 Hindus and 46 Musalmáns. It contains a first-class police-station and a sub-post-office.

Dohrí or **Dohrighát.**—Town of parganah Ghosi and tahsíl Sagri; is situated on the right bank of the Gogra, on the Gházipur-Gorakhpur road, 26½ miles from Azamgarh. Latitude 26°-16′-30″; longitude 83°-34′-20″. Population (1881) 3,634 (1,789 females): 3,141 Hindus and 493 Musalmáns, mostly traders and boatmen. The present town is said to have been settled by Jahán Khán, a rája of Azamgarh, and is probably not more than a hundred and twenty years old. He is said to have thrown an embankment round the place, and another outside it was added in the time of Nawáb Ásaf-ud-daula. Trade in grain, sugar, timber, and other commodities was carried on; and from its position at a narrow crossing of the Gogra, Dohrighát was a convenient station for the collection of transit duties, which continued to be collected there until the cession. Wazír Alí Khán is said to have sought a temporary refuge here in the house of a weaver named Bandhu in 1799, when flying from Benares towards Gorakhpur after the massacre at Benares. His successor, Sa'ádat Alí Khán, is said to have inflicted a heavy fine on Bandhu. A large mosque exists which bears some testimony to the former prosperity of the place.

The trade in timber is said to have much fallen off; but the grain market is one of the largest and most important in the district, and there is a good deal of business done in salt, tobacco, gunny bags, molasses, and other articles. The grain market is chiefly supplied from the trans-Gogra districts of these provinces and Oudh. The produce which passes through it, exclusive of what

is distributed in bullock, pony, and head loads throughout the neighbouring country, is carried on the one side to and beyond Azamgarh, and on the other towards Kopáganj, Mau, and Gházipur. Between Nainjor in parganah Sagri on the west, and Bilthará in parganah Sikandarpur on the east, an interval of about forty miles, Dohri is the only riverside market on this side of the Gogra. From Dohrí there are special facilities in metalled roads for the transport of produce; and more carriage is to be procured there than at any other single place in the district, except perhaps Azamgarh. Messrs. Burn and Co. have established an agency here as a carrying company. At no very distant time it may be expected that the Gogra will be here bridged for the projected railway between Gorakhpur and Azamgarh.

The town contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair is held in Kártik. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house tax thereby imposed, together with a balance of Rs 84-6-9 from the preceding year, gave a total income of Rs. 514-1 9 The expenditure, which was on police (Rs. 191-8-0), public works (Rs 40), and conservancy (Rs 108), amounted to Rs. 339-8-0. The returns showed 548 houses, of which 89 were assessed with the tax, the incidence being Rs. 4-13-3 per house assessed and Re 0-1-10 per head of population.

Dubárí.—Town in parganah Nathúpur and tahsíl Sagri; lies four miles south of the Gogra, 26 miles east of the tahsíl head-quarters, and 36 miles north-east of the civil station. Latitude 26°-11′-30″; longitude 83°-46′-25″. The population in 1865 was 4,854, and in 1872, 5,103. By the census of 1881 the area was 127 acres, with a total population of 7,502 (3,759 females), giving a density of 59 to the acre. The Hindus numbered 6,984 (3,504 females) and the Musalmáns 518 (255 females). The number of inhabited houses was 1,244. Though the population includes people of several occupations, it is mostly agricultural. Markets are held twice a week. The village originally belonged to the Chandel Rájpúts, who now hold one-sixth. The remainder was confiscated for their misconduct in the disturbances of 1857-58, and conferred on Mr. Venables, whose heirs, now resident in England, still retain it.

Fatehpur.—Village of parganah and tahsíl Muhammadabad; lies on the unmetalled road from Mau to Chiriákot, 12 miles south of the tahsíl town and 18 from the civil station. Latitude 26°-3′-15″; longitude 83°-33′-0″. Population (1881) 2,063 (995 females): 1,949 Hindus and 114 Musalmáns, chiefly agriculturists. It is the main village of a large estate held by Singhel Rájpúts, most of whom are resident in this village.

Gambhírpur.—Village of parganah Nizámabad in the head-quarters tahsíl; lies 14 miles south-west of Azamgarh on the metalled road to Jaunpur.

Latitude 25°-56′-55″; longitude 83°-13′-35″. Population (1881) 1,319 (640 females): 1,154 Hindus and 165 Musalmáns. There are a first-class police station and a sub-post-office in the village.

Ghosí—Parganah of tahsíl Sagri: is bounded on the north by the Gogra, which separates it from Gorakhpur; on the east by parganah Nathúpur and parganah Sikandarpur of the Ballia district; on the south by parganah Muhammadabad; and on the west by parganah Sagri. The total area in 1881 was 165·8 square miles, of which 103·4 were cultivated, 27·9 cultivable, and 34·5 barren. The area paying Government revenue or quit-rent was 165·7 square miles (103·3 cultivated, 27·9 cultivable, 34·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,36,254; or, with local rates and cesses, Rs. 1,60,914. The amount of rent, including local cesses, paid by cultivators was Rs. 2,82,794. Population (1881) 125,885 (62,092 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See SAGRI.)

Ghosí—Capital of the parganah of the same name in tahsíl Sagrí; on the Gházipur-Gorakhpur road, 24 miles east of Azamgarh and 13 miles from the tahsíl head-quarters (Jaunpur). Latitude 26°-6′-5″; longitude 83°-34′-35″. The population in 1872 was about 4,050, and in 1881, 5,029 (2,550 females), comprising 3,161 Hindús and 1,868 Musalmáns. The houses in the latter year were 761. The population is mainly agricultural. Markets are held twice a week. There are about sixty looms in Ghosí itself, and a good deal of weaving is carried on in villages in its immediate neighbourhood. It contains a first-class police-station and a sub-post-office. It is a straggling place, and three different sets of Muhammadan proprietors hold the villages over which it is distributed. They are the Bais, Usmání Shekhs, and Maliks mentioned in the district notice. Ghosí is doubtless an old place, and was probably once much larger than it is now. The weavers and thread-spinners of Mau, who have been settled there at least three hundred years, are said to have migrated to it from Ghosí. None of the architectural remains are of any importance or great age, but the well-preserved ruins of a large mud fort give interest to the place. No certain tradition has come down regarding the fort, and none of those now living in or near Ghosí connect themselves with its constructors. A *kásí* and parganah officers had their head-quarters in the town under native rule, and till within the last twelve or fourteen years there was a Government tahsíl establishment here.

Gontha.—Village of parganah Ghosí and tahsíl Sagrí; lies at the distance of 2 miles from the Gogra on the Gházipur-Gorakhpur road, 26 miles north-east of the civil station, and 12 miles from the tahsíl head-quarters (Jíanpur). Latitude 26°-14′-0″; longitude 83°-34′-30″. Population (1881) 4,034 (1,989 females): 3,765 Hindus and 269 Musalmáns. The proprietors are the Kurhanián Bhúinhárs of Súrajpur, and the sharers exceed 300 in number.

Gopalpur.—Westernmost parganah of tahsíl Sagrí: is bounded on the north by the river Gogra, which separates it from Gorakhpur; on the south-east by parganah Sagrí; and on the west by parganah Kauria and parganah Chándipur Birhar of the Fyzabad district. The total area in 1881 was 64·9 square miles, of which 37·1 were cultivated, 13·5 cultivable, and 14·3 barren. The area paying Government revenue or quit-rent was 64·8 square miles (37·0 cultivated, 13·5 cultivable, 14·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 43,221; or, with local rates and cesses, Rs. 51,079. The amount of rent, including local cesses, paid by cultivators, was Rs. 92,854. Population (1881) 49,844 (24,652 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See Sagri.)

Itaura Chaubepur.—Village of parganah and tahsíl Muhammadabad; lies 6 miles north of the tahsíl head-quarters, and 16 miles east of the district capital. Latitude 26°-5′-40″; longitude 83°-28′-55″. Population (1881) 2,022 (959 females): 1,648 Hindus and 374 Musalmáns. Its present owners are partly Udmatia Rájputs and partly (by purchase) the Mals of Azamgarh. The village owes its name to the Chaube Brahmans who were its original proprietors, but now reside here as tenants.

Jagdíspur.—Village of parganah Nizámabad in the head-quarters tahsíl; lies on the Ráni-kí-sarái to Powai road, 20 miles west of the district capital. Latitude 26°-4′-25″; longitude 82°-56′-20″. Population (1881) 2,806 (1,390 females): 2,029 Hindus and 777 Musalmáns. The village is divided into six hamlets, Chhitaí, Harjú, Bhogá, Deú, Pánde, and Chhitan. These owe their origin to the sub-division of the village area among the different communities who hold it, the chief of whom are Ahírs. The residents are mostly agricultural, but include many Juláhás; the number of looms worked by the latter in 1877 was 91.

Jahánáganj.—Main hamlet of village Barahtir Jagdíspur in parganah Chiriákot and tahsíl Muhammadabad, and enumerated with it at the census. It is separately noticed as there is a second-class police-station named after it.

Jamílpur —Village of parganah Gopálpur and tahsíl Sagrí; lies on the Chhoti Sarju, 14 miles north of Azamgarh and 12 miles north-west of the tahsíl head-quarters (Jíanpur) by an unmetalled road. Latitude 26°-13′-25″; longitude 83°-12′-35″. Population (1881) 2,180 (1,068 females): 1,653 Hindus and 527 Musalmáns.

Jíanpur.—Small town and head-quarters of parganah and tahsíl Sagrí; lies 12 miles north-east of Azamgarh. Latitude 26°-9′-30″; longitude 83°-22′-50″. Population (1881) 2,173, of whom 1,375 were Hindus and 798 Musalmáns. A number of the latter are fowlers, who have in recent years been earning a considerable livelihood from supplying the feathers of water-fowl to firms in Calcutta. It has a first-class police-station, a sub-post-office, and a tahsíli school.

Juláhapur —Village of parganah and tahsíl Sagrí; lies 6 miles from Azamgarh and 11 from the tahsíl capital. The Silani, a rivulet, passes under it. Latitude 26°-7′ 45″; longitude 83°-10′-45″. Population (1881) 2,845, comprising 2,276 Hindus and 569 Musalmáns.

Karyát Mittu.—Parganah of the Muhammadabad tahsíl: is bounded on the north by parganah Muhammadabad, from which it is separated by the Bhainsahi nadi; on the east by parganah Chiriákot; on the south by parganah Belhábáns, from which it is separated by the Mangai river; and on the west by parganahs Bela Daulatabad and Nizámabad. The total area in 1881 was 23·0 square miles, of which 12·3 were cultivated, 2·2 cultivable, and 8·5 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including where such exists, water-advantage, but not water-rates), was Rs. 17,389; or, with local rates and cesses, Rs. 20,462. The amount of rent, including local cesses, paid by cultivators was Rs. 34,362. Population (1881) 13,075 (6,365 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD.)

Kauriá —Parganah of the Máhul tahsíl: is bounded on the north by Fyzabad; on the east by parganahs Gopálpur and Nizámabad; on the south by parganah Nizámabad and the river Tons, and on the north-west by parganah Atraulia. The total area in 1881 was 60·2 square miles, of which 37·0 were cultivated, 9·6 cultivable, and 13·6 barren. The area paying Government revenue or quit-rent was 60·1 square miles (36·9 cultivated, 9·6 cultivable, 13·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 47,548; or, with local rates and cesses, Rs. 56,229. The amount of

rent, including local cesses, paid by cultivators was Rs 1,01,827. Population (1881) 48,422 (23,888 females). The physical features, &c., of the parganah are described in the tahsíl article. (See MAHUL.)

Kendrápur.—Village of parganah and tahsíl Sagrí; lies about 8 miles north-west of the civil station on the Azamgarh-Fyzabad road, and 13 miles west of Jíanpur. Latitude 26°-8′-45″; longitude 83°-11′-0″. Population (1881) 948 (488 females): 847 Hindus and 101 Musalmáns. It contains a second-class police-station and a sub-post-office.

Koelsá.—Village of parganah Kauriá and tahsíl Máhul; lies 16 miles north-west of Azamgarh on the Fyzabad road, and 10 miles from Ahraulá (the tahsíl head-quarters) by an unmetalled road. Latitude 26°-15′-55″; longitude 83°-3′-10″. Population (1881) 321. It was the seat of a tahsíl establishment till the mutiny (see district notice 'History'). There are still some sugar refineries, and markets are held here twice a week. Burhánpur, which is contiguous to Koelsá, contains the police outpost, but the sub-post-office is on the lands of Koelsá.

Kopáganj.—Village in parganah and tahsíl Muhammadabad; 14 miles east of the tahsíl head-quarters and 25 miles in the same direction from Azamgarh. Latitude 26°-0′-40″; longitude 83°-36′-35″. The population in 1872 was 6,633. By the census of 1881 the area was 147 acres, with a total population of 6,301 (3,276 females), giving a density of 42 to the acre. The Hindus numbered 3,616, (1,882 females) and Musalmáns 2,685 (1,394 females). Kopa is an old name belonging to a village that was afterwards included in the recent settlement under the name of Puráná Kopá. The present town owes its existence to Irádat Khán, a rája of Azamgarh, who founded it about 1715 A.D., and named it Irádatganj, but the name has since been changed. The founder settled in it weavers, most of whom he brought from Mau, and merchants, chiefly Agarwálás, whom he induced to emigrate from various places. A strong mud fort was thrown up, which became a favourite residence of the rájas, and to the ruins of which the present representative of the family still clings. The town was partly encircled with a high embankment. Thus fostered it flourished into local importance. A Hindu inscription on a stone that is built in over the doorway of a small Hindu temple gives the date 1529 *Sambat* (1472 A.D.) Cotton cloths are still made in Kopáganj, and there is some trade in cloth, sugar, and grains; but it is not extensive, nor is the place now one of any note. Markets are held three times a week. It contains a police outpost and a sub-post-office. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 43-8-6 from the preceding year, gave a total income of Rs 1,077-1 11 The expenditure, which was on police (Rs. 540), public works (Rs 54 2 9), and conservancy (Rs. 216), amounted to Rs 810-2-9 The returns showed 1,093 houses, of which 387 were assessed with the tax, the incidence being Rs 2-10-8 per house assessed and Re 0-2-7 per head of population.

Kurthi Jafarpur.—Village of parganah and tahsíl Muhammadabad; lies on the river Tons, 8 and 21 miles east of the tahsíl and district capitals respectively, and about two miles north of the Muhammadabad-Mau, and one mile south of the Walidpur-Kopáganj, unmetalled roads. Latitude 26°-0′-35″; longitude 83°-32′-25″. Population (1881) 2,358 (1,156 females): 1,478 Hindus and 880 Musalmáns. It is a prosperous village, owned by a body of Udmatiá Rájputs, and contains many looms and sugar-refineries. Markets are held twice a week.

Lakhnaur.—Village (permanently settled) of parganah Nathúpur and tahsíl Sagri; lies 28 and 38 miles east of the tahsíl and district capitals respectively. Latitude 26°-7′-20″; longitude 83°-47′-15″. Population (1881) 3,858, of whom 3,686 were Hindus and 172 Musalmáns. It is owned by Mal and Misr communities

Lálganj—Village of parganah and tahsíl Deogaon; lies 4 miles north of the tahsíl head-quarters on the Azamgarh-Benares road, and 22 miles from the civil station. Latitude 25°-48′40″; longitude 83°-2′-30″. Population (1881) 2,661 (1,332 females): 340 Hindus and 2,321 Musalmáns. The place is probably of old standing. It formerly belonged to Jaunpur district, and has been included in parganah Deogáon only since 1836 Lálganj, which is now the main hamlet, is of comparatively recent date, having been founded somewhat more than a hundred years ago by Lál Khán, Bilúch, a resident of Jaunpur, who was related to certain Muhammadans who held Kathghar, in which Lálganj was included, in *jágír*. The families of these persons, including Lál Khán, seem to have long lost connection with Kathghar Lalganj, which is now held by the rája of Jaunpur. Markets are held twice a week, and are the best attended in the parganah

Lauhán.—Village of parganah and tahsíl Deogaon on the Udanti nala; lies 5 miles east of the tahsíl town and 24 miles south of the civil station. Latitude 25°-45′-40″; longitude 83°-6′-45″. Population (1881) 2,429 (1,204 females): 2,310 Hindus and 119 Musalmáns

Madhuban—Hamlet of village Sultánpur in parganah Nathúpur and tahsíl Sagrí; has a first-class police-station.

Mahárájganj—Town of parganah Gopálpur and tahsíl Sagrí; lies 13 miles from Azamgarh by an unmetalled road from Captainganj, and 15 miles from the tahsíl capital (Jaunpur) by an unmetalled road. Latitude 26°-15′-35″; longitude 83′-9°-45″. Population (1881) 2,682 (1,466 females): 1,957

Hindus and 925 Musalmáns. It is situated on the Chhotí Sarjú. Close to it is a famous old Hindu shrine of Bhairo; and Bishnpur, within the bounds of which the town stands, has probably long been an inhabited village. But the name, Maháráájganj, is of comparatively recent origin, having, it is said, been given to the place by one of the rájas of Azamgarh. The town seems not at any time to have had a large manufacturing population, but to have been rather a town of merchants and brokers. In the middle of the last century its trade was very flourishing, and one of its merchants, by name Chetú, was renowned for his wealth throughout all the neighbouring parganahs. At the time of the cession the trade of Maháráj ganj must still have been considerable. But since the manufacture of, and trade in, native cotton cloths have declined in this part of the country, and new communications have been opened out, the trade of Maháráj ganj has fallen off. Markets, wholesale and retail, are held twice a week, and are considered among the best in the district. It contains a second-class police-station, a sub-post-office, and an encamping-ground. A fair at Bhairoká-asthán is held on the tenth of the light half of *Jeth* (May-June), when several thousand persons assemble. The shrine is also known as Deotárí, and it is alleged by its attendant Brahmans to have been a gate of Ajudhia, from which it is now forty *kos* distant. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 550-7-7 from the preceding year, gave a total income of Rs 1,136-15-7. The expenditure, which was on police (Rs.288), public works (Rs. 500), and conservancy (Rs 125-14-3), amounted to Rs. 913-14-3. The returns showed 566 houses, of which 215 were assessed with the tax, the incidence being Rs. 2-11-7 per house assessed and Re. 0-3-3 per head of population.

Boundaries, area, &c.

Máhul.—Western tahsíl of the district, consisting of parganahs Máhul, Kauriá, and Atrauliá. Rather more than half the western boundary marches with Jaunpur, and the remainder with Fyzabad. The latter district laps round the north of parganah Máhul and juts, wedge-shaped, into the tahsíl, of which it also forms the north-eastern boundary. On the south-east and east are, from north to south, the parganahs Gopalpur, Nizámabad, Bela Daulatabad, and Deogaon. The total area in 1881 was 435·5 square miles, of which 244·2 were cultivated, 81 2 cultivable, and 110·1 barren. The area paying Government revenue or quit-rent was 434·6 square miles (243 3 cultivated, 81 2 cultivable, 110·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,62,677; or, with local rates and cesses, Rs. 4,28,246. The amount of rent, including local cesses, paid by cultivators was Rs. 7,42,534.

Population.

According to the census of 1881, the tahsíl contained 941 inhabited villages: of which 411 had less than 200 inhabitants; 351 between 200 and 500; 144 between 500 and 1,000; 33 between 1,000 and 2,000; 2 between 2,000 and 3,000; and one (Atrauliá) between 3,000 and 5,000. The total population was 312,146 (152,723 females), giving a density of 716 to the square mile. Classified according to religion, there were 274,851 Hindus (133,889 females) and 37,295 Musalmáns (18,834 females).

Physical features.

If any shape can be assigned to the tahsíl, it is that of two triangles between the same parallels, parganah Máhul forming one of the triangles and parganahs Kauriá and Atrauliá the other. The tract which the two latter parganahs form is known as the Palwárí, the zamíndárs being mostly Palwár Rájputs. Parganah Máhul may be divided into two circles as regards the character of the soil, one north and the other south of the Kunwar. North of this river the soil is chiefly a light loam with a varying admixture of sand; south of it is found for the most part a clay soil, and even where loam crops up, it is of a much stiffer character than in the north. The line of demarcation is not, however, precisely defined by the river. To the south, in the east of the parganah, loam prevails for a mile or two; and to the north, in the west of the parganah, clay prevails for a mile or two. In the centre the line of change of soils corresponds with the bed of the stream. Besides the change in soils, there is a change in rents in moving across the Kunwar, the *rabi* lands in the south being superior to those in the north. Parganahs Kauriá and Atrauliá may be treated as one circle. Kauriá is the south-east and Atrauliá the north-west part of the Palwárí tract. The country, except in the immediate neighbourhood of the Tons and Sarju, abounds in long narrow winding *jhils*, which generally end in nálas. The greater part of the soil is loam. There are tracts of clay soil, but they are not very extensive or numerous. Water is near the surface. The sub-soil is generally sandy, and the wells are not very deep.

Rivers.

Parganah Máhul is intersected, in order from south to north, by the Gángí, the Besu, the Mangaí, the Kunwar, the Ungrí, the Majhuí, and the Tons. Of these, the Kunwar, Majhuí and Tons may be dignified with the name of river, as they are within deep and well-defined channels, but the Tons alone is navigable, and that only in the rainy season as far as the local mart of Mithupur. The remaining four are merely chains of swamps, in which the water is kept at an artificial level by embankments, constructed sometimes every mile or two, sometimes every few hundred yards. The general flow of all the streams is east-south-east, except the Ungrí, which flows north-east and falls into the Majhuí. There are two or three other

long narrow swamps, but the natives have no special name for them, although they are as valuable for irrigation as the marshes with a higher local renown. The Tons also forms part of the south boundary of the Palwárí tract. The only other river of this tract is the Sarjú, which flows across the north of Atrauliá, and after crossing it, forms the boundary between parganahs Kauriá and Chándipur Bihar of the Fyzabad district. In the north east corner of parganah Kauriá it joins a branch of the Gogra, which is known as the Gadhaíá nála. Within two or three miles of the Tons the drainage of the country is into it. The drainage of the south-east part of Kauriá is through a long line of *jhíls* that ends in the Silani, but the greater part of the drainage of the Palwárí tract is towards the Sarju. On this river dams are thrown up at intervals, and water remains behind these almost to the end of the hot season.

Communications.

The Oudh and Rohilkhand railway touches parganah Máhul where it crosses the Kunwar, and very nearly approaches it at Sháhganj railway station. The proposed extension from Jaunpur would find its nearest line of approach, if taken from Bilwaí railway station, across the north of parganah Máhul. There is no first-class road in the tahsíl, but it has two second-class roads—the Azamgarh-Fyzabad and Powai-Ráni-ki-sarái—and a third is under construction from Phúlpur to Sháhganj. There are also numerous third and fourth class roads.

Products parganah Máhul

The characteristic products of parganah Máhul are rice and sugar, but most of the common crops of the North-Western Provinces (except cotton and *bájra*) are grown. The little cotton that is found is of a woody straggling kind called *manwa*. After sugar and rice come (in the order of importance) barley, peas, *arhar*, opium, wheat, for the *rabi*: and indigo, maize, and *urd* for the *kharíf*. *Latri* and *mothi* are but sparingly grown, and the same remark applies to wheat. The latter is not exported, and the people are too poor to indulge in its use. *Arhar* pulse forms one of the main staples of their food. The most important crop to the cultivator is of course sugarcane: "as the Tipperary cotter looks to his pig, so the Máhul *asámi* looks to his sugarcane to pay his rent." The principal change in the agricultural condition of the parganah since the fifth settlement consists in the extension of indigo cultivation. Indigo and sugar are indeed the only important articles of export: the former goes to Calcutta, the latter principally to Mirzapur. The chief import is cotton, which comes in from Sháhganj and is sold in Phúlpur. There are regular dealers in it who make it over to low-caste villagers on trust, the terms exacted being that for every 10 lb. of cotton 5 or 6 lb. of thread should be returned.

Parganahs Kauriá and Atrauliá.

The crops of Kauriá and Atrauliá parganahs [they are treated together in Mr. Reid's Rent-rate Report], with the percentages of area, were as follow in the year of survey: barley, peas, and other spring crops (58·2), rice ·25 3), sugarcane (13 7), indigo (1·6), poppy (1·2).

Landholders: of Máhul.

Mr. Montgomery says that, before the cession, Máhul parganah was generally held in farm by the ancestors of the rája of Máhul, but later enquiries seem to show that their hold upon it was very slight. With the exception of 23 villages in the actual possession of the family, the rája appears never to have realized more than a couple of rupees per village as an acknowledgment of his title. Irádat Jahán, the last representative of the family who bore the title of rája, was executed for rebellion after 1857, and his properties confiscated. The principal landholders at the present time are the rája of Jaunpur and Bákar Husain, the latter a rich talukdár in Oudh. With a few exceptions, both zamíndárs and tenants are said to be involved in debt, the alleged cause being extravagance in the style of living and love of litigation.

and of Kauriá and Atrauliá.

Most of the resident zamíndárs of Kauriá and Atrauliá are Palwár Rájputs. A few estates are held by the representatives of auction-purchasers, by Káyaths of the kanúngo families, and by Brahmans and Rájputs of other than the Palwár clan. The Palwárs have always had the reputation of being turbulent, and the part they took in 1857-58 in resisting British authority and attacking Azamgarh has already been mentioned in the district history. They are, as a rule, possessed of small means and live from hand to mouth. In most of their estates ancestral right is the basis of proprietorship, and there were at the recent settlement but 36 villages in the parganahs in which the *bighadám* tenure existed. The chief representatives of auction-purchasers are the rája of Jaunpur and his cousins, and Bábu Durgá Parshád; the history of their acquisitions has been given in the district notice (*supra*, pp. 112-114). The latter by good management has established his possession in all his Palwár villages; but in the rája of Jaunpur's estate the old zamíndárs had, at least up to the recent settlement, retained their position with little change, beyond that of paying money to the rája instead of into the Government treasury.

Tenants and others.

In Máhul the proportion of tenants with rights of occupancy to those at will was high at the commencement of the recent settlement, the proportions being 67 1 to 32 9. In Kauriá and Atrauliá the proportion was almost exactly the same. More than a third of the

tenants of the whole tahsíl were of the higher castes. In Kauriá and Atrauliá a good deal of the land is held by Brahmans as *sankalps*. There are generally small patches of land held at privileged rates of rent. The origin of these tenures is two-fold; they were sometimes granted by the Palwárs from a sense of religious obligation, for the Palwárs stood and still stand in great awe of their Brahmans, who enforce their prerogatives by threatening to injure themselves; but sometimes they were given in order to preserve a boundary from encroachment, or to effect an encroáchment upon a neighbour. The condition of the bulk of the low-caste population is described as miserably poor, and they are said to be at the mercy of the zamíndárs.

Fiscal history of Máhul

Mr. Montgomery made the fifth settlement of parganah Máhul under Regulation IX. of 1833, and his is the first settlement of which we have any details beyond the bare revenue demands. Leaving out of account the 15 permanently-settled villages, the immediate increase of revenue fixed by Mr. Montgomery was at the rate of 33 per cent., or from Rs. 1,22,140 to Rs. 1,62,228. At the recent settlement a further enhancement of 32 per cent., to Rs. 2,15,661, was made on the basis of the assumed rent-rates. The fiscal history of this pargauah is remarkable for the stubborn resistance shown by the ancient proprietors to the auction-purchasers whose names are recorded as owners. "As regards the villages acquired by Sheolál Dúbe, now held by his representative, the rája of Jaunpur," writes Mr. Reid, "the lapse of three score of years has done but little to reconcile the villagers to the subversion of their ancestors." The case of Belwána is cited as an instance where this resistance has been carried to an extremity.

and of Kauriá and Atrauliá.

There seems little doubt that the first assessment made after the cession on parganahs Kauriá and Atrauliá was too high. It will be seen from the following statement that it was little lower than the one made at the recent settlement;—

	Kauriá.	Atrauliá.
First settlement	43,716	92,898
Fourth „	33 326	76 511
Fifth „	37,917	81,471
Sixth, current settlement...	47,548	95,484

To understand how heavily the first of these assessments must have pressed, regard must be had to the low prices of agricultural produce at the time of the cession as compared with the present time, as well as to the extension of cultivation that has taken place since that period. The present revenue demand, although showing an advance of 29 per cent. in Kauriá and 17 per cent. in Atrauliá on its predecessor, was arrived at by a careful consideration

of the rental of the parganahs. It represents half that rental, calculated on what were found to be fair prevailing rates. These rates varied for each circle and quality of soils, and are too numerous to be given here.

Máhul.—Westernmost parganah of the district: is bounded on the north by the Fyzabad district; on the north-east for a mile or two by the river Tons, which divides it from parganahs Atraulá and Kauriá; on the east by parganahs Nizámabad and Deogaon; and on the west by the Jaunpur and Fyzabad districts. The breadth of the parganah decreases gradually from north to south. The total area according to the latest official statement (1881) was 259·2 square miles, of which 136·1 were cultivated, 47·4 cultivable, and 75·7 barren. The area paying Government revenue or quit-rent was 258·5 square miles (135·4 cultivated, 47·4 cultivable, 75·7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,19,615; or, with local rates and cesses, Rs 2,59,224. The amount of rent, including local cesses, paid by cultivators was Rs. 4,45,596. Population (1881) 167,698 (82,481 females). The physical features, &c., of the parganah have been described in the tahsíl article. (See MAHUL)

Máhul.—Village of parganah and tahsíl Máhul; lies 25 miles west of Azamgarh by an unmetalled road, and 6 miles south of Ahraulá, the tahsíl headquarters. Latitude 26°-8′-0″; longitude 82°-52′-20″. Population (1881) 1,919 (993 females): 1,078 Hindus and 841 Musalmáns. It was the seat of the former rájas of Máhul (see district notice 'History'). Shamshád Jahán, the founder of the family, is said to have first induced traders and others to settle in the place, which gradually attained some little importance. It was formerly famous for its gold-smiths. It was the head-quarters of the Oudh *ámil* until British occupation, when it became the tahsíl capital, and remained so until recently.

Mangráwán.—Large village in parganah Nizámabad of the sadr tahsíl; lies on the Azamgarh-Benares road, 14 miles from the district capital. Latitude 25°-55′-0″; longitude 83°-5′-15″. Population (1881) 2,149 (1,149 females): 761 Hindus and 1,388 Musalmáns. The village is owned by a numerous body of Rautáras, resident in it.

Mau Nátbhanjan.—Parganah of the Muhammadabad tahsíl; lies in the west of parganah Muhammadabad, being enclosed on all sides by it. The total area in 1881 was 22·6 square miles, of which 13·8 were cultivated, 4·4 cultivable, and 4·4 barren. The area paying Government revenue or quit-rent was 22·5 square miles (13·7 cultivated, 4·4 cultivable, 4·4 barren). The amount

of payment to government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 18,537; or, with local rates and cesses, Rs 21,875 The amount of rent, including local cesses, paid by cultivators was Rs 34,756. Population (1881) 24,943 (12,224 females). The physical features, &c., of the parganah will be described in the tahsíl article. (See MUHAMMADABAD).

Mau Nátbhanjan—Capital of the parganah of the same name in tahsíl Muhammadabad; is situated on the right bank of the Tons, 14 miles from the tahsíl capital, and 25 miles from the civil station, by an unmetalled road. Latitude 25°-57′-5″; longitude 83°-35′-40″. The Gházipur-Gorakhpur road passes through it. The population was 10,271 in 1865 and 13,765 in 1872. By the census of 1881 the area was 261 acres, with a total population of 14,945 (7,333 females), giving a density of 57 to the acre. The Hindus numbered 8,019 (3,930 females); Musalmáns, 6,926 (3,503 females). The number of inhabited houses was 2,144. The following is a statement of the principal occupations:—[1]

(I) Persons employed by Government or municipality, 45. (III) ministers of the Hindu religion; 107: (XII) domestic servants, 64, (XV) hackney carriage keepers and drivers, 64; palanquin keepers and bearers, 143 (XVII) messengers, 121 (XVIII) landholders, 134, cultivators and tenants, 775; agricultural labourers, 126. (XXVII) carpenters, 54 (XXIX) weavers, 1,312; cloth merchants (*bazáz*), 53; tailors, 76, shoe makers and sellers, 52; washermen, 57 (XXX) corn and flour dealers, 79: (XXXIV) general labourers, 516 (XXXV) beggars, 60.

The inhabitants of Mau are chiefly weavers. They are not, like most other weavers, worshippers of Ghází Mián and his flag. One of their social customs is peculiar. A day is fixed every year, and all the marriages in the brotherhood are celebrated on that day. The object of the custom is to save expense. The Katuás of Mau claim to have been Bais Rájputs, and to have come to Mau *viâ* Ghosí (where a few families still reside) from Bheri Tál in Gorakhpur. The caste is now a distinct one. Its members generally wear the *janeú*. The Katuás of Mau are connected with the Khatuás of Benares, Tánda, and Bahádurganj (in Gházipur), as well as with those of Kopáganj and Ghosi in Azamgarh. They now live chiefly by shop-keeping and petty trading, but have not altogether abandoned their hereditary pursuit of weaving. The thread that is made in Mau is mostly disposed of in Benares, being used in the mixed silk and cotton manufactures of that place. Considerable quantities of cloth are still made, both for local use and for export, chiefly to Western and Central India. There are said to be about 1,200 looms in the town. In all except the coarsest cloths, however, English-made thread is used, and the

[1] Roman numerals indicate the classes in the census returns.

trade, in Mau itself, of the spinners of fine thread has altogether ceased. Silk and *tasar* cloths are manufactured to a small extent. The town contains a first-class police-station with a pound attached to it, a sub-post-office, a branch dispensary, a tahsíli school, a girls' school attended both by Hindu and Musalmán girls, and an encamping-ground. A market for miscellaneous commodities is held daily. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 402 8-7 from the preceding year, gave a total income of Rs 2,306 2 1. The expenditure, which was on police (Rs. 1,224), public works (Rs. 228-8-8), and conservancy (Rs 351), amounted to Rs 1,798-3-8. The returns showed 2,144 houses, of which 878 were assessed with the tax, the incidence being Rs 2 2-0 per house assessed and Re 0-2-0 per head of population.

Mau is a place of greater antiquity than Azamgarh, but when it was originally settled is not clear. One local tradition is that Malik Táhir, whose tomb is still preserved in the town, settled in it; and having exorcised a demon that troubled it, left a memorial of his deed in the name by which the place became known, Mau Nátbhanjan meaning 'lands of the expeller of the demon.' Maliks still reside in Mau, though none of them seems to be able to prove connection with Malik Tahir by a trustworthy pedigree. The town is mentioned in Akbar's *Institutes*, and the parganah officers of the imperial government had their head-quarters in the town. During the reign of Sháhjahán the parganah was assigned to Jahánárá Begam, the emperor's daughter, and the town received the name of Jahánabád. A *katra* or market-place, now falling to ruins, was erected by the Begam's order, and in her time, as well as in the reign of Aurangzeb, the town seems to have enjoyed the special care of those in authority. It is said to have contained eighty-four muhallas and three hundred and sixty mosques. A large proportion of the inhabitants were Muhammadan weavers and Hindu thread-spinners and traders. A great manufacturing industry in cotton cloth was carried on; and the establishment of a custom-house, at least in later days, for the collection of transit duties, indicates that there was a good deal of traffic passing into and through the town. At the cession parganah Mau Nátbhanjan was held in *jágír* by one of the Fyzábád Begams; but the town had suffered severely from the preceding misrule, and has never recovered its former prosperity. A commercial resident for Mau and Azamgarh was appointed in 1802; and, in addition to the ordinary country traffic, investments in Mau cloths, chiefly in the kind of long-cloth known as *sahan*, were for many years made on behalf of the East India Company. Private enterprise for a time kept up the trade of Mau after the abolition of the Company's monopoly, but the introduction of English-made

thread and cloth has given a great blow to it. The place is now in a state of comparative decadence, and many of the weavers are said to seek a livelihood elsewhere.

Mehnagar.—Large village in parganah Bela Daulatabad and tahsíl Deogáon; lies 14 miles south of Azamgarh. Latitude 25°-52′-55″; longitude 83°-9′-25″. Population (1881) 3,338 (2,361 Hindus and 977 Musalmáns). The inhabitants are chiefly weavers (*juláhas*). There is a second-class police-station and an imperial post-office. Historically, the place is famous as the original seat in this district of the Gautam family from which came the rájas of Azamgarh. The masonry fort near the village is attributed to Harbans, who also built or repaired the large embankment known as the Haríbándh to the south of the village (see district notice 'History.')

Mubárakpur.—Town in parganah and tahsíl Muhammadabad; lies at a distance of 8 and 7 miles respectively from the district and tahsíl capitals, east of the former and north-west of the latter. Latitude 26°-5′-10″, longitude 83°-19′-50″. The population was 5,440 in 1865 and 12,068 in 1872. By the census of 1881 the area was 276 acres, with a total population of 13,157 (6,650 females), giving a density of 47 to the acre. The Hindus numbered 4,091 (2,061 females; Musalmáns, 9,066 (4,589 females). The number of inhabited houses was 2,217. The following is a statement of the principal occupations[1]:—

(XVIII) Landholders, 143; cultivators and tenants, 560 (XXIX) weavers, 1,877 (XXX) confectioners (*halwai*) 43, condiment dealers (*pansári*), 49 (XXXIV) general labourers, 254 (XXXV) beggars, 44.

Mubárakpur contains an imperial post-office, a parganah school, and a police outpost. Retail markets for miscellaneous commodities are held twice a week. There are a few sugar refineries in the town. The inhabitants are chiefly weavers. There are about 1,700 looms, and the descriptions of cloth manufactured are chiefly silk and cotton, or *tasar* and cotton. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house tax thereby imposed, together with a balance of Rs. 362-4-3 from the preceding year, gave a total income of Rs. 1,780-2-9. The expenditure, which was chiefly on police (Rs. 984), public works (Rs. 169-14-0), and conservancy (Rs. 252), amounted to Rs 1,405-14-0. The returns showed 2,217 houses, of which 616 were assessed with the tax, the incidence being Rs. 2-4-9 per house assessed and Re. 0 1-4 per head of population.

Little is known of the early history of the town. It is said formerly to have been called Kásimabad, and to have fallen into decay before it was resettled, in the name of Rájí Mubárak, by the ancestor of the present Shekh landholders. Some of Rají Mubárak's descendants of the eleventh generation now reside in the town. Mubárakpur under its new name probably acquired

[1] Roman numerals indicate the classes in the census returns.

importance, but no references to it have been discovered in the ordinary histories or in the old records extant in the district. At the cession it was a flourishing place, and was described in official correspondence as having a population of from 10,000 to 12,000 persons, of whom about a fourth were Muhammadan weavers, but some of whom also were wealthy Hindu traders. Serious conflicts between the Muhammadans and Hindus have occurred, the best remembered being those of 1813 and 1842, full accounts of which have been preserved in Mr. Reid's report. The ill-feeling is said to be still smouldering and liable to break out on small provocations.

Muhammadabad.—South-eastern tahsíl of the district, comprising parganahs Karyát Mittu, Chiriakot, Muhammadabad, and Mau Nátbhanjan: is bounded on the north by parganahs Sagrí and Ghosí; on the east by parganah Bhadáon of Ballia district; on the south by parganahs Zahúrabad, Pachotar, and Shádiabad of Gházipur district; and on the west by parganahs Belhábáns, Bela-Daulatabad, and Nizámabad. The total area in 1881 was 426·8 square miles, of which 259·2 were cultivated, 65 3 cultivable, and 102·3 barren. The area paying Government revenue or quit-rent was 423·4 square miles (256·7 cultivated, 65 0 cultivable, 101 7 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,61,979; or, with local rates and cesses, Rs. 4,27,870. The amount of rent, including local cesses, paid by cultivators was Rs. 7,71,677.

Boundaries, area, &c

According to the census of 1881, the tahsíl contained 887 inhabited villages: of which 461 had less than 200 inhabitants; 236 had between 200 and 500; 125 between 500 and 1,000; 46 between 1,000 and 2,000; 11 between 2,000 and 3,000; and 3 between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Walídpur (5,343), Kopáganj (6,301), Mau (14,945), Muhammadabad (9,154), and Mubárakpur (13,157). The total population was 327,017 (160,267 females), giving a density of 766 to the square mile. Classified according to religion, there were 273,720 Hindus (133,282 females); 53,293 Musalmáns (26,983 females); and 4 Christians (2 females).

Population.

The portion of the tahsíl to the south of the Tons belongs to the southern main section of the district, the physical features of which have been sufficiently described in Part I. of the district notice. The tract north of the Tons consists of the *kachhár* of the Chhotí Sarjú, which runs in a south-south-east direction, from parganah Sagrí down the north-eastern face of parganah Muhammadabad to the boundary between the

Physical features.

latter parganah and parganah Ghosí. It then runs through the eastern corner of parganah Muhammadabad and the upper parts of Mau Náthbhanjan. This *kachhár* country, as already stated, interrupts the continuity of the *bángar* which is found on either side of it. The characteristics of the *bángar* and *kachhár* have been fully noticed in Part I. The rivers and streams of the tahsíl are: the Tons, which forms the northern boundary for some distance, and then, turning south-eastward, passes through the north of parganah Muhammadabad, to join the Chhotí Sarjú at Sahroj, a little above the town of Mau. Below Sahroj, the united stream, under the name of the Sarjú, traverses parganah Mau Náthbhanjan from north-west to south-east, and passing from it, flows through the north of parganah Zahúrabad of Gházipur district, whence it finds its way to the Ganges, in the south of Ballia. The Basnai *nála* forms for a short distance the northern boundary of parganah Muhammadabad with parganah Ghosí. South-west of the Sarjú, and in the same direction with it, run four lines of swamps, which have their outlets in streams, the three nearest to the Sarjú flowing into the Bhainsahí, which forms the southern boundary of parganah Muhammadabad. The fourth line of swamps is, for the most part, further west than this tahsíl; but the stream that flows from them forms the Mangai river, which is the south-western boundary of parganahs Karyat Mittu and Chiriákot. The second of these lines of swamps (counting west from the Sarjú) forms a distinct stream, named (in Mr. Reid's map) the Larui. To the swamps themselves, except the very large lake in the north-east of parganah Muhammadabad in the *kachhár* country, which is known as the Narja Tál, distinct names are not apparently given. A glance at the map will show that there are swamps in most parts of the tahsíl, which, although they wholly or in great part dry up between October and June, spread out in the rains into large temporary lakes.

North of the watershed of the Tons both clay and sandy soils occur, the latter generally near the Tons and Sarjú. Along the edge of the former stream is a narrow fringe of land known as the *tarí*. This is liable to inundation, and, with the exception of a well-raised strip or knoll here and there, the land is light and poor. To the south of the watershed clay soils preponderate. Except near the Tons and Sarjú, there are considerable tracts of rice land, for the irrigation of which the numerous swamps and tanks are fully utilized. A considerable part of the *rabi* area is also irrigated from the same sources; where these are wanting, wells can be readily dug in most places, the water being rarely more than 20 feet from the surface of the ground. In the west centre of the tahsíl, there is considerable waste land consisting of bare *úsar* plains. Patches of *dhák* and other jungle are found scattered about the tahsíl,

especially along the banks of the Mangai, but these are of little value. All the parganahs of the tahsíl, except Mau Nátbhanjan, are, it may be mentioned, divided into *tappas*, but this sub-division corresponds to no fiscal or other circumstance of present importance.

Communications.

The tahsíl cannot be said to be well supplied in the matter of communications. Its eastern and western portions are, however, traversed by two metalled roads: the Gházipur-Gorakhpur, *vid* Mau and Dohrighát; and the Gházipur-Azamgarh, passing through Chiriákot and Jahánáganj. A second-class road runs from the last named, at about two miles south of Azamgarh, east to Muhammadabad, and thence south-east to Mau. Third-class roads run from Muhammadabad to Sultánipur, to Shahgarh *vid* Mubárakpur, to Jianpur (in parganah Sagrí), to Ghosí, and to Kopáganj.

Products.

Spring crops and rice are the main products; rice in the western part of the tahsíl occupying 40 per cent. of the cultivated area. Sugar-refining, indigo-making, and cotton-spinning are the only manufactures of the tahsíl. The sugar refineries in the various parganahs numbered at the time of settlement—in parganah Muhammadabad 307, in Chiriákot 106, in Mau Nátbhanjan 21, and in Karyat Mittu 17. There were also in the whole tahsíl 67 indigo factories. Mau with 1,178, and Mubárakpur with 1,140 looms, are by far the largest seats of coarse cloth manufacture in the district. Other places in this tahsíl, such as Kopáganj, Adri, and Walídpur, have many more looms than any town or village in the district outside this tahsíl. Kopáganj possesses the only saltpetre refinery in the district.

Landholders in Muhammadabad and Mau Nátbhanjan,

In parganahs Muhammadabad and Mau Nátbhanjan 23 per cent. of the agricultural population were, at the time of the settlement, landholders and their families. Of these by far the greater part were Hindus. Among the Muhammadans the Saiyids and Shekhs of Muhammadabad and Walídpur were the most important. Proprietary communities still occupy most of these parganahs, in imperfect *pattidárí* or *bighadám* tenures. The classes of which they consist are mainly: Donwár Rajputs and Bhúinhárs in Mau Nátbhanjan; and Nikumbh, Singhel, Birwár, Sakarwár, Parihár, Karamwár, Donwár, and Udmatia Rájputs, with some Muhammadans, in the various tappas of Muhammadabad. The chief individual holders of estates are: Mr. A. J. Sturmer of Kájha, who holds 24 Singhel villages, which were lost to the old proprietors by their failure to pay the revenue and general contumacy; Mr. C. Hudson of Bagli Pinjra, who holds 9 villages of the same sort; Bábu Durga Parshád of Gorakhpur, who

holds 10 villages similarly acquired; and Musammát Banu Bibi of Muhammadabad, the representative of Imám Bakhsh, a former *kánúngo*, who has 11 entire villages, besides shares in others. The names recorded in the share list of the villages of Muhammadabad and Mau Nátbhanjan show 10,275 as the actual number of landholders at the time of settlement, giving an average holding to each of 12 35 acres.

and in Karyát Mittu and Chiriákot

In Karyát Mittu and Chiriákot, 27 per cent. of the agricultural population consisted of landholders and their families. These were mainly Hindus, the proportion being 8,924 Hindus to 440 Muhammadans. The Hindu communities consist mostly of Rájputs of the Gautam, Dikhit, Kákán, and Gautamia clans, together with a few Bhúinhárs and Káyaths. The last, and the few Muhammadan proprietors, have their *locale*, principally, in villages in the immediate neighbourhood of Chiriákot. There are few rich individual proprietors in the parganah; the following only need be mentioned: the rája of Jaunpur, Bábu Durga Parshád, Ali Naki of Muhammadabad, and Sheumbar Sinh of Sachui. A greater part of the parganahs is held by old proprietors and communities in imperfect *pattídárí* tenure. The actual number of proprietors in the parganahs was, at the time of the settlement 4,140, and the average holding 8¼ acres.

Tenants.

In parganahs Muhammadabad and Mau Nátbhanjan, 43 per cent. of the cultivated land was found to be in the possession of landholding cultivators; the non-proprietary cultivators were chiefly of the lower castes, such as Ahírs, Chamárs, Bhars, Luniás, and Koiris. Of the tenant-held land, 61 17 per cent. was in the occupation of occupancy tenants; the average occupancy holding was 3½ acres, and that of tenants-at-will 1½ acres. In parganahs Karyát Mittu and Chiriákot 49 per cent. of the cultivated land was cultivated by proprietors. Of the land held by tenants, who are mostly of the lower castes, but with a considerable proportion (17 per cent.) of Brahmans and Rájputs, 61 per cent. was occupancy land; the average size of the occupancy holding was 3¼ acres, and of holdings of tenants-at-will 1¼ acres.

Fiscal history.

Prior to the fifth settlement no record of fiscal history is available, except the bare statement of the revenue demand. At the fifth settlement, made by Mr. Thomason in Muhammadabad and Mau Nátbhanjan, and by Mr. Montgomery in Karyát Mittu and Chiriákot, in 1835 36, an enhancement, of 31 and 43 per cent. respectively, was made in each of the two circles. [For fiscal purposes Muhammadabad and Mau Nátbhanjan were treated at the recent settlement as one circle, and Karyát Mittu

and Chirákot as another.] A good deal of this enhancement was owing to the assessment of villages formerly held revenue-free. At the recent settlement there was a further enhancement in each parganah as follows:—in Mau Nátbhanjan 58 per cent., in Muhammadabad 57, in Chiriákot 37, in Karyát Mittu 25. The enhancements followed upon a laborious investigation into the total rental of the tahsíl, to arrive at which a very large number of different rent-rates, for different circles and classes of soils, were distinguished.

Muhammadabad.—Parganah in tahsíl of the same name: is bounded on the north by parganahs Sagri and Ghosi; on the east by parganahs Bhadáon of Ballia and Zahúrabad of Gházipur; on the south by parganahs Pachotar and Shádiabad of Gházípur, and by parganahs Chiriákot and Karyát Mittu; and on the west by parganah Nizámabad. The total area in 1881 was 307·1 square miles, of which 190·8 were cultivated, 45·1 cultivable, and 71·2 barren. The area paying Government revenue or quit-rent was 305·8 square miles (189·7 cultivated, 45·0 cultivable, 71·1 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,66,109; or, with local rates and cesses, Rs. 3,14,401. The amount of rent, including local cesses, paid by cultivators was Rs. 5,78,197. Population (1881) 238,442 (116,979 females). The physical features, &c., of the parganah have been described in the tahsíl article above.

Muhammadabad Gohna.—Town situated on the Tons, capital of parganah and tahsíl of the same name; lies on an unmetalled road 12 miles east of the civil station. Latitude 26°-1′-40″; longitude 83°-25′-35″. The population was 2,568 in 1865 and 6,250 in 1872. By the census of 1881 the area was 199 acres, with a total population of 9,154 (4,700 females), giving a density of 46 to the acre. The Hindus numbered 3,888 (1,938 females) and Musalmáns 5,266 (2,762 females). The number of inhabited houses was 1,392. The present population consists of landowners, agriculturists, petty bankers and traders, shopkeepers, weavers, and other artisans. Markets for miscellaneous commodities are held four times a week, in different parts of the town and suburbs. There are about 300 looms and a few sugar-refineries. The town contains a *munsifi*, a first-class police-station with a pound attached to it, a sub-post-office and a parganah school. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 182-13-3 from the preceding year, gave a total income of Rs. 1,022-15-9. The expenditure, which was on police (Rs. 478-5-0), public works (Rs 140), and conservancy (Rs 180), amounted to Rs. 798-5-0. The returns showed 1,392 houses, of which 402 were assessed with the tax, the incidence being Re. 2-1-5 per house assessed and Re. 0-1-4 per head of population.

The site of the town seems to have been long occupied as a settlement. The Singhel Rájputs of tappa Kayár have a tradition that it was occupied by their ancestors, and a tank in its environs, known as Thákurahi, is said to have been dug by the orders of the wife of one of their chiefs. The place has been held by Muhammadans from the early part of the 15th century, apparently as a dependency of Mau. It was the residence of parganah officers and a *kázi* under native rule.

Nathúpur.—Easternmost parganah of the Sagri tahsíl: is bounded on the north by the Gogra, which separates it from Gorakhpur; on the east and south-east by parganah Sikandarpur of the Ballia district; and on the south-west and west by parganah Ghosi. The total area in 1881 was 122·0 square miles, of which 75 6 were cultivated, 18 2 cultivable, and 28 2 barren. The area paying Government revenue or quit-rent was 121·9 square miles (75·5 cultivated, 18·2 cultivable, 28 2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 71,262; or, with local rates and cesses, Rs. 87,016. The amount of rent, including local cesses, paid by cultivators was Rs. 1,92,814. Population (1881) 93,193 (46,831 females). The physical features, &c, of the parganah will be described in the tahsíl article. (See SAGRI.)

Nizámabad pargaṅah.—See AZAMGARH TAHSIL.

Nizámabad—Capital of the parganah of the same name; lies on the unmetalled Azamgarh-Nizámabad road, 8 miles west of the head-quarters town. Latitude 26° 3′ 3″; longtitude 83° 7′ 10.″ It is a straggling place, situated in several mauzas. Population (1881) 5,196 (2,683 females): 3,254 Hindus and 1,942 Musalmáns. It has a second-class police-station and a sub-post-office. The residents are mostly agriculturists, landholders and petty traders. There are several weaving looms and a few sugar refineries. Retail markets for the sale of miscellaneous commodities are held twice a week. The fancy pottery made in Nizámabad by a family of potters resident in it has recently acquired a little celebrity. The art apparently came from Guzarát, whence the ancestor of the potters is said to have accompanied Abdul Farah Nizámábádi in the reign of the Emperor 'Álamgír. The resident land-owning classes in the town are the Usmáni and Siddiki Shekhs and the Gaur Káyaths of Nizámabad. A considerable number of villages belong to the former, most of which were grouped into an estate known as 'taluka kázi.' Besides holding considerable landed property, the office of *kánúngo* is hereditary in the family of the Gaur Káyaths, six of whom are said to be at present employed as *kanúngos* in this district.

Nizámabad is an old town. It is said to have been a Hindu settlement previous to the Muhammadan occupation. The local tradition respecting its present name is that it is derived from a certain Shekh Nizám-ud-dín, a saint whose tomb is pointed out in the town. The Gaur Káyaths, just mentioned, are said to have settled here about six hundred years ago. Under the Muhammadan emperors, a kázi and parganah officers were stationed here. Its decadence is said to date from the year 1763 A. D., when Jahán Khán, rája of Azamgarh, was killed near the town, in a struggle with an officer of the nawáb wazír's, who had been sent to collect revenue, and the town was looted by the nawáb wazír's troopers.

Paliá.—Agricultural village of parganah and tahsíl Muhammadabad; lies just above the unmetalled Mau-Sultánipur road, distant 8 and 20 miles from the tahsíl and district head-quarters respectively. Latitude 25°-56′-35″; longitude 83°-29′-20.″ Population (1881) 2,347 (1,191 females): all Hindus except 283 Musalmáns, The village is the head-quarters of an estate held by a numerous body of Rájputs.

Pharihá.—Village in parganah Nizámabad and the head-quarters tahsíl; lies on the unmetalled road from Ráni-ki-sarái to Powai, 11 miles from the district capital. Latitude 26°-0′-10″; longitude 83°-24′-25.″ Population (1881) 2,129 (1,075 females): 903 Hindus and 1,226 Musalmáns. The village is owned by a numerous body of Rantáras who are mostly well-to-do.

Phúlpur.—Village of parganah and tahsíl Máhul; lies 22 miles west of Azamgarh, and 8 miles south of the tahsíl head-quarters. Latitude 26°-4′-50″; longitude 82°-55′-45″. Population (1881) 2,305 : 1,719 Hindus and 586 Muhammadans. An unmetalled road connects it with the civil station, and a new unmetalled road has lately been constructed to connect it with the Oudh and Rohilkhand railway station Sháhganj. Its market is apparently of not more than 150 years standing, having been founded in the time of the rájas of Máhul. Phúlpur is famous for its sugar. There are above forty refineries in the village. Retail markets are held twice a week. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 112-2-9 from the preceding year, gave a total income of Rs. 513-3-9. The expenditure, which was on police (Rs. 192), public works (Rs. 140), and conservancy (Rs. 72), amounted to Rs 404. The returns showed 375 houses, of which 142 were assessed with the tax, the incidence being Rs. 2-12-8 per house assessed and Re. 0-2-9 per head of population.

Powai.—Village in parganah and tahsíl Máhul; lies 30 miles from Azamgarh by an unmetalled road, and 11 miles west of Ahraulá, the tahsíl head-

quarters. Latitude 26°-9′-55″; longitude 82°-47′-15″. Population (1881) 1,059 (488 females): 773 Hindus and 286 Musalmáns. It has a second-class police-station and a sub-post-office. The original inhabitants are said to have been Rajbhars who were ousted from their possessions by the ancestors of the present Saiyid population, and to whom is attributed the large mud-fort of which the ruins still exist.

Ráni-ki-sarái—See SITHWAL.

Ránipur Rajmo.—Large village of parganah Nizámabad in the head-quarters tahsíl; lies at the junction of the Jaunpur-Azamgarh and Azamgarh-Benares roads, 14 miles south-west of the district capital. Latitude 25°-56′-50″; longitude 83°-3′-25″. Population (1881) 2,326 (1,151 females): all Hindus, except 122 Musalmáns. The zamíndárs are Kunbis.

Rasúlpur, *alias* Rámpur—Village of parganah Nathúpur and tahsíl Sagrí; lies 40 miles east of the civil station, and 24 miles from the tahsíl head-quarters. Latitude 26°-6′-55″; longitude 83°-49′-40″. Population (1881) 3,334 (1,787 females): 2,009 Hindus and 1,325 Musalmáns.

Raunápár.—Village of parganah and tahsíl Sagrí; lies 16 miles due north of Azamgarh by an unmetalled road, and 10 miles north-west of Jíanpur, the tahsíl capital. Latitude 26°-16′-20″; longitude 83°-20′-0″. Population (1881) 1,771 (879 females): all Hindus, except 91 Musalmáns. It has a second-class police-station, a sub-post-office, and a bi-weekly market.

Sagrí—North-eastern tahsíl of the district—comprising parganahs Gopálpur, Sagrí, Ghosi, and Nathúpur—is bounded on the north by parganahs Dhuriápár, Chillupár, and Salempur Majhauli of Gorakhpur district; on the east by Sikandarpur of Ballia district; on the south by Muhammadabad and Nizámabad; and on the west by Kauria. The total area in 1881 was 581·9 square miles, of which 361·6 were cultivated, 97·3 cultivable, and 123 0 barren. The area paying Government revenue or quit-rent was 580 5 square miles (360·8 cultivated, 97·1 cultivable, 122 6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 4,22,929; or, with local rates and cesses, Rs. 5,02,594. The amount of rent, including local cesses, paid by cultivators was Rs. 9,17,191.

Boundaries, area, &c.

According to the census of 1881, the tahsíl contained 1,312 inhabited villages: of which 666 had less than 200 inhabitants; 406 between 200 and 500; 162 between 500 and 1,000; 63 between 1,000 and 2,000; 7 between 2,000 and 3,000; and 7 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Dúbari

Population.

(7,502). The total population was 447,455 (221,418 females), giving a density of 769 to the square mile. Classified according to religion, there were 395,737 Hindus (195,275 females) and 51,718 Musalmans (26,143 females).

Physical features.

The area included in the tahsíl consists for the greater part of *bángar*, but the *kachhár* country of the Gogra and of the Chhotí Sarjú constitutes a considerable portion of its area, chiefly in the centre and in the north-east. The characteristics of the *bángar* and *kachhár* tracts have been stated at some length in Part I. (*supra*, pp. 14-17). The general drainage of the tahsíl, with the exception of the northern face which borders the Gogra, has a south-easterly direction. The numerous swamps and streams of parganahs Gopálpur and Sagrí find a passage for their surplus water into the Tons or Chhotí Sarjú. In the eastern half of the tahsíl, in parganahs Ghosí and Nathúpur, there are a few streams that feed the great lakes, such as the Tisui, which falls into the Pakri Pewa lake. The Basnai and Pharai *nálas* are the southern and northern boundaries, between parganahs Ghosí and Muhammadabad, and between parganahs Ghosí and Nathúpur, in the extreme south-east of the tahsíl. The Pharai *nála* is also the boundary between Nathúpur and Sikandarpur (of Ballia district) for some distance. The Haha *nála* is merely the outlet from the Ratoi Tál into the Gogra. Mention has been made in Part I. of the system of swamps and streams and of the lakes found in this part of the district. The principal lakes are the Salona Tál in Sagrí, the Pakri Pewa Tál in Ghosí and the Ratoi Tál in parganah Nathúpur. These are all in the *kachhar* country. In the *bángar* are the Mánchhil lake in parganah Ghosí, and a long and comparatively narrow chain of swamps in parganah Sagrí.

In parganahs Sagrí and Gopálpur only about one-fourth of the cultivated area is rice land. The soil of the rice land is clay (*matiyár*), but the prevailing soil of the *bángar* is *balsundar* or loam. In the *kachhár* country the lands nearest the river are known as *dewáras;* but there is a large tract lying at the back of these, which is also of alluvial soil, and little less waterlogged in the rains than the *dewáras* themselves. Mr. Reid mentions an ancient tradition concerning the Gogra: "The great bed in which it may disport itself is 8 miles broad, and after keeping on one side for a thousand years, the river changes to the other. During the current period it is on the north side. The southern limit of its bed is the bank which marks the boundary of the *bángar* country. But, though it may be running now in the northern half of its bed, it does not content itself with one or any permanent channels, nor does it allow the southern part of its bed to forget its existence." The removal

and reconstruction of *dewáras*, therefore, are familiar processes. The soil of the *kachhár* circle is sandy and is generally inferior to that of the *bángar*. The higher parts of the country are occupied by the village sites, and round them is often found good land ; but the outlying land is very poor and cannot be cropped with profit every year. As might be expected from the nature of the country, the *kachhár* is not so densely populated as the *bángar*. Huts of tamarisk and grass are the only habitations. In the *dewáras* especially there are large tracts of culturable waste, the rank herbage of which gives food to large herds of cattle. The above description applies also, generally, to the *bángar* and *kachhár* of parganahs Ghosí and Nathúpur.

Communications.

Considering the nature of the tract and the difficulties it presents, the tahsíl is fairly supplied with communications. The Azamgarh-Gorakhpur and Gházipur-Gorakhpur first-class roads pass through the centre of the tahsíl, meeting at Dohrighát on the Gogra. The Azamgarh-Fyzabad, now a second-class road, skirts the west of the tahsíl, through parganahs Sagrí and Gopálpur. There are numerous third-class roads, which join the main roads just mentioned, and connect the larger towns and villages.

Products.

Only about one-fourth of the cultivated area of parganahs Sagrí and Gopálpur is rice land. In the *bángar* country all kinds of spring crops can be raised. In the *kachhár* country a peculiar crop is the rice called *sokan*, which seems unfitted to grow anywhere except in the soaking soil of the *kachhár*. After the land has been cleared of this crop, peas or vetches or other rabi crops are sown. In the *dewáras* barley and peas, and in places sugarcane, are grown. The other kharíf crops, owing to the liability to injury from floods, rarely turn out well. In Ghosí and Nathúpur parganahs the great kharíf crop in the *kachhár* country is rice, chiefly of the *sokan* quality. Throughout the *kachhár* the swamps and old beds of the Gogra and Chhotí Sarjú are filled with *tinni* or wild rice. In the *bángar* the usual rabí crops are grown along with sugarcane, which is not, however, so profitable a crop here as elsewhere. A little poppy is grown in favourable places throughout the tahsíl. The chief markets in the tahsíl are the Nainijor and Chapri bázárs on the Gogra, which, during the rainy season, are moved, the former to Bábá-ka-bázár and the latter to Ausánpur, both on the south bank of the Chhotí Sarjú. These markets are chiefly marts for imports, and much of the grain and other produce landed at them passes far beyond the limits of the tahsíl.

About one-fourth of the agricultural population in parganahs Sagrí and Gopálpur were, at the last settlement, proprietors and their families. These were chiefly Hindus, Bhúinhárs of the Gautam and Birwár clans, and Rájputs of the Surhanian, Ráthor, Birwár, Ujain, and Kausik clans. There were a few Misr Brahmans and Káyáths in parganah Gopálpur. The tenures were chiefly imperfect *pattidári* with shares based on ancestral rights, and *bighadám*. The only large proprietors were Bábu Durga Prasád, the Rája of Jaunpur, and the Bábus of Sidhárí in parganah Nizámabad. The bulk of the parganahs was held by proprietary communities. The number of landholders in the parganahs was 12,213, and the average share of cultivated land to each, 8½ acres.

Landholders in parganahs Sagrí and Gopálpur;

Of the agricultural population in parganahs Ghosí and Nathúpur about 16 per cent. were, at the time of the recent settlement, landholders and their families. These were chiefly Hindus; the prevailing proprietary castes being in parganah Ghosí, Bhúinhárs; and in parganah Nathúpur, Misr Brahmans, Mal Kunbís, Kakán and Chandel Rájputs, and Muhammadans. The recorded proprietors of the two parganahs numbered 7,299, giving an average of 14 acres of cultivated land to each landholder. Most of the land was held by proprietary communities, the chief individual landholders being the Bábus of Súrajpur.

and in parganahs Ghosí and Nathupur.

In parganahs Sagrí and Gopálpur about 49 per cent. was cultivated by landholders. The tenant population was chiefly low caste, all the high-caste population having apparently retained their proprietary rights. Fifty-seven per cent. of the tenants had occupancy rights, and 48 per cent. of the land they cultivated was held in that right; average size of holdings of hereditary tenants was 2½ acres, and of tenants-at-will, 1½.

Tenants in parganahs Sagrí and Gopálpur.

In parganahs Ghosí and Nathúpur landholders cultivated 38 per cent. of the land. The non-proprietary tenants included only 12 per cent. of high-caste people, chiefly Bhúinhárs and Rájputs, generally the descendants of former zamíndárs. Of the land cultivated by tenants 52½ per cent. only was held in occupancy right. The average size of the holdings of tenants who had some occupancy land, was 3½ acres and of those without 2 acres.

and in parganahs Ghosí and Nathupur.

The four parganahs of the tahsíl were treated, for assessment purposes in the last settlement, as two circles. The first of these comprised parganahs Sagrí and Gopálpur. There is little of general importance to be learnt regarding the fiscal history of

Fiscal history of parganahs Sagrí and Gopálpur;

these parganahs previous to the fifth settlement. Mr. Montgomery completed the settlement of parganah Sagrí in 1834, and that of Gopálpur in 1837. His assessment was based chiefly on the patwáris and kánúngos' papers, checked by personal inquiry regarding rents and by inspection of the lands. Mr. Montgomery's assessment was an enhancement, at the rate of about 27 per cent., on that of the preceding settlement; but the demand appears to have been regularly collected, without recourse to the severer processes for recovery, until the current settlement. The assessment made by Mr Reid amounted to Rs. 1,67,152 in parganah Sagrí, being an increase of 33 per cent., and in Gopálpur to Rs. 37,986, at the rate of 31 per cent. This enhancement was in great part due to the very large increase of cultivation.

and of parganahs Ghosi and Nathupur.

In parganah Nathúpur are 101 villages, and in parganah Ghosí is 1, which were permanently settled by Mr. Jonathan Duncan, in 1792, along with the rest of the Benares province. The rest of the parganahs were settled by Messrs. Thomason and Montgomery under Regulation IX. of 1833 in 1836-37. There is now no material on record for a fiscal history of the circle previous to 1836, except the bare list of *jamas*. These are given below, and the *jamas* of the fifth and current settlements are added for convenience of reference:—

	Ghosí.	Nathúpur.
	Rs.	Rs.
First settlement	68,574	26,355
Second „	60,886	19,481
Third „	62,231	20,184
Fourth „	63,892	19,303
Fifth „	94,005	35,313
Sixth (current) settlement	1,35,434	46,866

A progressive *jama* was in each case imposed at the recent settlement, commencing at Rs. 1,12,731 in Ghosí, and Rs. 39,010 in Nathúpur, in 1283 fasli, and reaching the *maxima*, which are the amounts shown in the statement, in 1287 fasli (1879 A. D.) Besides this *jama*, a supplementary demand was imposed on certain villages that, being liable to inundations from the Gogra, were excepted from the general settlement of the circle. The amounts thus separately assessed were: Rs. 745 on account of 4 mauzas in parganah Ghosí, and Rs. 2,687 on account of 11 mauzas in parganah Nathúpur. These were sanctioned for the full term of the settlement. The enhancement at the sixth settlement was a large one, amounting to 44 and 42 per cent. on the previous demands, which had again been a still greater increase (55½ per cent.) on that of the fourth settlement. The last-mentioned enhancement was, to the extent of 17½ per cent., due to the assessment of land previously held revenue-free,

and the remaining enhancement was considered fully warranted by the large margin of good culturable waste that was available. Regarding the further increase at the sixth settlement, it should be observed that it was arrived at by ascertaining the fair average rent rates It does not, of course, include the assessment on the permanently-settled villages.

Sagrí—Parganah of tahsíl of the same name : is bounded on the north by the Gogra, which separates it from Gorakhpur ; on the east by parganah Ghosí ; on the south by parganahs Muhammadabad and Nizámabad ; and on the north-west by parganah Gopálpur. It is in shape like a trapezoid, having its northern and southern boundaries parallel to each other and its eastern boundary at right angles to those two. The total area in 1881 was 229 2 square miles, of which 145 5 were cultivated, 37·7 cultivable, and 46 0 barren. The area paying Government revenue or quit-rent was 228·1 square miles (145 0 cultivated, 37 5 cultivable, 45·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,72,192 ; or, with local rates and cesses, Rs. 2,03,585. The amount of rent, including local cesses, paid by cultivators was Rs. 3,48,729. Population (1881) 178,533 (87,843 females). The physical features, &c, of the parganah have been described in the tahsíl article above.

Sarái Mír.—Town of parganah Nizamabad and tahsíl Azamgarh ; lies 18 miles west of Azamgarh by an unmetalled road. Latitude 26°-2′-0″ ; longitude 82°-58′-0″. The population was 3,468 in 1865 and 4,722 in 1872. By the census of 1881 the area was 98 acres, with a total population of 5,238 (2,562 females), giving a density of 53 to the acre. The Hindus numbered 2,993 (1,386 females), and Musalmáns 2,245 (1,176 females). The number of inhabited houses was 957. There are a few sugar refineries and a large number of looms. Markets are held twice a week. The town contains a second-class police-station, a sub-post-office, and an encamping-ground. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house tax thereby imposed, together with a balance of Rs. 41-6-8 from the preceding year, gave a total income of Rs 888-1-8. The expenditure, which was on police (Rs. 492,) public works (Rs 30), and conservancy (Rs. 196-8-0), amounted to Rs 718-8-0 The returns showed 957 houses, of which 532 were assessed with the tax, the incidence being Rs. 1-9 5 per house assessed and Re. 0 2-7 per head of population.

The original name of the town was Kharewán. It was apparently held by Muhammadans as far back as the 15th century. In the early part of the 16th century a Súfi, Saiyid Alí, who was known under the name of Sháh Áskikán or Sháh Alí Áskikán, settled in the vicinity of Kharewán, having

come from Jaunpur, where some of his relatives had held office in the time of the Emperor Sikandar Lodí. It is said that under Saiyid Alí's auspices a new settlement was made in 943 Hijri (1536 A.D.) and named Murtazábad; but the name did not gain currency, and the place became known as Sarái Mír. On the outskirts of the town there is a large mausoleum, built partly of block *kankar* and partly of sandstone, in the Pathán style, known as the mausoleum of Lál Khán; but nothing is now told of Lál Khán, except that he and his brothers were residents in the neighbourhood about the time of Saiyid Alí. The tomb of Saiyid Alí still exists, and a fair is held at it once a year. The proprietors of the village are Saiyids. The nucleus of their proprietary rights is the village of Khudkáshta, which was held by them as *milk*, and is now settled with them in proprietary right.

Sithwal—Village of parganah Nizámabad in the huzúr tahsíl; lies on the Azamgarh-Jaunpur road, 6 miles south-west of the town of Azamgarh. Latitude 26°-0′-25″; longitude 83°-9′-15″. Population (1881) 2,138 (1,002 females): all Hindus except 124 Musalmáns. The village is best known by the name of Ráni-kí-sarái, a bázár established by Ráni Ratanjot (wife of rája Harbans), a Bais Rájputin of Kharakpur in parganah Belhabáns. It has retained its importance owing to its being a halting stage on a main line of road traffic in this district. It is in a thriving condition and has a number of looms and sugar refineries. The village is owned by a numerous body of Bhúinhárs who are mostly well-to-do. There is a police outpost and an encamping-ground.

Sultánpur—Large village in parganah Nathúpur and tahsíl Sagrí; lies 30 miles east of the tahsíl head-quarters, and 38 miles from the civil station. Latitude 26°-9′-55″; longitude 83°-50′-5″. Population (1881) 4,598 (2,339 females): all Hindus except 335 Musalmáns. It is better known by the name of Sultanpur Bárahgáwán. It is divided into eight *pattis* and the lands belonging to each are formed into 12 *purás* or hamlets. It contains a first-class police-station located in Madhúban, one of its hamlets, and a sub-post-office. A market is held once a week.

Sumenda—Large village in parganah and tahsíl Muhammadabad; lies about 10 miles west of the town of Muhammadabad, and 4 miles south-east of Azamgarh. Latitude 26°-0′-23″; longitude 83°-15′-57″. Population (1881) 2,878 (1,429 females): all Hindus, except 42 Musalmáns. The village is owned by a large community of Parihár Rájputs, many of whom are said to be absent in service at Haidarabad. It is a station of the Great Trigonometrical Survey.

Súrajpur—Large village in parganah Ghosí and tahsíl Sagrí; on the Gogra, 32 and 20 miles north-east of the civil station and tahsíl head-quarters respectively. Latitude 29°-13′-20″; longitude 83°-39′-50″. It is connected with the Gházipur-Gorakhpur road by an unmetalled road. Population (1881) 4,492 (2,391 females): all Hindus, except 259 Musalmáns. It is the seat of the Kurhanián Bhúinhárs. A market is held twice a week.

Tarwá—Village of parganah and tahsíl Deogáon; lies close to the Udantí nálá, 11 miles east of the tahsíl head-quarters and 30 miles south of Azamgarh. Latitude 25°-44′-50″; longitude 83°-12′-25″. Population (1881) 3,338 (1,696 females): 2,361 Hindus and 977 Musalmáns. It has a first-class police-station, a sub-post-office, and a bi-weekly market.

Walidpur Bhíra.—Large but irregular-shaped village in parganah and tahsíl Muhammadábad; is situated on the Tons, 12 miles from Azamgarh. Latitude 26°-3′-35″; longitude 83°-25′-30″. The unmetalled Muhammadábad-Ghosí road passes through it, and is here joined by the unmetalled road from Kopá. The population was 2,599 in 1872. By the census of 1881 the area was 145 acres, with a total population of 5,343 (2,765 females), giving a density of 36 to the acre. The Hindus numbered 2,520 (1,291 females), Musalmáns 2,823 1,474 females). The number of inhabited houses was 839. There are upwards of 225 looms, and markets are held twice a week. The village is in a high state of cultivation. The proprietors are Shekhs. The Fárúkí Shekhs of Walídpur Bhíra are a well-known family. Their ancestor was Makhdúm Shekh Mushaiyid of Jaunpur, who received a grant of land at Walídpur from Sultán Husain of Jaunpur.

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIII.

PART II.—GHÁZIPUR.

COMPILED BY

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BENGAL CIVIL SERVICE.

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NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

PREFACE TO GHÁZIPUR.

THE presence in the district of the head-quarters of the Benares Opium Agency and of the Tobacco Farm for raising tobacco from foreign seed rendered it necessary, or at least desirable, to give some account of the processes of cultivation and manufacture of these products. Thanks are due to Messrs. Hastings and Gregory of the Opium Department, and to Mr. G. W. Caine of the Tobacco Farm, for the valuable information they have supplied. In other matters, the notice has aimed at giving a fairly complete account of the district, including its interesting archæological remains, without repeating anything already described for other districts. The work has been compiled by Mr. J. E. Gill, C.S., who throughout received the greatest assistance from Mr. W. Irvine, C.S., the Collector.

F. H. F.

NAINI TAL:
The 7th August, 1883.

THE proofs of half the volume remained to be passed through the Press when Mr. Fisher left, so that it has not been possible to issue it till now.

J. P. H.

ALLAHABAD:
The 14th January, 1884.

ERRATA TO GHÁZIPUR.

Page.	Line	For	Read
3	3 from bottom ...	incli ned	inclined
6	Foot-note ...	(Trigonometrical) Branch ...	(Trigonometrical Branch)
12	7	Karamnása	Karmnasa
ib	7	Bengal entering	Bengal Entering
ib	1st Indentation ...	Kar amnása	Karmnása
17	3rd ditto ...	Do me tic	Domestic
26	5 and 6 from bottom ...	canals Of late years constructed *jhil* water.	canals of late years constructed. *Jhil* water
45	11	not	not
90	5 and 6	in the separate notices of Sayyidpur, Aonrihar, and Bhitari.	under the head ARCHÆOLOGY [*supra* p 51]
94	10	Blochm an'ns	Blochmann's
107	18	Bhitri	Bhitari
127	15 from bottom ...	Bhitri	Bhitari
140	14	Sitadítya	Siladitya
145	3 from bottom ...	Mr Neaves	Mr Neave

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

GHÁZIPUR DISTRICT.

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PART I

GEOGRAPHICAL AND DESCRIPTIVE

Boundaries, area, &c.

GHÁZIPUR,[1] a district in the Benares Division, lies between 25° 18′ 29″ to 25° 56′ north latitude, and 83° 21′ 26″ to 84° 07′ 17″ east longitude. It is bounded on the west by Jaunpur; on the north-west and north by Azamgarh; on the east by the newly-formed district of Ballia, till lately a sub-division of Gházipur, on the south-east by Sháhabad in the Lower Provinces; and on the south-west by Benares. The adjoining sub-divisions of surrounding districts are: in Azamgarh, parganahs Deogáon and Belhábáns of tahsíl Deogáon and parganahs Chiriakot and Muhammadabad of tahsíl Muhammadabad, in Ballia, parganahs Bhadáon, Sikandarpur, Lakhnesar and Kopáchít West of tahsíl Rasra, and parganah Ballia in the tahsíl of the same name; in Sháhabad, parganahs Bhojpur and Chausa of the Baxár sub-division, and parganah Chainpur of the Bhabhúa sub-division, in Benares, parganahs Narwan, Barhwal, and Barah of the Chandauli tahsíl, and Katehai of the Benares tahsíl, and, in Jaunpur, tappa Chandwak of tahsíl Karákat. The form of the district is an irregular oval with the greatest length from west to east. The maximum length is 64, and the maximum breadth from north to south 40 miles. By the new cadastral survey the area appears as 1,488·20 square miles, of which 1,106 lie to the north, and 382 to the south of the Ganges, which traverses the district from west to east. From a return furnished to the Department of Agriculture and Commerce in 1880, it would appear that, of the total area, 1,006·3 square miles are under cultivation, 131·5 are culturable, and 335·2 barren.[2]

Administrative divisions.

For administrative and fiscal purposes, the district is divided into four tahsíls, of which three, *viz.*, Sayyidpur-Bhitari, Gházipur, and Korantadih, lie to the north, and the fourth,

[1] This notice has been compiled from the following (amongst other) sources:—*Historical and Statistical Memoir of the Ghazipur District*, by Wilton Oldham, B.C.S., LL.D., (Part I., 1870, and Part II., 1876); Sir H. M. Elliot's *Races of the N.-W. P.* (edition of 1869 by John Beames, B.C.S.); Sir H. M. Elliot's *History of India*, 8 vols. (Trubner & Co., 1867-77); *Selections from the Duncan Records*, 2 *vols.*, by A. Shakespear, B.C.S. (Benares, 1873); *Ditto*, unpublished vol., by P. Robinson; Blochmann's *Ain-i-Akbari*, Gladwin's *Ditto*, 2 vols. (1800); General Cunningham Archæological Survey Reports, I., XII.; Gamble's *Manual of Indian Timbers*; the yearly Administration Reports of the North-West Provinces and Oudh Government and its subordinate departments; and brief notes, acknowledged in the footnotes, by various officers now or formerly posted in the district.

[2] Major Barron, B.S.C., Deputy Superintendent, Ghazipur Revenue Survey, has kindly furnished the following latitudes and longitudes, for extreme limits of the district, including Zahurabad.

North	Latitude ..	25°	56′	00″	East	Latitude ...	25°	38′	17″
	Longitude ...	83°	50′	47″		Longitude ...	84°	07′	17″
South	Latitude ...	25°	18′	29″	West	Latitude ...	25°	29′	15″
	Longitude ..	83°	38′	00″		Longitude ...	83°	21′	26″

[3] But this total of 1,473 square miles is shown by the recent survey to be 15·20 miles short of the actual area. The details of cultivated and uncultivated areas are not yet available.

Zamániah, to the south of the Ganges. This division into tahsíls is, comparatively speaking, a modern one, having been introduced by the British in 1809.

Under the Musalmán administration the sarkár of Gházipur formed part of the súbah of Allahabad, and was divided into seventeen parganahs,[1] *viz.* :—

Sarkar Gházipur.

Baharíabad (*Bahríabad*).	*Muhammadabad Parhábárí.*
Sayyidpur Namdi.	*Karyát Pali.*
Gházipur.	*Garha* (*Gandhá*).
Pachotar.	*Dilma* (*Dilbá*).
Karandah (*Karandá*).	Ballia.
Balúich (*Barúich*).	*Zamániah.*
Zahúrabad.	Chaunsá (Chausá).
Lakhnesar.	Belhábáns (Bilhábáns).
Kopáchít (Kopáchhít).	

Of these parganahs only those whose names are printed in italics are included in the present district. Chaunsa, in 1818, finds a place in the Sháhabad district of the Patna division, and Belhábáns in the Azamgarh district. On the other hand, three parganahs, which in Akbar's time were included in the sarkár of Jaunpur, now form part of this district. Two of them, *viz.*, Khánpur and Shádíabad, form separate parganahs, the third, Bhitari, has been joined to Sayyidpur. Maháich, which originally belonged to the Chunár sarkár, has long been included in the Gházipur district.

The following is a brief notice of the names of some of the parganahs :— *Baharíabad*, from a celebrated saint, Malik Bahri, whose tomb is in the chief village of the parganah. *Sayyidpur*, formerly Sayyidpur Namdi, from a holy man named Sayyid Sháh Namad. *Gházipur*, from the founder of the city of Gházipur, Malik-us-Sádád Gházi. *Pachotar* seems to mean North-West. There is a large clan of Dikhit Rajputs settled in this parganah, who call themselves Pachotrías or Pachtorías. The late Mr. Sherring (Hindu castes, I., 209) considered that they gave the name to the parganah, but it seems more probable that they took their name from the parganah, and that it was known by its present name before their colonisation of it. *Baráich;* this parganah, which now forms part of the Gházipur parganah, has never been satisfactorily identified. Sir H.M Elliot, in his Supplemental Glossary (II., 115), identifies it with the mahál of Bhitauli on the Gángi river, while Mr. Oldham (Memoir, I., 82), is inclined to identify it with the taluka of Baráich, which originally consisted of seventeen villages, but was broken up in 1841-42. *Karyát Pali* is now a portion of the

[1] Elliot, *Suppl Gloss*, II, p. 114 and Blochmann's *Ain-i-Akbari*, II., 425. The orthography of many of the names is very conflicting; a few of the duplicate spellings have been added in brackets.

Muhammadabad parganah, and the name has died out. *Garha* is so called from the hollowed-out shape of the parganah, which forms a gently-sloping shallow valley on the east side of the Mangai. *Zamániah;* the old name of this parganah was Madan Banáras. The town of Zamániah, from which the parganah derives its present name, was founded in 1560 A.D. by Khán Zamán, a distinguished warrior, who conquered the district in the reign of Akbar. *Khánpur*, originally Khánpur Chamki, was so named by a nobleman entrusted with the building of the bridge over the Gúmti at Jaunpur. He bore the title of Khán-i-khánán, and on the occasion of a hunting expedition to the forest which covered what is now the Khánpur parganah, he bestowed the country round his tents on a dancing-girl named Chamki, calling the grant Khánpur Chamki. *Shádiabad;* originally Sádiábád, from Sádi, the faithful servant of Malik Mardán, brother of Malik Bahri, who first conquered the parganah. The tombs of Malik Mardán and Sádi in the chief village of the parganah are much venerated.

Police and civil jurisdictions.

There are fifteen reporting police stations in the district, and three munsifis, *viz.*, at Sayyidpur, Gházipur and Korantadih. The following table will show at a glance the existing divisions (1882) for revenue and general administration, and details of the revenue, population and police jurisdictions of each division :—

Tahsil.	Parganah.	Included by the *Ain-i-Akbari* (1596) in mahál	Land revenue in 1881-82.	*Area in* 1882. Square miles.	Total population in 1881.	In the police jurisdiction of—	In the munsifi of—
			Rs.				
Gházipur.	Pachotar ...	Pachotar ...	72,120	119·87	70,140	Birno, Kásimabad and Mardah.	The additional sub-judge has powers of a munsif in Pachotar.
	Shádíabad,	Shádíabad (sarkár of Jaunpur.)	1,08,058	177·66	118,499	Shádíabad, Birno and Mardah.	Sayyidpur.
	Gházipur...	Gházipur and Baráich.	89,664	98·92	113,608	Kotwáli, Nandganj Muhammadabad.	Gházipur.
	Karandah...	Karandah ...	51,342	43·16	80,161	Karandah ...	
Korantadih.	Zahúrabad,	Zahúrabad ...	97,021	156·16	90,325	Káron, Kásimabad and Mardah.	Korantadih.
	Muhammadabad.	Muhammadabad and Karyát Páli.	1,53,838	178·69	146,938	Muhammadabad, Korantadih, Kotwáli, Gházipur, Káron and Kásimabad.	
	Garha ...	Garha ...	41,027	64·38	37,708	Káron and Korantadih.	
	Dihma ..	Dihma ...	7,548	12·80	11,051	Káron ...	

Tahsíl.	Parganah	Included by the *Ain i-Akbari* (1596) in mahál	Land revenue in 1881-82	*Area* in 1882 — Square miles	Total population in 1881.	In the police jurisdiction of—	In the munsiff of—
			Rs.				
Zamániah.	Zamániah..	Zamániah ..	1,78,844	294 49	174,966	Zamániah, Gahmar and Muhammadabad.	Gházipur.
Zamániah.	Mahaich ..	Mahaich (sarkár of Chunár)	62,439	87 58	50,983	Dhánápur and Zamániah.	
Sayyidpur.	Sayyidpur,	Sayyidpur Namdí, Bhitari (sarkár of Jaunpur)	1,52,858	161·03	109,805	Sayyidpur, Nandganj and Sádát	Sayyidpur
Sayyidpur.	Baharíabad,	Baharíabad ..	42,099	56 87	37,087	Sayyidpur and Sádát	
Sayyidpur.	Khánpur ...	Khánpur (sarkár of Jaunpur).	31,204	36 47	22,828	Sayyidpur ...	
	Total ...	...	10,88,062	1,488 03	1,014,099		

There are two subordinate judges, one of whom exercises the powers of a munsif in parganah Pachotar; but the highest court is that of the civil and sessions judge, whose jurisdiction extends also over the neighbouring district of Ballia. The district staff ordinarily consists of the magistrate-collector, a joint or assistant magistrate with full powers, two deputy collectors with full powers, and a third in charge of the treasury. There is a bench of honorary magistrates for the city of Gházipur, and two honorary magistrates, one for the Sayyidpur tahsíl and the other for Muhammadabad parganah.

General appearance.

The district may be described as a well-watered fertile plain, sloping gradually from north-west to south-east. Although there are no forests, the general appearance is that of a well-wooded country, mango and other groves being dotted about in profusion. Solitary *pípal* and tamarind trees here attain a magnificent growth, and occasionally form a striking feature in the landscape. Although not so green as the country north of the Gogra, yet the district is far less arid-looking than the districts further west, being traversed by numerous streams, some of considerable size.

Heights.

The general level of the upland tract gradually falls from a height of about 250 feet above the mean sea level in the west, to a height of about 200 feet above the sea in the east of the district. This general upland level is from ten to twenty feet above the highest, and fifty to seventy feet above the lowest, level of the Ganges; in some

few places it attains a greater elevation. The following are the principal Great Trigonometrical Survey stations in the district, with the latitude and longitude of each, and the height above mean sea level :—[1]

Parganah.	Name of station.	Latitude.	Longitude.	Height in feet.
Shádiabad ...	Kanáun	25°43′ 3·62″	83°26′18·56″	270·52
Sayyidpur-Bhitari ...	Barhanpur ...	25°32′ 6·83″	83°26′28·87″	278·58
,, ...	Gaura	25°37′ 59·15″	83°17′ 4·76″	289·

The following bench-marks may also be mentioned :—

Bench-mark.	Height in feet above Karáchi, mean sea level.	Position of levelling staff.
Station Church, under portico of south-east face.	226·54	Over the letters $\frac{\text{G. T. S.}}{\text{B.M.}}$ engraved on 4th paved step north-east side of middle doorway.
Collector's Court house between 6th and 7th doorways from north.	223·44	Over the letters $\frac{\text{G T. S.}}{\text{B. M.}}$ engraved on paved floor of east verandah.

Soils : classified according to composition,

The soils of the district may be classified according to their composition, or their position. According to their composition they are:—(1) *Balua*, a sandy light soil; (2) *doras*, a dry silicious loam; (3) *matiyár*, a more clayey loam; and (4) *karel*, a black soil, resembling the *már* of Bundelkhand This last soil is common in all the lowland formations, especially in the east of the district, and is also found in the upland tracts south of the Ganges, and near the Karamnása. The black soil, which contains much alumina, can with difficulty be traversed during the rains; and when it dries up, it splits into innumerable cracks and fissures. The black soil produces a good spring crop, without irrigation, and even without cold season rain, when it has been submerged in the rainy season. Indeed, irrigation is ordinarily impossible, owing to the cracks which swallow up the water applied to the surface; but the character of the soil is improved if sand is spread over it, and irrigation then becomes practicable. According to

and according to position.

position, the soils are divided into upland and lowland. The rise from the lower to the higher plain is everywhere perceptible; and though sometimes met with at the distance of several miles from any river, it will invariably be found on examination to have been

[1] Kindly supplied by Mr. J. B. N. Hennessey, Survey of India (Trigonometrical) Branch.

the bank of a river, in the former channel of which the lowland has been formed by fluvial deposits.

Capabilities of upland country.

The upland tracts of the district are generally fertile; but without irrigation, or cold weather rain, they will not produce a spring crop. A considerable extent of land is under rice cultivation. The soil has, in the northern part of the district, between the Mangai and the Bhainsahi, a tendency to produce the efflorescent salt called *reh*, which is most injurious to vegetation; and this tendency is much increased by the obstruction to the drainage of the country, consequent on rice cultivation. Soils which, if well washed by thorough drainage, would be entirely free from *reh*, develop it when water is allowed to stagnate upon them till it evaporates, any salts held in solution being then left in deposit on the surface of the ground. A considerable extent of upland country is also rendered unproductive by the presence at the surface of *kankar*. In some places this crops out in masses at the surface; in others it is only found by penetrating through thirty or forty feet of clay. It exists in some localities as a solid and compact mass, which might almost be called a rock; in others as a coarse gravel, mixed with fine grains of a ferruginous gritty substance. The rocky and massive kankar can for years resist the action of a violent current; while the small kankar, mixed with iron-stone gravel, renders the soil in which it exists peculiarly friable.

Reh and *kankar*.

Capabilities of lowland tracts

In the lowland fluvial deposits there is no *kankar*, no *reh*, and, except in very recent formations, little sand at the surface. The higher parts of the lowlands, only liable to occasional submersion from the river, bear all kinds of crops except rice. In the event of an unusually high flood, the kharíf or rainy season crops are lost; but the cultivator is compensated by an abundant spring harvest. Many extensive tracts of lowland have never within the memory of man been submerged. In the intermediate levels, that is, those liable to annual submersion, only spring crops are grown. The lowest lying lands, deposited by the Ganges in years when there has been a scanty rainfall, and consequently a slow current, produce hot-weather rice; or else, without ploughing, they are sprinkled with oat or wheat seeds after the end of the rains, and produce an abundant crop. These low-lying muddy tracts are frequently sown before they have consolidated sufficiently for a man to walk on them; and the operation of scattering the seed, a very difficult and dangerous one, is entrusted to boys, who sprinkle it as they swim through the fluid mud. The higher part of the lowlands is the most

fertile land in the district, and the spring crops are magnificent, unbroken sheets of barley and wheat may be seen stretching for miles along the banks of the Ganges. The older deposits of the Ganges are always fertile.

Sandy new formation of Ganges.

The newly-formed sandy deposits adjacent to the river generally produce only thatching grass (*sarpat* or *dhonrh*), which grows to the height of twelve or sixteen feet; but when, beneath a layer of two or three feet deep of sand, there exists a stratum of clay, the cultivation of melons is possible. A very large extent of land in this district is occupied with melon cultivation. The plant spreads itself over the sand, but derives all its moisture and nourishment from the lower stratum. Deep holes are bored down to the clay beneath, and in them the young melons are planted. The holes are then filled with loose sand.

Rivers.

The principal rivers are the Ganges, the Gángi, the Mangai, the Besu, the Sarju, the Karamnása, the Gúmti, the Udanti, and the Bhainsahi. The course of all the rivers on the north of the Ganges is from north-west to south-east, and the whole district is consequently divided into a series of *doábs*, the rivers forming which flow separately into the Ganges. The most westerly is that between the Gúmti and the Gángi; this is about thirty miles long, and from two to eight broad.

Doábs, Gúmti-Gángi.

Gángi-Besu.

The next is between the Gángi and the Besu, and is about thirty-two miles long and has an average breadth of eight miles. It narrows to a sharp point where the Besu joins the Ganges. The third is a very long and narrow strip between the Besu and the Mangai; it is more than fifty miles long and from two to eight broad. Where the two rivers enter parganah Shádíabad, it is more than eight miles broad, and then gradually narrows till just north of Gházipur itself it is only two miles broad; it then expands again till opposite Korantadih, and from here (as the Mangai falls into the Sarju and not into the Ganges), it turns north-east and includes nearly the whole of parganah Garha. The fourth is a broad tract between the Mangai and the Sarju, stretching from the north of parganah Pachotar to the place where the two rivers meet. It is forty miles long and from 4 to 16 broad, and includes Pachotar, Zahúrabad, and Dihma.

Besu-Mangai.

Mangai-Sarju.

The Ganges enters the district a few miles west of Sayyidpur, and flows in a south-easterly direction until it approaches Zamániah. Then it turns sharply to the north, running in

The Ganges.

that direction for ten miles, when it again swings sharply to the right and runs in an easterly direction past the city of Gházipur, forming in the rains a magnificent reach of water on either hand, fully two thousand yards broad. East of Gházipur, it splits into three channels, which enclose very large islands, forming part of the Sherpur-Reotipur taluka. It again unites its channels at the south-east corner of the Zamániah parganah and flows in a north-easterly direction past Korantadih, leaving the district at its eastern extremity. Its total length in this district is eighty miles. It receives on its left bank the Gúmti, the Gángi, and the Besu; and on its right, the Karamnása. Into it, therefore, ultimately drain all the surplus waters of the district. Its breadth and velocity vary very greatly in the dry and rainy seasons. In the dry season the breadth at Gházipur is not more than eight hundred yards, while at its fullest, in August, it measures at least a mile. The maximum rise is said to be forty-five feet in the west, and thirty-five feet in the east, of the district, and is sometimes remarkably sudden, as, for instance, in the month of June of this year (1882), when it suddenly rose fourteen feet in twenty-four hours. The bed consists of mixed sand and mud, with occasional patches of kankar. The banks are in places steep, in others shelving, the rule being that a shelving bank is faced by a precipitous one.

Its tributaries.

Its breadth.

Its rise.

The course of the river is continually changing, the strong current being very destructive to the old upland formations. The action of the river in destroying upland and forming lowland, is very simple. At all curves in the river, the current, setting against the concave or outer side of the curve, undermines and ultimately destroys the bank; at the same time, in the comparatively still water on the inner or convex side of the curve, are deposited sand and mud brought down by the river in the rainy season, and held in suspension where the stream is fast. The first deposits, while the current has still some force, are of sand; afterwards, as the water becomes shallow, the current becomes weaker, and fine mud of great fertility is deposited. The thickness of annual deposit varies from a few inches to several feet. This accounts for a general law which holds good with regard to the Gangetic lowland of this district, that the upper surface of a well-raised lowland tract is invariably earth; but that by penetrating a few feet below the surface, sand is always met with. Where the current sets against a lowland bank of fluvial deposit, the action is very rapid; for example, in the east of parganah Karandah, during the last

Action of the Ganges on its banks

Its deposits.

thirty years, a strip of country between three and four hundred feet wide has been yearly destroyed by the river. Where, however, the current sets against a mass of compact kankar, the destructive action is so slow as to be almost imperceptible. The city and civil station of Gházipur are thus saved from destruction, the soil being hard kankar, on which the river appears to make no impression, although in its sharp turn round the north-west corner of the Zamániah parganah it sets with great force against its left bank. It occasionally happens that the river suddenly changes its course, and cuts out for itself an entirely new channel, the old bed silting up. Where the old bed still carries a stream in the rains, it is called *Búrh Gang* or old Ganges. An old bed of the river, only occasionally carrying water, is locally known as a *Bhágar*. The lowlands within the new bed are called *Diyáras*.

Towns

The principal towns on the Ganges are Sayyidpur, Zamániah and Gházipur. All the four tahsílís of the district are situated on the Ganges, but only two, Gházipur and Zamániah, have any important river trade. The Ganges is nowhere bridged in this district, but there is a project before Government for connecting Gházipur with Tárighát by a bridge-of-boats. There are ferries at Sayyidpur, Chochakpur, Dharambarpur (opposite Zamaniah), Gházipur, Kutwa and Unjiár near Korantadih.

and ferries on the Ganges.

Navigation of the Ganges.

There is a very large traffic on the Ganges, which is navigable for country boats of 500 maunds (17 to 18 tons) burden throughout the year, and for boats of 1,000 maunds (35 to 36 tons) in the rains. The principal articles thus carried are *sajji* (fuller's earth), cotton, oilseeds and sugar. The Ganges is not used for irrigation.

The Gángi.

The Gángi enters the district in parganah Khánpur, and after forming the northern boundary of that parganah with parganah Deogaon of the Azamgarh district for about four miles, flows in a south-easterly direction between parganahs Khánpur and Sayyidpur, and across the latter. In the last eight miles of its course it divides parganah Karandah from Haveli Gházipur, falling into the Ganges at Mainpur in the former parganah. The Gángi carries a considerable body of water in the rains, but is nearly dry in the dry season. A masonry bridge near Deokali carries the Benares road over it. There is also a fine masonry bridge at Bhímápár, where the river is crossed by the Sayyidpur-Baharíabad road, built by Beni Rám Pandit, to whom the Baharíabad parganah was given as a *jágír* by Warren Hastings. There is also an ancient broken bridge near Bhitari, where the Sayyidpur-Shádíabad road crosses it, and near Narainpur, on the Sayyidpur-

Sádát road, there is a handsome arched bridge, recently erected by Bhola Sahu, a rich banker of Sádát, in the Sayyidpur parganah.

The Besu touches the district first in the north-west of parganah Baharíabad, which it separates from parganah Belhábáns of the Azamgarh district. It enters this district in parganah Shádíabad, and traversing that parganah and Haveli Gházipur in a south-easterly direction, joins the Ganges east of Dungarpur. A short distance to the west of Shádíabad, it receives the Udanti, which, entering the district in the Baharíabad parganah, joins the Besu at Hurmuzpur. The Gházipur-Gorakhpur road is carried across the Besu by a masonry bridge; the Kutwa road by an American lattice bridge, and the Shádíabad road by a masonry bridge. There are also several ferries.

The Besu.

The Mangai is a large tributary of the Sarju, which traverses the centre of the district. It enters it in parganah Shádíabad, four miles west of Jalálabad, and traverses that parganah in a south-easterly direction for 16 miles; it then crosses parganahs Pachotar, Muhammadabad and Garha in a generally easterly direction for 46 miles, till it reaches Narahi; it then turns north and flows into the Sarju six miles west of Ballia. The breadth, which in the rains is 200 feet, in the hot season dwindles down to 20. It is bridged where the Gorakhpur, the Kúsimabad-Rasra, and the Ballia roads cross it; and there are ferries at the other crossings. There are no marts of importance on this river.

The Mangai.

The Sarju[1] enters this district in parganah Zahúrabad, and crossing it in a south-easterly direction, passes into the Ballia district near Ghausálpur The breadth of the Sarju with its lowlands is about two miles. In the rains the stream is deep and rapid. It is navigable for large country boats in the rains, and there is a considerable traffic on it. Rasra, in the Ballia district, is only a few miles from the river, and in this district the town of Bahádurganj is situated at the confluence of the Sarju and the Bhainsahi. The Sarju is nowhere bridged in this district, but there is a ferry at Sidhágarh, on the Rasra road. The breadth of the stream varies from 800 feet in the rains to 100 in the dry season, and the depth from 25 to four feet. Floods in the Sarju are injurious, as they leave behind sand, instead of fertilising mud.

The Sarju.

The Bhainsahi is a tributary of the Sarju. It enters the district at Jalálabad in the Shádíabad parganah, and flows in an easterly direction, dividing parganah Pachotar in this district

The Bhainsahi.

[1] Frequently called the Chhoti Sarju to distinguish it from the great Sarju, which is one of the names of the Gogra. For a description of the early course of the Chhoti Sarju see *Azamgarh* notice, Part I.

from parganah Muhammadabad in the Azamgarh district. It falls into the Sarju at Bahádurganj in parganah Zahúrabad, after a course in this district of nine miles. It is navigable by small country boats in the rains, and the towns of Jalálabad and Bahádurganj are situated on it. It is bridged where the Gházipur-Gorakhpur road crosses it, and there are ferries on the Gházipur-Mau and Gházipur-Bahádurganj roads.

The Karamnása.

The Karamnása rises in the Sháhabad district of Lower Bengal entering this district from that of Mirzapur, at the south-west corner of the Zamániah parganah, it forms the boundary between the southern part of the district and Sháhabad. It nowhere enters the Gházipur district and joins the Ganges two miles east of Gahmar, after a course of 18 miles along this district. There are ferries at Bára, where the Baxár road crosses it; at Magar Kháin, where it is also crossed by the East Indian Railway, and on the Gahmar-Sáer road.

The Gúmti.

The Gúmti has but a very short course in this district[1]. Entering the Khánpur pargánah at Niwáda, it flows south and then east for nine miles, dividing the Khánpur parganah from the Benares district, till it falls into the Ganges a short distance west of Sayyidpur. There is some traffic on it in sugar, oilseeds, tobacco, and sajji. The Gházipur-Benares road crosses it by a bridge-of-boats in the dry season; this is replaced by a ferry in the rains.

Irrigation

The rivers in this district are but sparingly used for irrigation. Their depth below the level of the surrounding country makes the cost of raising the water too heavy to be remunerative.

Alluvion and diluvion.

There are no special customs for regulating disputes about newly-formed lands. The general custom on the Ganges is that known as the deep-stream rule (*dhár-dhura*). The running water, or, where there is more than one branch, the deepest water, measured when the river is not in flood, forms the boundary between two villages, the stream itself being assumed to fall in equal portions into each village. On the smaller streams, the rule is that the middle of the stream gives the boundary.

Lakes.

There are no lakes of any great size or importance. The principal are two in the Zamaniah parganah, situated at the villages of Didhgaon and Sunahrya. They are used solely for irrigation, and are fordable in the dry season. There is also a line of small

[1] See *Sháhjahánpur* and *Jaunpur* notices in this series, and the Oudh Gazetteer for districts *Kheri, Sítápur, Hardoi, Lucknow, Bara Banki, Sultanpur*, through or along which it passes.

lakes in the Sayyidpur parganah, between the rivers Besu and Gángi, running in the general direction of the drainage of the district, from north-west to south east There are detached *jhíls* of some size at Jalálabad in the Shádiabad parganah, and Birsinghpur in Zahurabad. The *jhíls* are mostly dry in the hot weather

Ravines.

As a general rule, ravines, which in the rainy season become torrents are very common in the upland, and are rare in the lowland country In the lowlands, broad and gently sloping depressions, which, when the Ganges rises, become either channels or creeks of that river, take the place of the narrow, deep, and rugged ravines of the upland, and remove the surface drainage These depressions often penetrate the country for very great distances, and they preserve their rounded outlines, because the back-water of the Ganges both prevents currents, and, by depositing silt, annually repairs, on the rise of the river, any cutting and abrasion of the channel which may have resulted from the falls of rain in the first month or two of the rainy reason.

Communications railways, the East Indian.

The portion of the district lying to the south of the Ganges is traversed by the East Indian Railway for a length of 24 miles, and in that distance there are three stations; *viz*, at Zamaniah, Dildarnagar, and Gahmar, which are distant 13½, 12 and 14½ miles respectively from Gházipur. There is a branch line twelve miles in length from Dildárnagar to Tari-ghát, on the bank of the Ganges opposite Ghazipur city This was commenced as a Provincial State Railway, but was made over in December, 1880, to the East Indian Railway Company for completion It was made on the broad gauge principle and opened for traffic on the 5th October, 1880 It has since been worked by the East Indian Railway, under an arrangement entered into between the Government and that Company. The capital expended on this line up to 31st March, 1881, was Rs 5,93,539, giving a cost of Rs 49,462 per mile This branch is of considerable importance, as the Tari-ghát station is the nearest point on the railway for the districts of Azamgarh and Gorakhpur, and a very large quantity of the produce of these districts, principally sugar, first reaches the railway at Tári-ghát. Up to the 31st March, 1881, however, it had been working at a loss.

Dildárnagar-Tari ghat branch

Metalled roads

There are no fewer than six metalled roads in the district, *viz*, (1) that from Ghazipur to Benares, of which 25½ miles are in this district, (2) that from Gházipur to Kutwa ghát, opposite Baxar, really a continuation eastwards of the Ghazipur-Benares road,

with a length of 26 miles; (3) the Gházipur-Gorakhpur road with a total length of 82 miles, of which 21 are in this district; (4) the Gházipur-Azámgarh road, which branches off from the Gorakhpur road near Birno, its length from the point of bifurcation to the border of the district being 12 miles; (5) the road from Zamániah to the Karamnása with a length of 8½ miles, of which five are in this district, the whole 8½ miles, however, being under the charge of the Gházipur authorities; (6) the branch from Muhammadabad on the Gházipur-Kutwa roads to Háta with a length of four miles. The total mileage of metalled roads is, therefore, 93½.

Before the opening of the branch railway from Dildárnagar, the principal line of communication with the railway was the metalled road from Gházipur to Zamániah station, which is continued till it joins the Grand Trunk Road in the Sháhabad district. The portion between Gházipur and Zamániah will no longer be kept up as a metalled road, but the southern portion will still be metalled. Of the first-class roads the most important now are the Gházipur-Gorakhpur, and the Gházipur-Azamgarh roads, on both of which there is a very large traffic.

Unmetalled roads.

The unmetalled roads are of three kinds, *viz.* (according to the classification of the Public Works Department), the second-class, which are raised and bridged throughout; the third-class, which are raised but not bridged; the fourth-class, which are neither raised nor bridged, and are in fact mere village tracks. The most important of these are shown on the small map prefixed to this notice. The total mileage of unmetalled roads is 423, of which 46 miles are in the second, 259 in the third, and 118 in the fourth class. On the whole, the district is well supplied with communications with the outer world, but much remains to be done to improve the local traffic-routes in the north of the district. The south of the district is well supplied with roads of each class.

Rest-houses.

There is only one regular dák bungalow or travellers' rest-house and that is in the civil station of Gházipur. There are, however, three "inspection-houses"—built primarily for the Public Works Department, but available on certain conditions to the general public, when not required by government officials—one in the civil station, one at Kutwa on the Gházipur-Kutwa road, and the third at Birno on the Azamgarh road. There are *sardis* for native travellers on all the main roads.

Encamping-grounds.

There are six encamping-grounds on the first-class road traversing the district from Kutwa on the east to the Gúmtí on the west. (1) Beginning with the easternmost one, the first is at Kutwa, on the Ganges, opposite Baxár. It is about 33 acres

in area; there are masonry wells for the supply of water, which can also be obtained from the Ganges, but provisions are scarce. The ground is now the property of the zamíndars. (2) The next is at Muhammadabad, on the right-hand side of the road. It is 33 acres in area. Supplies are easily obtained from the neighbouring bázárs, especially that of Yúsufpur. There is a masonry well for supply of water. The land is the property of the zamíndars. (3) and (4) At Gházipur there are two grounds, one on the right of the road, known as the *Bari bágh*, but not mentioned in the route-book, and the other away from the main road, on a wide plain near the Cornwallis monument. Water is easily obtainable from masonry wells and the Ganges, and supplies are plentiful. The Bari bágh ground belongs to the zamíndars, the other to the municipality. (5) The next ground is at Baráhpur. It is 36 acres in area, and is supplied with water from one masonry and one earthen well. Supplies are obtained with difficulty, there being no bázár near. The land is now the property of the zamíndars, and is under cultivation. (6) The last ground on this road is at Sayyidpur. This is 33 acres in area, and water is obtained from three masonry wells and the Ganges. Supplies are plentiful, the land is now the zamíndars', and has been cultivated.

There is a small encamping-ground on the Gházipur-Gorakhpur road at Barahi. It is only about two acres in area and supplies are scanty. On the Gházipur-Azamgarh road there is one encamping-ground at Birno, about two or three acres in area. Supplies are fairly plentiful. Both of these grounds belong to the zamíndars. On the south of the Ganges, there is only one encamping-ground, *viz*, at Nasratpur on the Zamániah road. It is about ten acres in area, water is obtained from masonry wells, and supplies are plentiful. It is near Zamániah town The land belongs to the zamíndars.

The following is a list of the principal towns and villages with their distances from head-quarters :—

Distances

	Miles.		*Miles.*
Bahádurganj	20	Khánpur	32
Barwin (Zamániah station) .	12½	Korantadíh	26
Bhitari	20	Mardah	18
Birno	10	Mirzapur	28
Birpur	22	Nandganj	12
Dhanápur	16	Reotipur	8
Dildárnagar	12	Sádát	28
Gahmar	18	Sayyidpur	24
Jaláiabad	20	Shadiabad	14
Karandah	10	Sherpur	10
Káron	24	Yúsufpur	13
Kásimabad	14	Zamániah	10

Climate.

The principal characteristics of the climate are heat and damp, and it is therefore relaxing. The rains generally break up in the middle of October. Westerly winds then prevail and the temperature gradually falls. In some years there is a fall of rain about Christmas or a little later. In January or February the westerly winds again set in and prevail up to the middle of May. If there have been no winter rains, the heat begins to increase rapidly after the beginning of March. In May and June it becomes most oppressive. The prevailing wind is easterly, and owing to the dampness of the air, tatties are of little use. The rains generally begin about the 15th of June. When Gházipur was occupied by European troops, they are said to have suffered severely from cholera, and sporadic cases of this disease among the natives occur almost every year. The European station, nevertheless, is decidedly healthy.

Rainfall.

The average rainfall is about 37 inches in the year, but the subjoined table, which gives the rainfall in each month for ten years from 1872-1881, shows also how largely the amount varies from year to year:—

	1872.	1873	1874.	1875.	1876.	1877.	1878.	1879.	1880.	1881.
January ...	1 90	...	0 10	1·80	...	1 60	2·30	...	...	0 10
February ...	0 30	0·10	0 70	...	.	1 90	...	0·35	1 90	..
March ...	..	1·80	0 .0	...	...	0 20	...	...	...	0 90
April ...	0 10	0 60	...		...	0 40	1 15	...	...	...
May ...	0·40	.	...	1 90	0 10	0·10	2 00	...	0 70	0 40
June ...	3 0)	0 40	9·00	4 80	1·00	1 30	2 50	6 90	0 80	6 70
July ...	12 50	9·60	7 70	11·40	6 90	2 50	9·40	13 30	24 50	6 10
August ...	9 4)	12 30	16 50	11 60	6·20	5 30	9·00	13 90	4 60	12 90
September ...	4·10	2 60	10 4)	7 30	9 70	0·90	5 45	16 60	2·40	3 80
October ...	0·20	...	10·00	0 10	3 50	1 40	...	1·80	1·70	3·00
November ...	...	...	0 30	...	...	...	0·70	...	0·80	...
December ...	...	0 20	0 20	...	...	0 75	...	...	...	...
Year ...	31 90	27·60	55 30	38 90	27 40	16 35	32·50	53·05	37 40	32 90

The amount of the rainfall is very evenly distributed over all the tahsíls, except Zamániah, as will be seen from the following table[1]:—

Rain gauge station.	Number of years on which average is struck.	Average annual rainfall in inches
Sayyidpur Bhitari	18	38·31
Zamániah	18	31 79
Gházipur	18	37·96
Do.	32—34[2]	38 07
Korantadíh	18	38·88

[1] Taken from printed tables compiled by Mr. S. A Hill, B. Sc, Meteorological Reporter to Government, North-Western Provinces [2] That is, for some months the registers are for 34, and for other months only 32 or 33 years.

PART II.

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE AND MINERAL.

Wild animals.

To the sportsman or naturalist Gházipur offers few attractions. The country is too densely populated, and too well cultivated to harbour wild animals. The nílgai (*Portax pictus*) is the only kind of large game found, and that in very small numbers, yearly decreasing. To judge from the returns of deaths from snake-bite, the number of poisonous snakes cannot be large. The number of persons killed by snake-bite from 1876 to 1881[1] was 346, or about 57 on an average each year.

Birds.

There are no remarkable birds in the district, but the ordinary varieties of water-fowl are found on some of the tanks, and occasionally snipe are to be seen.

Domestic animals

There are no particular breeds of horned cattle in the district. The price of bullocks varies from 10 rupees, or sometimes less, to 40 or 50 rupees. The average price for an ordinary bullock is about 20 rupees. The small country ponies, often serviceable animals, can be purchased at prices ranging from ten to one hundred rupees. Since the abolition of the Government stud here, horses are difficult to obtain, and Europeans are compelled to buy their horses elsewhere. No scheme has been introduced for improvement in the breed of cattle. Sheep and goats are plentiful. Their price varies from one to three rupees; they are sometimes sold by the score at twenty-five rupees.

Fish.

The Ganges and its tributaries produce an immense variety of fish, which is an important article of food to large classes of the natives. There is no close season, and fish are caught at all times, but principally in April, May and June, and in the rains. A season of heavy rain is said to be favourable to fishing operations. The apparatus employed is simple, but effective. There are a variety of nets, as the *jál* or simple net, the *mahájál* or seine net, the *bansi* and *katiya* or rod and hook, and the *korhel*, an extinguisher-shaped net, provided with a bamboo framework, used by being hauled up against the stream. The consumption of fish must be very large, as nearly all classes eat it, both of Hindús and Musalmáns. Among the former, Bhagats, or religious devotees, who have taken a vow of perpetual celibacy, and avoid meat and intoxicating liquors, refuse to eat fish, as also do the Agarwál Banias. The price of fish varies from half an ána to three ánas a ser, a price which places it within the reach of the poorest.

[1] Up to 1879 part of the district of Ballia is included. For the recent measures taken to destroy poisonous snakes, see AZAMGARH, Part II.

Vegetable kingdom trees

The following list shows the principal trees in the district —

Vernacular name	English name	Botanical name
Akol	..	Alangium Lamarckii
Am	Mango	Mangifera indica
Amrút	Guava	Psidium Guava
Amaltás	Indian laburnum	Cassia Fistula
Aonla		Phyllanthus Emblica
Asok		Saraca indica
Babúl	Thorny acacia	Acacia arabica.
Bahera	Beleric myrobalan	Terminalia belerica
Bair	Jujube	Zizyphus Jujuba
Bakain		Melia semper virens
Bans	Bamboo	Bambusa arundinacea
Bargat	Banyan	Ficus indica
Barhal	Jack-fruit tree	Artocarpus Lakoocha
Bel	Wood apple	Ægle Marmelos
Gular	Wild fig	Ficus glomerata
Imli	Tamarind	Tamarindus indica
Jait		Sesbania ægyptiaca
Jáman	Wild plum	Eugenia Jambolana.
Kachnár		Bauhinia variegata
Kaith		Feronia Elephantum.
Kathal	Jack fruit tree	Artocarpus integrifolia.
Khajur	Wild date	Phœnix sylvestris
Lasora		Cordia Myxa
Madár		Calotropis gigantea.
Mahua		Bassia latifolia
Maulsiri or Mulsári		Mimusops Elengi
Nim		Melia indica
Pákar	Citron-leaved Indian fig	Ficus infectoria.
Parás		Butea frondosa.
Pípal	Sacred fig	Ficus religiosa
Semal	Silk cotton	Bombax malabaricum
Shaftalu	Persian peach	Prunus Persica
Sharifa	Custard apple	Anona squamosa
Siris	Siris	Albizzia Lebbek
Tar	Palmyra or toddy tree	Borassus flabelliformis.

Full descriptions of the appearances and uses of these trees will be found in other notices, and there is no need to recapitulate what has been already more than once written Arboriculture is now a recognized part of the collector's duties, which he usually performs vicariously through the district engineer, or an assistant or joint-magistrate. Sufficient has been said regarding the general system, which is under the control of the Department of Agriculture and Commerce, in the Azamgarh notice

Cultivated crops.

Cultivated crops require only a brief notice here, as full descriptions of the commoner kin ls will be found in AZAMGARH. The district produces the usual varieties of spring and rain crops Of the former the principal are wheat, barley, oilseeds, pulses, and opium, and of the latter, sugarcane, rice, the various millets, indigo, and tobacco.

These crops are sown principally on the alluvial lands of the Ganges, which are of extraordinary fertility. Unbroken sheets of the crops may be seen stretching for miles along the banks in the cold weather. The land, as a rule, retains sufficient dampness after being flooded in the rains to obviate the necessity of irrigation. There are no accurate statistics at hand to show the area under wheat and barley. A return prepared in 1871 shows the area as 78,337 acres, but Ballia was then incorporated in this district. The average outturn per acre was shown as 4·62 maunds. This can hardly be correct, as the outturn in Cawnpore is stated to be from 12 to 16 maunds (Gaz., VI, 27) and in Gorakhpur from 7 to 13 (Gaz., VI., 331), while the wheat lands of this district are exceptionally rich.

Spring crops: wheat and barley.

The staple crop of the district is undoubtedly sugarcane, which is usually classed among autumn (*kharíf*) crops. In nearly every village some land is set apart for the cultivation of this profitable crop, and it now forms a formidable rival to the poppy. The cultivation of sugarcane has been described in great detail in the Gorakhpur and other notices. A description of the Gházipur sugar trade, which is enormous, will be given in Part III.

Sugarcane.

Of the other *kharíf* crops perhaps the principal is rice. The following is a list of the chief varieties grown in the district: *bhadaín, baitarní, dudhá, jalhar, jarahan, karga, karahni, kaisárí, bansárí, rahta, ranjawain, saraha, sáthí.* Rice is principally grown in the north and south of the district. There is a large extent of land under rice cultivation along the Karamnása.

Rain crops: rice.

The area under cotton is very small, being only 1,152 acres (of which only 25 acres were cropped with cotton alone) in 1880-81, and the outturn was only 137 maunds. The quality was good, as evidenced by the prices, Rs. 20, Rs. 19-8 and Rs. 18-8 for each of the three qualities.

Cotton.

There are a large number of indigo factories in the district, some under European management. There is nothing in the cultivation or manufacture of indigo peculiar to this district, and the description given in the Azamgarh notice will serve equally well here. It may be noted that the first European indigo planters in the Benares province were Dr. Gilchrist (well known as the first compiler of an English-Hindustáni dictionary), and an Ensign Chartres, who set up a factory near Gházipur, in 1787. They met with great opposition from the natives

Indigo.

and from the Government. By Regulation XXXIII of 1785, the Government passed a resolution on the subject, of which the following were the principal provisions:—(1)—Leases of land to European indigo planters given before the 20th March, 1794, were to remain in force until expiration of the decennial settlement. (2)—Leases of subsequent date were declared invalid. (3)—Persons entering into new leases were liable to be ordered to proceed to Calcutta. (4)—An exception was made with regard to ground (less than 50 bíghas in extent) intended for the construction of indigo works or dwelling houses, and it was provided that, after the expiration of the last year of the decennial settlement, no European should be permitted to rent or hold any land, directly or indirectly. (5)—The other rules related to Europeans seizing supplies, pressing servants and labourers, felling trees, &c.

Regulation XXXIII. of 1795.

The Resident was, however, at the same time desired to give every help to Europeans in procuring the indigo plant, to be raised for them under contracts entered into with the *ámils*[1] or *raiyats* at a given rate for every bígha or bundle. On the 12th of July, 1794, a circular notification was published by the Resident, announcing to the natives that the Governor-General in Council had no objection to, but rather wished to encourage, their entering into contracts with Europeans to raise the indigo plant for them, and to deliver it to them ready to be cut, but the following conditions were to be observed :—(1)—That only *pattahdars* or lease-holders of settled estates (and in estates not settled, the *ámils*) might enter into contracts. (2)—That the lands of *chhapparband* or *khudkásht raiyats* should not be given without their consent. On July 22nd the Regulation quoted above was altered, on the remonstrance of the indigo planters, and permission was granted to Europeans to take lands both from shareholders in villages holding separate lands and from the *chhapparband* or *khudkásht raiyats*, without the intervention of the village lessee. It is to be remarked that, inasmuch as the decennial settlement was afterwards declared perpetual, the time specified in the Government Regulation never arrived, and consequently Europeans have never ceased to hold lands in the province.

The ordinary crops of the district have been thus briefly described because there is nothing in their cultivation peculiar to this district, or that has not been fully described in other volumes of this Gazetteer. The cultivation of tobacco

[1] *Ámil*, an Arabic noun of agency from *amala*, "he performed a task." In the early settlement of the Benares province the *ámil* was entrusted with magisterial powers as well as with the duties of collecting the revenue, for realizing a fixed amount of which he was responsible. (*See* Regulation II. of 1795.)

for the European market is, however, peculiar to this district and a fuller description of this staple, and of the cultivation of roses, may with propriety be given. Gházipur being also the head-quarters of the opium department, this seems the fittest place for giving a detailed account of the formation of the department as it now exists, and of the cultivation of the poppy. Some account of the process of manufacture of the crude opium into the article exported to China and other parts will be found in Part III.

Tobacco.

The cultivation of tobacco[1] for the home market was introduced at Gházipur in 1876, a large area of land (formerly part of the stud lands) being taken up for the purpose. This land has been leased to Messrs. Begg, Sutherland and Company for 50 years at Rs. 6,500 per annum, one of the conditions of the lease being that they shall bring not less than 150 acres under tobacco cultivation every year. The following description of the mode of cultivating tobacco as practised in Gházipur has been taken from a note kindly supplied by Mr. G. W. Caine, the manager of the Gházipur tobacco farm :—

Rich lands are selected, such as are suitable for sugarcane or poppy cultivation. Tobacco is planted in the same land only once, or in rich land twice in three years. The land usually lies fallow the third year and is manured annually, principally with cow-dung or vegetable manure, such as leaves and indigo refuse. At Gházipur, night soil and poppy trash are also available. The land is ploughed from the commencement of the rains to the time of planting. The plants are first raised in seed-beds. For this purpose a piece of good high land is selected and is well ploughed and cleaned. When the soil has been properly pulverised, it is marked off into beds four feet broad, running the whole length of the plot. The bed is slightly raised in the centre as a protection against heavy rain. The seed is sown in July, a second sowing being made in August. Two table-spoonfuls of seed are sown over 100 square feet of ground, and the seed is sown mixed with ashes. After sowing, the bed is beaten down gently. The seed germinates in eight days, and the young seedlings are protected from sun and excessive rain by screens (*tattis*) of straw or *arhar* twigs, raised 3 feet from the ground. These screens are kept on for a fortnight, and are left off gradually, at first only in the morning and evening and at night, till the young plants get accustomed to the sun. In the mean-

[1] It is doubtful when tobacco was introduced into India, but it was probably brought by the Portuguese into Southern India. It came from Europe to the Dakhan and from the Dakhan to Upper India during the reign of Akbar (1556-1605). In 1617 Jahángír forbade smoking by an imperial edict. From the omission of all mention of it by Abul Fazl in his *Akbarnáma*, Mr. Blochmann inferred that it must have been introduced at the very end of Akbar's reign after Abul Fazl's death. (*See* Indian Antiquary, I, 165.)

time the land, into which the plants are to be transplanted, is prepared by being marked out by cross lines, in order to ensure regularity of planting, as it is essential for the after-working of the tobacco that the plants should be equi-distant from each other. In rich lands the plants are put in three feet apart, in poorer soils they are only 2 or 2½ feet apart. The seedlings are transplanted when their leaves are not quite the size of a rupee, and a cloudy or rainy afternoon is selected. The young plants are liable to be attacked by grubs. These should be searched for and all plants so affected thrown away. If the soil is at all hard or clayey, it should be loosened round the roots three or four days after transplanting.

The land is hoed ten days after planting, and when the plants are a foot to a foot and a half high, they are earthed up. Whenever it appears necessary, the land is irrigated, the ground being hoed and the plants earthed up after each watering, until the plants become too high to allow of men working in the field. When the plants are about three feet high, the top shoot and the lower leaves, that look dirty or draggled, are plucked off, from seven to fourteen leaves only being left, according to the size and strength of the plant. The principal object is to get a few large well-developed leaves, in preference to a quantity of small ones. The side-shoots or suckers are plucked off the instant they appear, and are left on the ground for manure. Tobacco ripens in about three months' time, and is cut in the cold weather months up to March. A ripe leaf has yellow spots on it, has a crumply look, and if bent between the finger and thumb, will break. The cutting commences directly there are sufficient plants ripe in a field to fill a curing barn. The plants are cut off bodily at the stem just below the lowest leaves. The plants, when cut, are left lying in the sun for half-an-hour to "wilt," *i. e.*, to wither a little. They are then carried to the curing barn. The diseases to which tobacco is liable are two: puckering of the leaves, which are then fit for the native market only, and grubs in the root. If a grub is found in a large root, the affected part, and all the plant above it, should be cut away, a side-shoot being allowed to grow, which will give a fairly good leaf.

The cultivators are supplied with manure and seed. The first crop is bought from the cultivator at the following rates: 1st class plants at 2 ánas per ten plants; 2nd class 1½ ánas; 3rd class 1 ána; 4th class 6 pies. After the first cutting a second growth (*kunti* crop) springs up, which, if the field has been well cultivated and planted out early, yields a large return, as much as four or five maunds an acre. This is given to the cultivators for sale in the bázár.

Opium.

At Gházipur are situated the opium factory and the head-quarters of the so-called Benares Opium Agency, the operations of which extend over the greater portion of the North-Western Provinces and the whole of Oudh.[1] At the head of the department is a covenanted civilian, known as the Opium Agent, who is always selected from the covenanted civilians of the Lower Provinces, both this agency and that at Patna being under the immediate control of the Board of Revenue of the Lower Provinces.

Opium cultivation in India appears to have existed as a monopoly, so far back as the 16th century, for it is mentioned in the *Ain-i-Akbari* that the produce of the opium monopoly at that time amounted to 1,000 chests. Under the British Government the cultivation of the poppy was at first in the hands of contractors, who on payment of a certain sum monopolized the drug; but it was found that under this arrangement the quality of the opium deteriorated, and the profits to Government declined considerably. It was then resolved, with a view to restoring and improving this important branch of the revenue, that the opium should be provided by Government agency.

Cultivation at first in the hand of contractors.

In 1797 the management was entrusted to a covenanted officer, and in that year the Benares Opium Agency was established, and placed under the Commercial Resident of Benares. Under this system, which obtained for twenty-four years, the area under cultivation, the produce, and the profits, varied, but on the whole increased. In 1778-79 the area under cultivation was 9,460 bighas, giving a produce of 1,059 maunds of opium, with a profit of Rs. 4,22,782; while in 1820-21 the area was 13,720 bighas, the produce 1,006 maunds, and the profit Rs. 22,94,327. The rate paid to the cultivators, Rs. 2-8 per ser, was constant throughout these years.

Establishment of the Benares Opium Agency, 1797.

In 1821-22 a further change was made; an Opium Agent was appointed to preside over the Benares Opium Agency, and the several districts were placed under the control of the collectors as deputy opium agents. Under them were gomáshtas (native assistants), who had the direct management of the cultivators, received, examined, and weighed their opium, and despatched it to Gházipur. The collectors, or deputy agents, were allowed a commission on the produce of their districts, at the rate of Rs. 2-8 per cent. on the profits in

Department placed under the charge of an Opium Agent, 1821.

[1] The following paragraphs have been kindly supplied by Mr. H. Hastings, of the Opium Department.

excess of the average produce of the seasons 1819-20, 1820-21, and 1821-22. The payment, however, of commission to the Agents appears to have been discontinued, although their predecessors, the Commercial Residents, received it. In 1830 or 1831, a further change was made. For, although the area under cultivation had now increased to 50,000 bíghas and the produce to over 4,000 maunds, the system was found expensive and defective, and the supply of opium being still small, a cheaper agency was had recourse to, and a few uncovenanted assistants were appointed, the direct dealings with the cultivators still remaining in the hands of the native gomáshtas. These assistants, however, drew a commission, although on a modified scale.

In 1835-36, a further revision was made, uncovenanted officers of a higher class, called sub-deputy opium agents, being appointed on fixed salaries, with a fixed travelling allowance of Rs. 100 a month for six months in the year, and a personal allowance in lieu of the commission granted to their predecessors. They still, however, drew a commission of Rs. 5 per maund on all opium produced in excess of a certain standard fixed for each district, the aggregate amount to be drawn by any officer being limited to Rs. 10,800, or Rs. 900 per mensem. The collectors were still *ex-officio* deputy agents. This system continued till 1851, in which year the area under cultivation was 1,18,228 bíghas, and the produce 18,228 maunds. The rate per ser paid to the cultivators was raised to Rs. 3 in 1823-24 and to Rs. 3-10-6 in 1827-28. From 1833-34 to 1839-40 two rates prevailed: Rs. 4 for Allahabad and the western districts, and also for Oudh and Nepál purchases; while the old rate, Rs. 3-10-6, was retained in districts to the east of Oudh and Allahabad. From 1840-41 till 1850-51 the rates were reduced and varied slightly, but settled in 1846-47 at Rs. 3-10 and Rs. 3-12.

Lord Dalhousie's scheme.

In 1852, Lord Dalhousie, then Governor-General, considering the old system "complicated and cumbrous," ordered the sub-deputy agents to be graded in five classes with salaries ranging from Rs. 500 to Rs. 900 a month, and in fact inaugurated the present system, which has been annually enlarged and improved, until the staff has reached its present proportions.

Administrative divisions of the Benares agency.

For purposes of administration, the districts in which the cultivation of the poppy is allowed are divided into twelve divisions, each under a sub-deputy opium agent. The following form shows the divisions and the districts included in each:—

Name of division.	Including the districts of —
Gházipur	Gházipur, Ballia, Mirzapur, and Benares.
Azamgarh	Azamgarh and Jaunpur.
Gorakhpur	Gorakhpur.
Basti	Basti.
Allahabad	Allahabad, Fatehpur, and Bánda, including Kirwi and a small portion of the Mirzapur district.
Cawnpore	Cawnpore, Etáwah, Hamírpur, Jalaun, and a small portion of the Jhánsi district.
Fatehgarh	Farukhabad, Mainpurí, and a portion of the Cawnpore district (parganah Bilhaur).
Aligarh	Aligarh, Agra, Muttra, and Etah. The cultivation in the first three districts was re-opened in 1880-81 and is at present on an experimental scale.
Bareilly	Bareilly, Budaun, Sháhjahánpur, and Moradabad. The cultivation in the latter was re-opened in 1880-81.
Lucknow	Lucknow, Unao, Sítápur, Hardoi, Bára Banki, and Kheri.
Fyzabad	Fyzabad, Gonda, Bahraich.
Sultánpur	Sultánpur, Partábgarh, and Ráe Bareli.

These twelve divisions are again divided into fifty-three sub-divisions (*kothis*), each under a native gomáshta, whose pay ranges from Rs. 50 to Rs. 80 a month. Under each gomáshta are three writers (*muharrirs*) on Rs. 10, Rs. 12, and Rs. 16 per mensem. Each sub-division is divided among a number of zilahdárs, drawing Rs. 5, Rs. 6, and Rs. 7 per mensem. Their duty consists in the immediate supervision of the cultivators in their respective beats. Over the native staff are European assistants, some thirty-four in number, who draw from Rs. 200 to Rs. 300 per mensem.[1] They, as well as the sub-deputy agents, are gazetted officers, holding their appointments under the Bengal Government. To each of these officers is assigned one (or perhaps more) of the sub-divisions, and they carry on the same duties as the sub-deputies, under whose immediate orders they are. The sub-deputies, in their turn, are immediately under the Agent, who is responsible to the Bengal Government, through the Board of Revenue, Lower Provinces.

Having thus given a brief history of the department and the establishment which works it, the next step is to describe the cultivation of the plant. The first operation of the opium year is the "settlement," or engagement with the cultivator for a certain amount of land to be sown with poppy. This is done in accordance with sections 8 and 9 of Act XIII. of 1857, and is carried on usually through the months of August and September. The cultivators in a village choose a

Cultivation of the poppy.

[1] Since the above was written, the pay of the European staff has been increased. Assistants will now draw up to Rs. 400 per mensem, and some change in the distribution of the divisions may possibly be made.

headman (*lambardár*) who makes the contract with Government. To him an advance, varying from Rs. 4 to Rs. 8 per bígha, is made by the departmental officer, who is guided in his operations by a very complete system of village registers and maps, which give all particulars of the village for some years past. He is thus able to form a fair estimate of the capabilities of each village, and regulates his dealings with the village headman accordingly. The latter receives a license (*patta*), allowing him to sow a certain quantity of land with poppy, Government at the same time agreeing to pay a certain fixed rate (in 1881-82 Rs. 5 per ser) for produce of a certain standard (70°) of consistence. The village headman on his part files with the Government official a *kabúliyat* or agreement, engaging to deliver the whole of the produce to Government, and to weigh it in at the place and time appointed for the purpose. The village headman is responsible for the advance and due fulfilment of the contract, and as a remuneration receives Re 1 per maund on the produce of his village, together with the value of the scrapings of his sub-cultivators' pots, after their opium has been taken out for weighment.

Preparation of the land.

While the settlements are in progress, and up to October and November (the sowing season), the fields destined for the poppy are being carefully ploughed and manured. So soon as the weather is cool enough, the lands are sown. The seed is sown broadcast, about two sers being used to a bígha. The land is then harrowed and raked up into little squares (*kiárí*) for facility of irrigation. The opium poppy (*Papaver somniferum*) cultivated in this part of India, is the white-flowered variety. Occasionally colored flowers will be found, but such plants yield but little or no opium.[1] The soil best adapted to the growth of the poppy is a sandy loam, though other soils are much used. There is a considerable difference in the color and quality of the produce of the several sorts of soil, varying from a rich fawn color in the produce of land such as that just mentioned to a dark color in alluvial and heavier soils. Poppy lands should be watered at intervals of about fifteen days. Well water is, as a rule, preferred, but a certain proportion of the poppy in these provinces is now irrigated from the various canals. Of late years constructed *jhíl* water is used early in the season, and only a very small portion of the cultivation is unirrigated. Poppy lands should be well manured, but the supply of manure at the disposal of the cultivator is limited. Cattle dung is used, together with ashes and village sweepings. A top dressing of *nona matti*, or saline earth, is very generally used. Where available, sheep are penned

Irrigation of poppy lands.

[1] The Málwa and Persian varieties for the most part bear colored flowers.

at night on lands reserved for poppy. When the plant attains the height of some two inches, it is carefully weeded out, the plants to be retained being left at a distance of three to four inches from each other. After about two weeks a further thinning takes place, and the land is regularly hoed and watered until the crop is ready.

Weeding and thinning out.

During the cold weather, the poppy lands are measured by the opium staff, to ascertain whether the cultivators have acted up to their engagements. The amount of each individual cultivator's land is entered on the village headman's license, and recently a system of giving each cultivator a ticket (or miniature license), bearing his name and amount of cultivation, has been introduced, in order to check illicit cultivation. The measurement is made with measuring rods (*lathas*) instead of with chains, as the latter would damage the young plant. Each rod is 5½ *háths* (99 inches) long, and 20 rods each way make a bígha. This bígha measures 3,025 square yards or five-eighths of an acre.

Measurements.

By the month of February the plant is pretty generally in flower, and in March collection of the drug commences. In the western districts of the Agency the petals are allowed to fall, but in the eastern districts the petals are utilized in the manufacture of flower leaves, which are required to encase the cakes of opium exported to China. The flower-leaf, in appearance a thin round flat cake, is made as follows. The petals when mature are carefully drawn off the pod; they are not plucked off, or the pod would be injured. A circular ridged, earthen plate, about 12 inches in diameter, is placed over a slow fire; the required quantity of petals is then placed in it and these are pressed with a damp cloth pad until they have adhered together. The flower-leaf is then removed and allowed to dry. By this time the plant is pretty well advanced, and the prospects of the season can be fairly ascertained. In districts where they require it, the cultivators are allowed a second advance at a fixed rate per bígha to help them to meet the expenses of collection.

Collection of the petals.

Manufacture of the flower-leaf.

As soon as the petals have fallen, the pod begins to ripen, and when it is quite firm to the touch, it is ready to be lanced. This process is generally performed towards the end of February. The pod is lanced in the afternoon. The instrument used is made of three blades firmly tied together. The incision being made vertically from the bottom to the top of the pod, a white milky juice at

Collection of the drug.

once exudes, which gradually thickens and deepens in color. The produce is next morning taken off the pod with a small iron scraper. The drug thus collected is placed in small brass or earthen-ware vessels, which are tilted to drain off the dew and any *pussewah*[1] which may have formed. This *pussewah* is a black juice, which, if allowed to remain with the drug, is considered to deteriorate it; as its name implies, it is a sort of "sweat," and is formed under certain atmospheric conditions. It is purchased from the cultivators at a reduced rate. After the opium has been collected, the pods are allowed to dry. They are then broken off and the seed is collected; a sufficient quantity is kept for the next year, the remainder being sold to the local dealers for the manufacture of oil and other purposes. The stalks in most districts are used either for fuel or manure. The cultivators in the neighbourhood of Gházipur, however, find a ready sale for the refuse of the plant at the factory. This refuse, known as "trash," when broken up and sifted, is used, to the extent of some 20,000 to 30,000 maunds annually, in packing the cakes in the chests for export to China.

Stalks of the plant used for packing the cakes.

By the middle of April, the opium is ready for delivery to the various officers appointed to receive it. The cultivators are summoned in regular order to the weighing place. The opium is classified according to its consistence by the district officer, and weighed the same day in the presence of another European officer, who gives each cultivator a ticket, showing the quantity, quality, and approximate value of his opium. The next day the men are paid. Every care is taken to ensure the cultivator getting his full due, and the present system may be considered to attain this end. Should a cultivator be dissatisfied with the classification by the district officer, he is entitled (by section 12 of Act XIII. of 1857) to have his opium despatched separately to the factory, for special examination by the opium examiner. This privilege is rarely, if ever, exercised.

Delivery of the opium.

Besides classifying the opium according to consistence, the district officer has to guard against any adulterated opium passing through his hands. Should he suspect adulteration, he withholds payment to the cultivator, and despatches the opium separately to Gházipur for final orders. If it is found unfit for use, it is confiscated, and no payment is made. The opium agent's decision in these cases is final. The amount of adulterated opium brought in by the cultivators is, comparatively speaking, extremely small.

Treatment of adulterated opium.

[1] This is the ordinary spelling; the correct transliteration is *pasíwá*.

Disposal of good opium.

All the good opium is arranged, class by class, in earthenware jars, each containing one maund. The neck is closed by a lid, tied with string and covered with cloth to exclude the dust, and sealed. The jar is packed in a basket, padded with straw to avoid breakage. These jars are despatched, in consignments of 100 each, to Gházipur, by road, river, or rail, as the case may be. With each consignment (*chálán*) is sent an invoice (*chálán* register) which is returned to the district officer, showing the amount of opium in each jar, reduced to the standard consistence. The accounts are then finally made up, and each cultivator is paid at the rate, mentioned above, of Rs 5 per ser for opium of 70° consistence These payments (technically called *chukti*) conclude the opium year, but are carried on concurrently with the settlement for the new seasons.

The following table shows (omitting fractions of bighas and maunds) the area of cultivation, the outturn of the standard consistence, and the price per standard ser at 70° consistence, from 1850-51 to the present time.—

Season	Cultivation.	Outturn at 70° of consistence	Price per ser.
	Bighas.	Maund.	Rs a. p.
1850-51	118,228	17,784	3 10 0
1851-52	137,841	22,498	3 12 0
1852-53	161 444	24,444	
1853-54	187 924	28,961	3 8 0
1854-55	184,423	20,859	
1855-56	176,447	22,108	
1856-57	162,990	17,516	
1857-58	56,077	7,394	3 4 0
1858 59	126,143	10,503	
1859-60	121,800	12,017	
1860-61	154 211	24,601	3 8 0
1861-62	222,914	29,510	4 0 0
1862 63	287,009	38,919	
1863-64	358,107	51,542	5 0 0
1864 65	347,840	39 259	
1865-66	227,325	31,002	
1866-67	257,546	34,913	
1867-68	265,572	32,800	
1868-69	287,785	37,907	4 8 0
1869-70	309,751	36,716	
1870-71	346,485	30,976	
1871-72	365,471	29 518	
1872-73	356,442	39,258	
1873-74	328,654	43,000	
1874-75	361,572	39,201	5 0 0
1875-76	384,644	60,119	
1876-77	374,587	61,561	
1877-78	354,708	45 380	
1878-79	416,015	56,636	
1879-80	451,641	45,475	4 8 0
1880-81	432,113	45,505	
1881-82	398,478	51,448	5 0 0

Rose cultivation.

The rose grown here for the purpose of producing atar (properly, *'itr*) of roses, for which Gházipur has a wide reputation, is the *Rosa Damascena*. The trees are grown from cuttings, which are planted in nurseries for one year. These slips are watered every five or six days till the rains, and are then transplanted. About one thousand trees are planted out in a single bígha of land. No flowers are obtained the first year; in the second, about twenty thousand; and in the third and following years, from thirty to sixty thousand flowers per bígha are collected. The trees last forty years. The expense of cultivation is considerable. The area under roses is about 260 bíghas and the cultivation is confined entirely to the environs of the city. The rent of land for rose-cultivation averages about Rs. 25 per bígha. The manufacture of rose-water will be described in Part III.

Manure.

The better class of cultivators—Koeris, Kurmis and the like—are well aware of the value of manure, and regularly apply it to the fields. The manure generally obtainable is of course cow-dung, but in the neighbourhood of the city and large towns it is in such demand for fuel, that but a small quantity finds its way to the fields, which are manured with leaf-rubbish, &c. Near Gházipur city, the market-gardeners avail themselves to some extent of the night-soil collected from the latrines, and the tobacco farm land is largely manured with night-soil. Indigo refuse, a very strong manure, is also available near indigo factories. The lands near the village homestead are manured by a simple, well-known process. The more hamlets a village has, the more evenly will this manure be distributed.

Irrigation.

Water for irrigation is readily found at a moderate depth, and as the rainfall is capricious in quantity, and the rivers sparingly used for irrigation, wells are consequently numerous. They are of two kinds, permanent (*pakka*), built of bricks set either partially or entirely in mortar; and temporary (*kachcha*), which are merely holes in the ground, excavated after the termination of the rainy season, and destroyed by the rains of the following year. The cost of permanent wells varies from Rs. 50 to Rs. 500, according to the materials used, the size, depth of water from surface of ground, and style of work. The ordinary cost of the temporary well is one rupee four ánas, and occasionally more; it rarely exceeds Rs. 5. The average distance from the surface of water in wells to the surface of the

Wells.

Cost of permanent and of temporary wells.

ground adjacent was, in June, 1869, before rain had fallen, 31 feet 3½ inches. Measurements were taken in that year at the wells nearest to thirty-six police stations, situated at tolerably uniform distances all over the district. The water in the temporary wells is generally within ten or twelve feet of the ground during the season they are used for irrigation. This of course is not a level which could be long maintained; but the wells are excavated and used at a time when the water in the sub-soil is still near the surface, and before it has subsided to what may be considered its permanent level. The modes of raising water from wells and tanks do not differ materially from those described in Azamgarh.

Droughts.

Ghâzipur has, like its neighbour Azamgarh, been more fortunate than most of the districts of the North-West Provinces in escaping the scourge of famine. In 1783-84, indeed, the Benares province suffered terribly from drought, and to this were added misgovernment and oppression. There are, unfortunately, no records extant to show the severity of this famine in Ghâzipur, as evidenced by the price of grains. "Within the present century," says Mr. Girdlestone[1], writing in 1868, "the Benares province appears never to have had a drought of importance." Since that year, however, the province has been twice afflicted with drought and consequent scarcity, once in 1873-74 and again in 1877-78. The former of these would probably not have been deemed worthy of notice in former periods of our administration, and owed the share it obtained of public attention to the scare occasioned by the famine which was reported to be raging in the neighbouring districts of Bengal. It never in these provinces rose to the position of severe scarcity, although undoubtedly there was considerable distress, the result of previous unfavourable years. A Commission visited the eastern districts in March, 1874, to ascertain the extent of the distress, and the result of its enquiry was that in Ghâzipur distress was not nearly so wide-spread as had at one time been feared. The spring crops were found more favorable than in Gorakhpur and Basti, and no such flocking to relief works was seen in Ghâzipur as in those districts. The *rabi* grains (wheat and barley) were dearer in Ghâzipur from October, 1873 to February, 1874 than in the districts where distress was more apparent; but the plentiful *rabi* outturn of March and April immediately brought prices down to about their normal level. In the case of rice, however, which is an autumn crop, there was of course no fresh supply, and the price varied, between November, 1873 and June, 1874, from 11 to 12 sers the rupee, while

[1] Report of Past Famines in the N.-W. Provinces, p. 97.

in an ordinary year a rupee will buy 19 or 20 sers from October to March, and not less than 16 from April to June. On the whole, then, it may be said that in general prices did not reach the famine limit, and that the pressure of distress was due rather to the impoverishment produced by previous unfavorable seasons, than to the deficient harvests of 1873-74. The total expenditure on government relief-works in Gházipur was, approximately, Rs. 13,116; and on poor-houses (met from the charitable relief fund), Rs. 6,900. These sums are insignificant by the side of those expended in Basti (Rs. 4,28,557 and Rs. 9,637) and in Gorakhpur (Rs. 3,40,195 and Rs. 10,894) respectively.

Scarcity of 1877-78.

The scarcity of the years 1877-78[1] is memorable as being probably more severe and more general than any similar calamity from which these provinces had suffered during the present century. In the Gházipur district the rice crop of 1877 was almost totally lost. Common rice was selling for 9 sers and 10 chhitáks for the rupee in September of 1877. Provision was made, in the relief plan of October, for starting relief works in the event of distress showing itself, but though continuous high prices caused some pressure upon the poorer classes, the winter months passed by without any symptoms of severe suffering, and the *rabi* harvest brought considerable relief to the classes upon whom the strain had been most heavy. The uncertain character of the rainy season of 1878, and the consequent upward tendency of prices, renewed the pressure upon these classes, and relief measures were started tentatively in June. The work—earthwork on the Dildárnagar and Mahuria road—was opened on the 8th, and closed on the 27th June, when it was no longer needed. For this period the average number of labourers was only 712. The tahsíls of Gházipur and Zamániah suffered most. The belt of alluvial land bounding the latter tahsíl on the north, requires to be flooded to produce a spring crop, and this did not occur in 1877. In the rest of the tahsíl the land is rather high, and the depth down to the water level in the wells is great, so that only a limited area can be irrigated from wells, if the moisture of the soil be insufficient to ensure the germination of the grain. In the autumn of 1877 both these causes contributed to the partial failure of the two harvests.

The municipality maintains a permanent poor-house. A supplementary one was formed, but the numbers receiving relief were at no time high. During the first half of July the daily average amounted to 484. The supple-

[1] This account is taken from the Report on the Scarcity and Relief Operations in the N.-W. P and Oudh during the years 1877-78 and 1879, and from the district Revenue Administration Report of 1877-78.

mentary poor-house was closed at the end of August, and by the end of September the municipal poor-house relief had resumed its normal proportions. Two public relief works on a small scale were opened by private subscription within the town, and about 470 persons daily were employed in these from 11th June to 9th August. A native mahájan employed about 30 persons daily in August and September on a small work in the city. A sum of Rs. 2,000, granted by the Calcutta Famine Relief Fund to the Gházipur Mission for relief of the poor, was distributed to impoverished tenants for purchase of seed grain and cattle; and Rs. 1,287 was advanced by Government as a loan to cultivators for the same purpose in the sadr tahsíl. Such distress as there was came to an end with the kharíf harvest of 1878.

The prices of the principal commodities from June, 1877 to November, 1878 are shown in the following statement:—

Month and year.	Wheat.	Barley.	Common rice.	Bájra.	Juár.	Gram.
	Sr. ch	Sr. ch	Sr. ch.	Sr ch.	Sr. ch.	Sr ch
June, 1877	20 9½	30 14½	16 1½	25 12	20 9½	30 4½
July	18 10	28 5	15 7	21 14	20 9½	27 11
August	16 12	22 8	12 4	16 12	20 9½	23 3
September	13 8½	15 7	9 10½	14 2½	16 12	14 13
October	15 7	16 12	11 0	14 2½	16 13	18 10½
November	13 8	16 1½	10 15½	14 2½	16 12	18 0
December	12 4	15 7	9 10½	13 8	16 1½	17 6
January, 1878 ...	12 4	15 7	9 10½	13 8	15 7	16 1½
February	12 4	14 2½	9 0	13 8	13 8	13 8
March	13 8	18 0	9 0	10 5	12 14	11 9½
April	12 4	16 12	9 10½	10 5	12 14	12 4
May	12 4	15 7	9 0	10 5	12 14	12 4
June	...	...	...	...	...	...
July	11 0	12 14	9 0	9 0	9 0	12 4
August	12 4	15 7	10 5	7 11	9 0	11 9½
September	13 8	19 5	11 0	15 15	26 10	12 14
October	13 8	18 10	11 9½	16 1½	21 14	12 14
November	13 8½	17 6	11 9½	19 5	28 3	12 14

Building materials.

The greater portion of the stone used in the district for building purposes,[1] is imported from the Chunár quarries in the Mirzapur district. The price is moderate, owing to the facilities of transport afforded by the river. *Kankar*, or nodular limestone, is found in all the upland parts of the district. When stacked on the roads, it costs on the average Rs. 3-8 per hundred cubic feet. The cost of metalling a mile of road 12 feet wide with six inches depth of kankar would be about

[1] This account is taken from a note supplied by Mr G. J. Joseph, District Engineer.

Rs. 1,500. Lime is manufactured from kankar, 100 maunds of the latter producing sixty to sixty-five of lime. An expenditure of thirty maunds of wood would be required to burn 100 maunds of kankar. The best wood is said to be tamarind. The cost of producing 60 maunds of lime would be Rs. 17-10, *viz*, price of kankar Rs 3-10, 30 maunds of wood Rs. 12, labour Rs. 2; total Rs. 17-10. Lime sells at Rs. 25 per 1 0 maunds. Bricks are made of various sizes, those measuring 9″ by 4½″ by 3″ are sold at Rs 9, Rs. 7, and Rs. 5 per thousand, according to quality. In the dry season half-round tiles sell for twelve ánas, and flat tiles for one rupee eight ánas per thousand. In the rains the rates rise to one and two rupees respectively. Wood for building costs about Rs. 2 per cubic foot in the log, and Rs. 3-8 per cubic foot when dressed and put in position. There are no mines or quarries in the district. Salt is imported, but saltpetre is largely made, and sajjí, an impure form of carbonate of soda, is manufactured in large quantities from *reh* and exported by river to Calcutta.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

For the reasons given in the Azamgarh notice, it will suffice to state the totals by the censuses preceding that of the year 1881. They are—as nearly as they can be given—for the district as it now stands, as follow :—

Census of	Total popu'ation.	Hindus.	Muhamadans and others.	Density per square mile.	Increase or decrease.
1853	1,039,529	927 065	112 464	707 9	...
1865	891,803	797,196	94,607	605	—147,726
1872	873,299	783,889	89,410	601	—18,504

The large apparent decrease between 1853-65, continued in the interval 1865-72, is attributable to the defective enumeration of the two latter censuses (see Census Report, North-Western Provinces and Oudh, 1881, § 41), which appear to have been similarly characterized throughout the Benares division. It would manifestly serve no useful purpose to print details when the totals are impeached, and we therefore pass at once to the census of 1881.

Census of 1881: totals by religion.

The totals by religion may be shown for each parganah and tahsíl as follows:—

Tahsíl.	Parganah.	Hindus.		Musulmáns.		Christians.		Others.		Grand Total.		Area in square miles.	Density per square mile
		Total.	Females.	Total.	Females.	Total.	Females.	Total	Females.	Total.	Females		
Gházipur	Gházipur ...	93,213	46,568	20,007	10,395	379	187	9	2	113,608	57,152	...	...
	Shádiabad ...	111,752	54,106	6,747	3,374	...	...	...	..	118,499	57,480	...	...
	Pachotar ...	66,826	32,087	3,308	1,534	6	3	..	..	70,140	33,624	...	...
	Karandah ...	27,979	14,228	2,182	1,173	...	..	..	..	30,161	15,401	...	...
	Tahsíl total...	299,770	146,989	32,244	16 476	385	190	9	2	332 408	163,657	482·3	689
Muhammadabad	Muhammadabad.	130,233	65,813	16,700	8,797	5	2	...	...	146,938	74,642	...	...
	Garha ..	35,855	18,564	1,852	944	1	...	...	...	37,708	19,508	...	...
	Dihma ..	10,214	5,139	837	443	...	..	..	...	11,051	5,582	...	...
	Zahúrabad ..	82,512	39,571	7,813	3,899	...	..	...	..	90,325	43,470	...	...
	Tahsíl total...	258,814	129,117	27,202	14,083	6	2	...	.	286.022	143,202	420·8	685
Sayyidpur	Sayyidpur ..	100,403	49,675	9,395	4,791	7	6	...	..	109,805	54,472	...	...
	Khánpur ..	22,170	11,028	652	325	6	2	...	..	22,828	11,355	...	...
	Baharíabad...	34,605	16,980	2,482	1,310	...	..	.	...	37,087	18,290	...	..
	Tahsíl total...	157,178	77,683	12,529	6,426	13	8	...	...	169,720	84,117	202·2	839
Zamániah	Zamániah ..	150,980	77,641	23,742	12,703	244	120	...	..	174,966	90,464	...	...
	Mahsich ..	47,022	23,473	3,961	2, 69	...	..	.	..	50,983	25,542	...	...
	Tahsíl total...	198,002	101,114	27,703	14,772	244	120		..	225,949	116,006	358·7	629
	District total.	913,764	454,903	99,678	51,757	648	320	9	2	1,014,099	506,982	1,473·01	688·4

The area in 1881 was returned at 1,473·0 square miles; the population, 1,014,099, was distributed amongst seven towns and 2,599 villages, the houses in the former numbering 14,158 and in the latter 152,631. The males (507,117) exceeded the females (506,982) by only 135, or ·026 per cent. The density per square mile was 688·4; the proportion of towns and villages per square mile 1·7, and of houses 113·2. In the towns 5·5, and in the villages 6·1 persons, on an average, were found in each house. In the nine years between 1872 and 1881, the total population had increased by 140,800, the increase in the males being 54,133 and in the females 86,667. The total difference represents an increase of 16·1 per cent.

Christians by race.

Following the order of the census statements, we find the persons returned as Christians belonged to the following races:—British-born subjects, 20 (7 females); other Europeans, 38 (20 females); Eurasians, 91 (45 females); Armenian, 1 (male); and

[1] The total area by the recent cadastral survey is 1,488·20 square miles. [2] To be quite accurate, 688·4, as in Census form I.

natives, 498 (248 females). The sects of Christians represented in Gházipur were the Churches of England and Rome, Presbyterians, Baptists, Methodists (Wesleyan and unspecified), Armenians and Lutherans. The relative proportions of the sexes of the main religious divisions of the population were as follows:—ratio to the total population of males, ·5001; of females, ·4999; of Hindus, ·9011; of Muhammadans, ·0983; and of Christians, ·0006: ratio of Hindu males to total Hindu population, ·5022; of Muhammadan males to total Muhammadan population, ·4808; and of Christian males to total Christian population, ·5062. Of single persons there were 219,260 males and 149,869 females; of married 261,824 males and 265,686 females; and of widowed 26,033 males and 91,427 females. The total minor population (under 15 years of age) was 385,902 (181,386 females), or 38 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married, and widowed at each of the ages given:—

Relative proportions of the sexes of the main religious divisions.

Civil condition of the population.

Conjugal condition and ages of the population.

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male	Female.
Up to 9 years,	121,437	112 990	4,244	7,012	70	136	13,523	12,796	326	724	8	15
10 „ 14 „	41,245	1[illegible],358	16,826	24,835	383	422	4,906	2,459	1,359	2,456	33	42
15 „ 19 „	13,918	1,595	19,182	24, 63	654	651	1,795	338	1,706	2,569	40	64
20 „ 24 „	7,741	501	25,088	35,060	1,170	1,524	730	132	2,314	3,755	83	188
25 „ 29 „	5,209	376	3 ,528	38,061	1,749	3,094	377	95	3,122	4,106	123	368
30 „ 39 „	4,899	46[illegible]	61,508	63,832	4,219	13,700	276	9[illegible]	6,188	7,129	275	1,400
40 „ 49 „	1,651	206	42,115	30,496	4,654	19,915	70	56	4,434	3,548	311	2,160
50 „ 59 „	726	93	22,506	10 918	4,546	17,549	32	33	2,648	1,378	383	2,139
60 and upwards.	506	91	14,494	4,892	6,563	24,964	32	24	2,102	623	724	3,044
Total...	197,326	133,679	237,491	239,269	24,044	81,955	21,743	16,029	24,198	26,288	1,980	9,440

Of the total population, 78,044 (59,813 females), or 7·6 per cent., are returned as born outside the limits of the district. Of the total population, 983,084 (506,326 females), or 96·95 per cent., are returned as unable to read and write and not under instruction; 24,945 (456 females), or 2·46 per cent., are shown as able to read and write; and 6,070 (200 females, , or ·59 per cent., as under instruction. Of those able to read and write, 21,501 (288 females), and

Distribution by birthplace.

Distribution according to education.

of those under instruction, 4,781 (133 females), were Hindus. The Muhammadans who come under these categories were 3,269 (87 females) and 1,186 (18 females) respectively. Of the Christians, 169 (81 females) are returned as literate, and 102 (49 females) as under instruction. Of the others six (males) are shown as able to read and write, and one (male) as under instruction.

Infirmities: person of unsound mind

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district,—the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religions of their parents. The total of all religions was 70 (24 females), or ·0069 per cent.[1] The largest number, 15 (6 females), were of the ages 30 to 40 years. Distributing them into religions, Hindus thus afflicted were 59 (20 females), and Muhammadans 11 (4 females). The total number of blind persons is returned as 2,220 (1,077 females), or ·21 per cent.[2] Of these, 607 (333 females) were "over 60;" 234 (122 females) between 50 and 60; 304 (160 females) between 40 and 50; 273 (145 females) between 30 and 40; 269 (120 females) between 20 and 30; 126 (56 females) between 15 and 20; 163 (60 females) between 10 and 15, 143 (51 females) between 5 and 10; and 101 (30 females) under five years. Of the total number, 2,009 (970 females) were Hindus, 206 (104 females) Muhammadans, and 5 (3 females) Christians. Of deaf mutes there were 409 (142 females), or ·039 per cent., the largest number, 75 (28 females), appearing among persons between 20 and 30. Of these 353 (121 females) were Hindus, 46 (20 females) Muhammadans, and one (female) Christian. The last infirmity, of which note was taken at the recent census, was that of leprosy. There were 492 (58 females) afflicted with this disease. The percentage to the total population is ·048, so that 48 in every 100,000 of the population were on an average lepers. Of the total number 454 (50 females) were Hindus, 37 (8 females) Muhammadans, and one (male) Christian.

Number of the blind

Deaf mutes.

Lepers.

Distributing the Hindus into the four traditional classes, we find from the census returns that there were Brahmans, 67,840 (33,011 females), Rājputs, 91,675 (43,782 females); Banias, 4,251 (2,148 females); and "other castes," 749,998 (375,962 females). An alphabetical list of some of the more important among the last is also given; these will be shown a few pages later on.

Hindus by castes.

[1] i.e., 69 in every 1,000,000 of the population. [2] i.e., 21 in every 10,000 of the population.

Brahmans.

The census returns of 1881 throw no light upon Brahman subdivisions, and the returns of 1872 are admittedly inaccurate. The following subdivisions in the latter census were returned with more than 1,000 members each:—Achárj, Chaube, Gaur, Kanaujia, Sarwariá, and Sangaldwípí.

Rájputs.

The great majority of land-owning fraternities of the district are Rájputs and Bhúinhárs. They all represent themselves as the descendants of immigrants, who, at no very remote period, founded colonies in this and neighbouring districts; according to their traditions, not more than from fifteen to thirty generations have elapsed since the first advent of their forefathers. The Bhúinhárs will be mentioned later on. Of the Rájput clans, with more than 100 members in each, the following list compiled from the recent 1881 census returns, although not claiming to be a perfectly accurate account of the numerous subdivisions represented in the district, is perhaps as correct a one as could be obtained:—[1]

Clan.	Total population.	Females.	Clan.	Total population	Females.
Bais	7,011	3,272	Kinwár	261	112
Baiswár	387	197	Kistwár	199	89
Banaphar ...	315	160	Mahaiwár or Manhraur.	1,562	799
Bansharia ...	96	48			
Barahia	113	57	Nagbans	171	88
Barahnot ...	102	58	Naraini	158	68
Baraubár ...	100	51	Nigamm	423	211
Baranshankar ...	379	182	Nikumbh ...	270	143
Bargaiyán ...	2,417	1,167	Pakshgotri ...	1,086	534
Bármora... ...	374	199	Panwár	560	268
Bemwár	100	50	Raghubans ...	2,929	1,396
Benbans	264	123	Sabarhá	687	326
Birwár	898	438	Sengar	10,819	5,266
Bisen	2,014	944	Sodbans	375	169
Chandel	699	326	Sombans .. .	1,937	942
Chauhán... ...	1,143	550	Songbans ...	203	107
Dikhit	15,451	7,149	Sukulbans ...	776	370
Donwár	6 380	3,109	Sulkot	399	195
Gaharwár ...	6,864	3,316	Súrajbans ...	3,502	1,651
Gahlot	322	141	Ujjain	128	78
Gautam	7,480	3,539	Unspecified ...	3,820	1,820
Kákán	5 881	2,784	Specified clans with under 100 members.	1,629	779
Karcholiá ...	236	131	Total ...	91,675	43,782
Kausik	762	381			

The special object sought from the census return was information regarding the working of the Infanticide Act. The bearing of the statistics on this

[1] The spelling of the names has been corrected and the names arranged alphabetically; in other respects the list is identical with that printed in Mr. White's volume of *Sex Statistics* (1881).

subject will be treated of later: here we are concerned with the distribution of the clans and their traditions. The principal of them are, in the order in which they are described in the following paragraphs, the Sengar, Dikhit, Gaharwár, Gautam, Birwár, Kákán, Maharwár, Sakarwár, Súrajbans, Bargaiyán, Bais, Donwár, Raghubans, and Sukalbans.

Sengar.

An important and interesting branch of the Sengar tribe occupy part of the Zahúrabad parganah in this district, and the whole of the adjacent parganah of Lakhnesar (in BALLIA *q. v.*) They state that they are descended from Hari and Bír, two Thákurs who came from Phaphúnd in Etáwah and took service with the Bhar rája of the northern part of this district. On one occasion, having been struck by the rája, they and their adherents killed him and took possession of the country. The descendants of Hari occupied Lakhnesar, while those of Bír settled partly in Zahúrabad and partly in a portion of Sikandarpur (in the Ballia district). Fifteen generations are counted from the time of the first founders of the clan to the present day. The Sengars are all devoted to the worship of a deified member of the tribe named Amar Sinh, who lived about two hundred years ago. He is worshipped under the designation of Náth Bábá, and several temples to his honour have been erected in Rasra, the chief village of Lakhnesar.

Dikhit.

A branch of the Dikhit or Dikshit clan of Súrajbans Rájputs occupy nearly the whole of the Pachotar parganah, where they are called Pachtorias, and some villages in Shádíabad. They state that their ancestor, Manik Ráo, came from the Bulandshahr district about twenty generations ago.

Gaharwár.

The Gaharwár tribe, one of the thirty-six royal tribes of Rájputs, occupies an important position in this district. The greater part of parganah Maháich belongs to a branch of this tribe, who claim descent from Bábu Kunwar Mánik Chand Sinh, a cadet of the family of the rája of Kantit in the Mirzapur district, where are the head-quarters of the tribe. The Bábu is stated to have been in the military employment of the emperors of Dehli, and to have taken the farm of the parganah at a higher revenue than the Brahmans that held it before him. The villages held by the Gaharwárs are divided into three *tarafs*, called by the names of Kunwar Sinh's three sons, Sídhan, Jamdarag, and Rádha Rái. Two or three centuries ago, ten of the descendants of Sídhan Rái entered into a warlike confederacy and built eight forts, the ruins of which still remain at Dhánápur, the chief village of the parganah. The Gaharwárs now retain about half of the one hundred and eighty-four villages formerly owned by them; but the

chief village, Dhánápur, is irretrievably mortgaged. One small branch, during the Mughal rule, became Musalmáns. For several generations all connection between the branch of the Gaharwárs in Maháich and the parent stock of Kantit has ceased, and the members of the two branches will not even eat together. There is also a small colony of Gaharwárs in Pachotar.

Gautam.

The greater part of the Karanda parganah is owned by a very numerous clan of Gautam Sombans, or Rájputs of the lunar race. They trace their descent from the main branch of the clan, which has its head-quarters at Argal, in the Fatehpur district. They appear to have settled in this district about four or five hundred years ago. The Gautams in four villages became Musalmáns during the rule of the Mughal emperors. The principal village is Mainpur, the settlement of which was concluded with the head-man, not in the name of the entire proprietary body, but as sole owner. The result of this procedure has been a long continued feud and frequent litigation between his descendants and those of the original shareholders, who are now reduced to the position of cultivators.

Birwár.

The principal seats of the Birwár Rájputs are in the BALLIA district (*q. v.*), but there is a branch of the clan at Deochandpur in the Sayyidpur parganah. They claim descent from the Tomars of Dehli.

Kákán.

The tribe of Kákán Rájputs in parganah Shádíabad is numerous, and fifty-eight estates were settled with them at the permanent settlement. They state that, about fifteen generations ago, the founder of the clan, Ratan Rái, came from Aldemau in the Sultánpur district, expelled the Bhars, and took possession of the country which they now hold.

Maharwárs.

The Maharwárs and Mahbraurs are separately mentioned in the census return, but they are believed to be the one and the same clan. Dr. Oldham calls them 'Murwárs,' and states that they derive their origin and also their name from Marwar, a State in Rájputána better known perhaps as Jodhpur. If we are right in connecting Dr. Oldham's 'Murwars' with the Maharwárs, Mr. Sherring gives a different account of them; for, in writing of the latter (*Hindu Tribes*, I., page 240), he describes them as a spurious clan of Rájputs of the Unao district, who were "originally palanquin-bearers, called *kahár* or *mahra*, in the service of rája Tilakchand, the head of the Bais Rájputs of Baiswára." According to Dr. Oldham, their principal colonies were in parganahs Pachotar and Zamániah. Their largest *taluka* was Gáighát, but it has long ago passed from the possession of the clan.

Sakarwár

The entire eastern portion of the Zamániah parganah is occupied by the Sakarwár tribe, the most numerous Hindu land-owning tribe in the district, with the single exception of the Kinwár Bhúínhárs of Muhammadabad. There is some doubt as to whether this tribe is of Brahmanical or of Rájput origin. Its numerous members in the Agra district profess to belong to the solar race of Rájputs, but the Sakarwárs of Zamániah, though affirming that their ancestors came from Fatehpur Síkri, in the Agra district, and though evidently, therefore, related to the Agra Sakarwárs, yet claim to be descended from Misr Brahmans. There is no evidence, however, to support this claim. They look up to the mythical rája Gadh, alleged by the Hindus to have been the founder of Gházipur, as their ancestor. He is asserted to have had four sons, Achal, Abchal, Sáran, and Rohi. Considerable confusion has sprung up among the descendants of these sons, for while some regard themselves as Sakarwár Rájputs, others speak of themselves as Sakarwár Bhúínhárs. The descendants of Achal, Sáran, and Rohi are Bhúínhars. Achal's descendants reside at Sohwal, Patkania, and adjacent villages in the north-east of Zamániah, while those of Rohi and Sáran are settled in the Sháhábad district. Abchal had two sons, Sainu and Púrna Mal. The former of these founded a numerous and powerful clan, acknowledged as Rájputs, occupying the large village of Gahmar, and other villages adjacent in the south-east of the parganah; while the descendants of Púrna Mal form a very numerous clan, considered Bhúínhárs, occupying the large villages of Sherpur and Reotípur in the north-east of the parganah. The Sherpur-Reotípur taluka has an area of 29,745 acres, and pays a land revenue of Rs 25,000 per annum. The taluka consists of a very fertile tract of lowland country, and the proprietors are generally rich, and have retained a great part of their hereditary property. The estates of the Rájput Sakarwárs are, on the other hand, on the less productive upland, and the proprietors are, as a rule, poor. The Gahmar zamíndárs, who hold 12,433 acres, at the low revenue of Rs. 7,420, have, from the commencement of our rule to the disarmament, been notorious for their insubordination. After the permanent settlement their head-man, Abdhut Rái, was for long in open rebellion, and their property was declared forfeited to Government, but after some years their offences were condoned and their proprietary right restored. They are now believed to be well-disposed.

One of the descendants of Púrna Mal, named Mahar Rái, ten generations ago, became a Musalmán, and from him are descended a tribe of Nau-muslims, occupying fourteen villages on the Karmnása, and called Kamsár. Their

principal village, Useya, passed, at an early period of our rule, into the hands of the ámil Deokínandan, and they have always given a good deal of trouble. They enlist largely in the native army.

Súrajbans.

The Súrajbans of Zahúrabad claim to be descendants of Hankar and Narkar Rai, who settled in the parganah and expelled the Rajbhars. They are a flourishing tribe. The Bargaiyáns of Zahúrabad state that they are Chauhán Rájputs from the Mainpuri district, and received the title of Bargaiyán as a recognition of some of their ancestors having "done a great work" (*kám bará kiyá*). Most of their estates were sold, for arrears of land-revenue, to the rája of Dumráon, between fifty and sixty years ago. They are now poor and discontented.

Bargaiyán.

Bais.

The Bais Rájputs of parganah Bahariabad, who own ten or twelve villages, state that they are descended from one Baghel Rái, who, fourteen or fifteen generations ago, came from Baswára in Oudh, the home of the great Bais tribe, and colonised the country, which he found a jungle.

Donwár.

The Donwár Rájputs hold five large villages in parganah Garha and twelve in Sayyidpur, and there is a powerful clan of them in the Gházipur parganah. They have also colonies in Khánpur and Bahariabad. They are described by Sir H. Elliot (*Supplemental Glossary*, I., page 85) as a mixed Rájput-Brahman tribe. The Donwár Rájputs are said by Dr. Oldham (*Statistical Memoir*, Vol. I., page 65) to be of a dark complexion and to have non-Aryan features; he thinks they may have aboriginal blood in their veins, but there is no tradition on this subject.

Raghubans.

The Raghubans Rájputs of parganah Khánpur are a branch of a very numerous and powerful clan, who hold the Dobí parganah of Jaunpur, and parganahs Katehar, Barah, and Mahwári of Benares. In the time of Rája Doman Deo, of Chandrauli, who flourished during the reign of Sher Sháh, the Raghubans of Katehar, crossing the Gúmtí, took possession of ten villages, which they still hold.

Sukalbans.

There is a colony of Sukalbans Rájputs near the centre of parganah Zamániah, occupying three talukas. One of their villages, Nawal or Nauli, contains upwards of five thousand inhabitants.

Bhúinhárs.

After the Rájputs the most important in rank are the Bhúinhárs. Their traditions were examined at considerable length in the AZAMGARH notice (*q. v.*) In popular estimation, they share in something of the sacredness that attaches to the Brahmans, and, by the old law of the Benares province, they, like the genuine Brahmans,

were exempted from capital punishment Family priests, however, and spiritual guides are never chosen from among them They may not drink or smoke with Brahmans, and only under some restrictions with Rájputs. There are numerous subdivisions or tribes among Bhuinhárs, and these are generally, if not always, called by the name of some recognized Rájput clan Numerous instances have been given under AZAMGARH In many cases the mention of a common place of origin, and often a common ancestor, supports the view that there is a tie of blood, even when, as frequently happens, the tie is not openly acknowledged It has been asserted that the Bhúinhárs are, as a class, more frugal and industrious than Rájputs, and less haughty They, unlike the Rájputs, regulate their expenditure on marriages and similar occasions, with reference rather to their actual income than to their imaginary rank (See further in Sherring's *Hindu Tribes*, I, 39, and *Supp Gloss*, I, 21, *et seqq*) The principal Bhuinhar tribes in this district are the Kinwár, Bemwar, Sakarwár, Donwar, and Kastwar

Kinwár

The Kinwar Bhuinhárs of Muhammadabad and Garha state that their ancestors came from Karnát-Padampur, which they suppose to be somewhere in the neighbourhood of Dehli—but which, according to the written accounts of the Kinwar Rajputs, is situated in Karnata—and took service with Tikam Deo, the Cheru rája, whom they subsequently supplanted There are three great divisions of the tribe, called after the ancestors Rájdhar, Makund, and Pithaur Rai (1) In the Rájdhar sept there was formerly, for a few generations, a rája who held his fort at Birpur A branch of the sept settled in talúka Báiah, in parganah Zamániah, and became Musalmans The Barah talúka, and one-third of Birpur taluka were sold for arrears of revenue The Báiah ex-zamindars are poor, but many of the former proprietors of Birpur are large cultivators and money lenders. (2) The sept of Mukand Rái, though in rank it comes after that of Rájdhar Rái, is far before it in wealth and influence The zamíndars of Koresar and Naraipur, who take the title of Babu, are the heads of this branch of the clan One of the Naraipur zamindars, Bábu Ajaib Sinh, was for two or three years deputy-governor, under Rája Mahíp Narain, over the entire province of Benares His sons, Bábus Sheo Parshan Sinh, Sheo Ratan Sinh, and Sheo Ambar Sinh, were ámils after the permanent settlement, and had a strong fort at Pindera north of Benares They had much influence with the Rája Mahíp Narain, as his grandmother Rani Gulab Kuar, was related to their family The ámils joined in the conspiracy of Wazir Ali, son of the nawáb

The Rájdhar sept

The Mukand Rái sept

wazír of Oudh, which terminated in the murder of Mr. Cherry, the Resident, on the 14th January, 1799. An attempt was made to surprise them in their fort at Pindera, which failed They escaped and fled to Nepál, and their property was confiscated. (3) The third sept, Pithaur Rái, is not worthy of any special mention. Their chief village is Karímuddínpur.

The Pithaur Rái sept.

The Bemwárs of Garha state that they are descended from Dawan Rai, who came from Bempur and settled in the Benares district. His son went thence to Sahsarám, where the family remained for three generations. They emigrated to Chaunsa in the Sháhabad district, and after two generations settled at Narhi in parganah Garha. There are fourteen villages, many of them very large, occupied by the Bemwárs, and a most carefully prepared pedigree is in existence, showing the descent of every family in every village, from the founder of the clan The chaudhrís of Narhi, their chief village, who are the head-men of the clan, were distinguished for their active loyalty during the disturbances of 1857-58, and are much respected in the adjacent parganahs. Unfortunately as the result of a litigation, commenced in 1855 about a boundary, the rája of Dumráon obtained in 1875 a decree against the owners of talúka Narhi for ten lákhs of rupees. The decree, which has now swollen with interest to twelve lákhs, is about to be executed, and it is to be feared that the results will be disastrous to the peace and prosperity of that corner of the district.

Bemwár.

The Bhúinhár and Muhammadan Sakarwárs have already been discussed in connection with the Rájput branch of the tribe.

Sakarwár.

The Bhúinhár Donwárs of parganah Zamániah give the following account of themselves:—Dona Chargia, a Pánde Brahman and spiritual guide of the rája of Dehli, founded a village near Fatehpur Síkri, called, after him, Donauli. His descendants colonised the east of the Azamgarh district, where they are called Bhath. Two of the family, Gúraj and Jain Bhath, proceeded south from Azamgarh. The first founded a colony in parganah Narwan in the Benares district, while the second settled in Zamániah. His descendants are the Bhúinhár Donwárs of the parganah, and the name 'Donwár' is derived, through Donauli, from Dona Chargia. The ancestor of Donwárs in two or three villages was in the military service of the emperor of Dehli, and received for his valour the title of Khán, which is borne to the present day by all his descendants.

Donwár.

Kastwar

The Kastwái Bhúinhars, who occupy about 26 villages in parganah Muhammadabad, give an account of themselves which essentially differs from that of any other tribe in the district All the other clans describe themselves as the descendants of colonists The Kastwárs alone represent themselves as the descendants of the few Brahmans that, prior to the last great Hindu immigration, remained in the district, surrounded by the aboriginal tribes "They may be regarded," writes Dr Oldham, "as a link connecting the Hindu occupation of the Gupta era with the Hindu occupation of the district in modern times" The account of their traditions given by the same writer is as follows —It is stated that Mandháta,—not the great rája of that name, who, according to the Hindu Shástras, was the first "Chakravarti" or Supreme Raja in India, but another of the same name,—a brother or cousin of Prithiraj, one of the last kings of Dehli, was affected with leprosy When proceeding to Jagannáth he happened to dip his hand in the water of the Khataut tank, close to the village of Ghauspur, where ancient remains are found, and believed to be the site of a monastery mentioned by Hwen Thsang He found that his hand was cured, and afterwards, by an immersion of his whole body, the leprosy was completely cleansed As a thank-offering for his recovery, he gave to five Brahmans residing near the tank as much land as an elephant could make a circuit of in a day. The Kastwárs claim to be descended from the five Brahmans. The tank between Ghauspur and Khataut is to the present day visited by sick people in the hope of experiencing its curative properties This legend, improbable and absurd as it seems to us, has a wide currency in the district, and is believed by both Hindus and Muhammadans The Muhammadan version of the story, which varies in some important particulars from that given above, will be narrated subsequently, as it is intimately connected with the first conquest of the district The Bhuínhár Kausiks and Aswariás of Zahurabad call for no special mention

Banias

A full account of Banias generally will be found in the Shahjahánpur memoir. The subdivisions returned in the census of 1872 (none were distinguished at the recent enumeration) with more than 1 000 members in this district were—Agarwál, Agrahri, Barauwái, Kasarwáni, Kandu, and Rastogi.

Other principal Hindu castes

Among the "other castes" the census returns give the population of the following, who, with Brahmans, Rájputs, and Banias, are accounted the 'Principal Hindu Castes.' The name of the special calling or trade followed, or other brief note to aid in identifying them, has been added:—

Caste.	Total population in 1881.	Females in 1881.
Ahír (cowherd)	154,246	74,746
Bárhái (carpenter)	1,243	644
Bhangi (scavenger)	1,506	715
Bhar (agriculturist)	43,846	21,683
Bhát (genealogist, panegyrist)	1,543	815
Bhúmihár (landholder, cultivator)	47,181	23,872
Chamár (currier, agriculturist)	130,716	66,681
Dhobi (washerman)	7,079	3,565
Dom (bamboo basket maker, singer, dancer)	1,873	885
Gadaria (shepherd)	8,554	4,206
Gosáin	3,613	1,534
Ját (cultivator)	1	.
Kachhi (agriculturist)	77,262	38,206
Kuhár (*palki* bearer)	35,989	18,899
Kalwár (distiller)	13,239	6,971
Káyasth or Káyath (scribe)	15,421	7,580
Khatík (pig and poultry-breeder)	1,083	544
Kori (weaver)	12	5
Kumhár (potter)	14,247	7,098
Kurmi or Kunbi (landholder, cultivator)	10,023	5,047
Lodh or Lodha (cultivator)	28	...
Lohár (blacksmith)	21,419	10,538
Lonia (salt-extractor)	18,633	8,036
Máli (gardener)	1,023	537
Malláh (boatman)	14,029	8,415
Nái (barber)	8,536	4 291
Pási (fowler, watchman)	4,549	2,274
Sunár (gold and silver-smith)	7,813	3,874
Tamoli (betel-leaf and nut seller)	6,269	3,173
Teli (oilman)	22,478	11,409
Unspecified	76,744	38,848
Total	749,998	375,962

Ahírs.

An account of the Ahír caste will be found in the memoirs of the Muttra and Moradabad districts. The following subdivisions with more than 100 members in each are recorded in the census of 1881:—

Subdivision.	Total population.	Females.
Dharhor	23,485	11,805
Gwál	90,284	43,841
Kashnot	113	60
Tahléwans	335	179
Unspecified	39,912	19,296
Specified sub-divisions with under 100 members each ...	117	65
Total	154,246	74,746

Bhars.

By the census of 1881, the Bhars numbered in this district 43,846 They are, there can be little doubt, the descendants of the powerful aboriginal tribes who, at the zenith of their

power, inhabited a wide tract of country extending from Gorakhpur to Central India They were very powerful in Oudh, and the country lying between Benares and Allahabad, on either side of the Ganges, was almost exclusively in their possession In this district they once possessed the portion now known as the Shádíabad, Pachotar, and Zahúrabad parganahs. Now they own not an acre of land, and rarely attain the dignity of cultivators For the most part they are ploughmen or village policemen, and bear an indifferent reputation There are said to be two divisions of them the Rájbhars, who do not eat swine's flesh, and are looked upon as a kind of low Hindus, and the common Bhars, who herd swine, and are out of the pale of Hindu society

The other castes in the above list have all been described in previous district notices and present no special features in Ghazipur

The "unspecified" of the census

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them Several of these, it would appear, might have been included in some of the foregoing, but they were separately returned in the schedules —

Name of caste	General occupation	Total population
Arakh	Cultivator, village servant	13
Bahelia	Fowler .	174
Banmánas	Rope, string mat maker	1,500
Bansphor ...	Bamboo worker ..	971
Baranwár ...	Trader	1 639
Bari	Leaf-plate seller, torch bearer .. .	2,083
Bind .	Toddy drawer, cultivator ..	28,485
Dabgar	Leather vessel (*kuppa*) maker	108
Darzi	Tailor . . .	339
Devotee (*vide infra*) .	Mendicant	2 131
Gandharp .	Dancer, singer ...	222
Halwai	Confectioner	1 470
Kanchan ...	Dancer, prostitute	612
Kandu .	Cultivator, shopkeeper	23749
Kanjar	Ropemake , trapper	72
Kasera . .	Metal vessel dealer	131
Kashmiri ...	Merchant .. .	12
Katwa	Yarn spinner, calico printer, weaver .	49
Khatri ...	Merchant, servant	169
Kolápuri	Trader	1,169
Lathor	Trader, servant ...	121
Mahábrahman	Performer of funeral ceremonies of Hindus	108
Márwári	Merchant	19
Nat	Acrobat	410
Pansá-i .	Small trader	87
Patwá ...	Braid, fringe, tape maker	499
Rájbhar ..	Cultivator, pig keeper ...	8 339
Rauniár	Trader, cultivator	556
Sapera .	Snake charmer	12
Thathera	Brass and copper smith . ..	941
Turha	Palanquin bearer ...	116
Unspecified	..	646
	Total .	76,744

Devotees.

From the same sources is derived the following list (except the second column) of devotees and religious mendicants, and it is given for what it is worth :—

Name of sect.	Classified as Vishnuite (V), Sivaite (S), Shákta (Sh.), &c., &c.	Total population.	Females.
Abadhút	S V.	1	...
Achári	S	1	...
Aghori	Sh.	2	1
Bairágí	V.	1,562	690
Gosáin	S. V	22	6
Jogí	S.	235	119
Kabírpanthi	V	67	17
Khákí	V.	14	1
Nánakshálu	Sikh	100	24
Sannyásí	S V.	37	5
Vaishnao	V.	5	...
Unspecified	... ...	85	20
	Total	2,181	883

The descriptions of Hindu sects given in the Muttra and Benares memoirs may be referred to. It should be noted that the census of 1881 did not pretend to a scientific enumeration of them.

Muhammadans.

Muhammadans were returned for this district by the recent census at 99,678 (51,757 females). Of these, 96,787 (50,231 females) were Sunnís (orthodox), and 2,891 (1,526 females) Shías (followers of 'Ali). Muhammadan Rájputs numbered only 238 (119 females). The objections to the census classification have been noticed under AZAMGARH, where a general account of the Muhammadan tribes will be found.

Afghán colonies.

The history of two families of Afgháns in this district presents some features of interest. The first of these families is that settled in Ghauspur and in eleven villages of parganah Maháich. Its members all trace their descent from four brothers, named Ghaus, Hetim, Pahár, and 'Ináyat Khán, who were soldiers in the viceroy's army during the reign of Aurangzeb. In return for having gallantly escorted the wife of the viceroy—when in the hurry of a sudden march she had been left behind in a forest—the brothers received permission to settle in this district. A remarkably fine fort was built by Hetim Khán, in his village Hetimpur, a fort which Dr. Oldham describes as the most striking ancient building in the district. A tradition connected with it is to the effect that a Dhobi and a Brahman were sacrificed at its foundation. The latter, Rudranáth, was, it is

said, built up alive in a standing position in the walls The place pointed out as this mural sepulchre is still an object of local worship

The other Afghán family was founded, during the reign of the same emperor (Aurangzeb), by a regiment of Afgháns whom he employed in one of his expeditions against the Hindus To the present day their descendants retain, in their manner and general appearance, some traces of their origin. They will not intermarry with other Muhammadaṅs in the district, whom, indeed, they treat with open contempt They still use a few Pashtu words, chiefly at marriages and other important ceremonies A few of these Afgháns have acquired landed property, but for the most part they are soldiers or travelling merchants In the days when Fazl 'Ali was ámil this clan rebelled but was quickly subdued, and the town of Zamaniah burnt. Thenceforward Zamániah remained deserted until Chaudhri Muhammad Ajmal, ámil of the parganah, rebuilt it and invited all the Afgháns he could find to return

Occupations

The inhabitants of Gházipur may be divided, according to occupation, into two primary classes, those who as landholders and husbandmen derive their living from the soil, and those who do not To the former, the census of 1881 allots 726,369 persons, or 71 63 per cent of the total population (*Form XXI.*), and to the latter, 287,730, or 28 37 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 369,332 members *actually* possessing or working the land (*Census Form XII., Table 6*). The details may be thus tabulated :—

	Male	Female	Total
Landholders	30 858	1,971	32,829
Cultivators	151,093	72,447	223,540
Agricultural labourers ..	53,094	58,943	112,037
Estate office service	926	...	926
Total agriculturists .	235,971	133,361	369,332

Classification according to census returns

Following the example of English population statements, the census distributes the male inhabitants amongst six great classes. (1) The first or professional class numbered 6,865 males, amongst them are included 4,027 persons engaged in the general or local government of the country, 19 engaged in the defence of the country, and 2,819 engaged in the learned professions or in literature, art, and science (2) The second or domestic class numbered 1,859 members, it comprised all males employed as private servants, washermen, water-carriers, barbers,

sweepers, innkeepers, and the like. (3) The third or commercial class numbered 9,585 males: amongst these are all persons who buy or sell, keep or lend money, houses, or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (2,237); and persons engaged in the conveyance of men, animals, goods, and messages, such as pack-carriers, cart-drivers, &c. (7,348). (4) Of the fourth or agricultural class something has already been said; but besides the 235,971 males engaged in agriculture and horticulture, as shown in the preceding table, the census returns include in this class 546 persons engaged about animals (*Class, IV., Order IX.*), making a total of 236,517. (5) The fifth or industrial class, contained 54,230 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,234); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,392); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (15,750); and, lastly, dealers in all animal, vegetable, and mineral substances (18,854). (6) The sixth or indefinite class contained 198,061 members, including labourers (17,222), and persons of no specified occupations (1,80,839).

Emigration.

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies. During the last ten years (1873-82) altogether 6,792 emigrants (2,678 females) were registered. Their destinations were Demerara, 3,559 (1,391 females); Mauritius, 303 (110 females); Trinidad, 1,307 (546 females); Natal, 853 (334 females); Guadeloupe, 247 (95 females); Jamaica, 259 (99 females); St. Lucie, 106 (44 females); Grenada, 119 (43 females); and Fiji, 39 (16 females).

Towns and villages.

The number of inhabited villages or townships is returned by the census of 1881 as 2,606. Of these 2,411 had less than 1,000 inhabitants; 184 between 1,000 and 5,000; 8 (Sherpur, Narhi, Zamániah, Bahádurganj, and four large villages) between 5,000 and 10,000; and 3 (Gházipur, Gahmar, and Reotípur) over 10,000.

Houses.

The houses in this district, with the exception of a few of the very poorest, are invariably tiled. The walls are, as a rule, of mud, well-plastered. The cost of a common tiled house in a village would be about Rs. 20. In the city the cost of a similar house would be higher, as the materials would have to be brought from a distance, and probably hired labour would be employed. So little skilled labour, however, is required to build an ordinary cottage that the members of the owner's family can do nearly all that is required, and the mud for the walls

is dug from the nearest tank. Brick-houses are not common, except in the city of Gházipur itself, and even there the paucity of fine houses is remarkable.

Archæology.

It might seem that the historical portion of this notice would be the most fitting place for a detailed account of the archæological remains that even yet survive, in rich profusion, in this district. But a concise summary of the more important of these may be given here, both as an introduction to the history and to show at a glance the chief localities of antiquarian interest. In justice to the earnest and able labourers, upon the results of whose work this account is based, it is necessary to state that whatever is known regarding these monuments of past races and civilization is due to the researches of General Cunningham, the late Mr. M. A. Sherring, Mr. C. Horne, C. S., and last, but not least, to Dr. Wilton Oldham, whose learned memoir of the district especially deserves here the most grateful acknowledgment. To the reader who has leisure and inclination to pursue the subject of this heading beyond the dry details which alone can here be given, the second chapter of Dr. Oldham's *Memoir*, illustrated, as it is, by facsimiles of the inscriptions and drawings of the more important objects, and elucidated by copious extracts from authorities not readily obtainable, may be recommended. The order in which the various objects of antiquarian interest are described in that chapter appears to be based upon their presumed relative ages, and we can hardly do better than adhere to a plan which has such obvious advantages.

Bhitari.

Bhitari, Bhítari, or Bihtari, for under these (among other forms) the name appears, is now a small town of less than 1,500 inhabitants, but shares with Sayyidpur the honour of possessing the most important archæological remains in the district. These consist of several brick mounds, a few pieces of sculpture, and an inscribed stone pillar, of which the last is obviously an object of the first importance. The larger mounds, which run parallel to each other from the bridge towards the village, may be only the ruins of houses of the commoner sort. The other mounds, which are square in form and isolated, appear, despite the fact that they are at present covered with Muhammadan tombs, to have been originally the sites of temples or other Hindu buildings. This supposition is supported by the fact that, partially buried in one of these mounds, stands the inscribed stone pillar already mentioned; and at the foot of the pillar was found an old brick inscribed with the name *Sri Kumara Gupta*. Several Hindu statues and phallic emblems discovered in the rubbish of the mounds, and numerous bricks in the neighbourhood with the same brief inscription as that above mentioned,

point to early Hindu occupation. Three Indo-Sassanian coins of base silver, attributed by General Cunningham to the eighth or ninth century, and one small round copper coin, having on the obverse an elephant and on the reverse a symbol, supposed to be a chaitya—and by the same authority held to be of date at least previous to Alexander's invasion—were by General Cunningham obtained in the neighbourhood Three sculptures of importance found in Bhitari itself are ascribed by the same writer to the Gupta period, that is, from the 4th to the 7th century, A.D. One of these is a colossal figure of Ganesa and the second a broken bas-relief of the Navagraha or nine planets. The third is a large slab with a female figure, two-armed and half the size of life, over which is represented another female figure holding an umbrella. The group is interpreted by General Cunningham to represent a queen on her way to worship at a temple.

The inscribed stone pillar remains to be noticed. It consists of a single block of reddish sandstone, 28½ feet in height, and stands upon a rough stone, 7 or 8 feet below the present level of the soil. For the first 10 feet 2 inches it is square, and at the top of the square part is an inscription facing east. The upper part, including the capital, is circular. At its junction with the square part its diameter is 2 feet 3 inches, and the same thickness is preserved, it is believed, in its whole length. The capital is about 3 feet in height, bell-shaped and reeded like the capitals of Asoka's pillars. From this capital on the western side a slice has been broken off, exposing a deep narrow socket which may have held a metal spike. The shaft of the pillar is split to a depth of about 2 feet from the top, a fact attributed on the spot to lightning, but held by General Cunningham to have been more probably due to the destructive bigotry of the Muslim invaders. He thinks that a statue may have topped the column, and the treatment such objects received during the early Muhammadan period is sufficiently notorious to warrant the suspicion he felt as to the cause of the damage. The inscription itself consists of 19 lines of well-shaped characters of the early Gupta period. A reproduction of it is given at page 18 of Dr. Oldham's *Memoir* and in the *Archæological Reports*, I., page 94. It will doubtless also find a place in the forthcoming volume (the third) of the *Corpus Inscriptionum Indicarum*. It will therefore here suffice to mention that it chiefly refers to the reign of Skanda Gupta, closing with his death and the accession of his infant son. This Skanda Gupta, according to General Cunningham, ascended the throne of Magadha about A D. 440. The vast dominions which he inherited included all northern India from Gujarát to the Ganges' mouths. The inscription gives a clue to his religious faith, for it tells us that he had 'a clear insight

into the wisdom of the Tantras,' and to this monarch General Cunningham would attribute the persecution of the Buddhists mentioned by Hwen Thsang. (See *Bhilsa Topes*, Chapter XII., para. 25, cited in Dr. Oldham's *Memoir*, I., 31.) The object of the inscription was to record the erection of a sacred image. Its closing lines, from Dr. Mill's translation, are as follows:—

"Whatever prince in this place perpetually worships this sacred image is considered by Rudra (Siva) himself as one whose understanding is ennobled and rendered praiseworthy by this affectionate devotion, even in the land of Arha (Indra) and the other celestials."

Dr. Mill's remarks on the inscription, which are quoted at length in Dr. Oldham's *Memoir*, are full of interest. Space will not permit of their quotation here, but it may be mentioned that from this inscription we get our sole acquaintance with the interesting fact that so early as the time of the Gupta dynasty, the two opposite sectarian forms of later Hindu worship—that of the exclusive devotees of Vishnu on the one hand, and that of the worshippers of Siva and the Saktís on the other—were both prevalent. To the former class belonged Chandra Gupta and Kumara Gupta, the immediate predecessors of Skanda Gupta; but the latter, as already mentioned, was an adherent of the Tantra form of worship.

Besides the inscribed monolith, there are or were several other pillars from 6 to 8 feet long lying on the ground in the vicinity of Bhitari. Dr. Oldham thought that these resembled some of the rock pillars in the caves of Ajanta. From a sketch of one of these in his memoir, they appear to be richly ornamented with conventional designs. In the Bhitari bridge over the Gángi are several old stones curiously carved, the carved work being built inwards. In all probability these belonged to the temples that formerly occupied the sites which are now mere mounds.

Sayyidpur.

At Sayyidpur, about 5 miles south-west of the place last mentioned, and in its neighbourhood, especially in the Zahúrganj bázár, are an immense number of antiquities. Most of these are small but ancient carvings on stones, that at the time of Dr. Oldham's researches were lying about, neglected, in piles and around trees. Near the buildings now used by Muhammadans, but believed by Dr. Oldham and other antiquarians to have formerly been Hindu or Buddhist, lie four uncut stones, each 16 feet long and very massive. From Mr. Sherring's account of the buildings just mentioned, they stand in an enclosure in company with a third but modern structure. The first of the ancient buildings is surmounted with a dome, which is supported by 4 stone pillars, the bases of which rest on a platform 12 feet square. The second building is "26½ feet

long by 20 feet broad, and is upheld by at least 34 columns, six at the north-east and south-east corners respectively, nine couples at intervals in the circumference, and four single pillars in the centre, forming a square. The two clusters of six pillars have been united by stone slabs into two thick ones, each 2½ feet square." The other measurements need not be given here, but the conclusion at which Mr. Sherring arrived is that these two edifices were separate chaityas or Buddhist temples, attached, he supposes, to a vihára or monastery, of which, however, no traces are apparent. These interesting remains have doubtless been preserved owing to the use to which they have been put as tombs of Muhammadan saints.

Zahúrganj.

About three-quarters of a mile from Sayyidpur lies the village of Zahúrganj already referred to, and in its neighbourhood are several mounds, one of which is regarded as the remains of an old fort. Here, too, is an immense terrace called Masáwan Kot. Indeed, the neighbourhood presented to Dr. Oldham all the appearances of having been the site of an old city.

Aonrihár.

Carved stones and débris were found by Dr. Oldham in the village of Aonrihár, which lies to the west of Sayyidpur. At Lathia, near Zamániah, is still standing a monolith of red sandstone. The position of this is about one mile and a half east of the Ganges and of the tahsílí at Zamániah. Dr. Oldham regards it as a sister column to the Pahládpur column. Its present height above the mounds on which it stands is 26 feet, and the thickness of the column is 20 inches. Near the base of the column there lay at the time of his visit, and still lies, a circular stone, 3½ feet long, which doubtless surmounted it. This stone ends in a piece of sculpture representing two female figures from the waist upwards, joined at the back by a flat stone which rises above their heads and shoulders. There is no inscription on any part of the column or stone, and no conjecture seems to have been made regarding its object or date.

Lathia.

Pahládpur.

Pahládpur, which Dr. Oldham suggests may be Pál-láth-pur (as Lathia is from *láth*), is a village in the Maháich parganah near the Ganges about six miles west of Zamániah. Near it was found a monolith pillar of red sandstone, removed many years ago to the Queen's College at Benares where it now stands. It bears a short inscription in the Gupta character, of which the following is a translation (by Rájá Siva Prasád):—

'One who is famous for his conquests, who protects the good laws of the Kshatriyas, who is always kind to the kings (or who is always a beloved king), who protects the hosts of kings,

who has placed his ancestors in the heavens (or who has supported his ancestors and heavens), and who protects his good neighbours, such a king Providence created Dharmapála even from the beginning."

Hingotar. At Hingotar there is still standing a small flat-roofed structure, built of large and richly-carved stones, which appears to be a temple of immense age.

Ghauspur. The principal object of interest at Ghauspur is a fine figure representing the fourth incarnation of Vishnu. There are also fine sculptures of female figures and of a lion.

Other ancient sites. Besides the above, the following sites of ancient remains are given in Dr. Oldham's map (*Memoir*, p. 38): Narainpur, temple of Naráyana Deva, in the east of pargannh Muhammadabad; Biraoli, the site of the "Temple of Vast Solitude," described by Fa-Hian, and of a monastery founded by Asoka, where Buddha subdued the Demons of the Desert; and Bírpur, mounds of débris, sculptures, and coins, a few miles south-west of Narainpur. The two first-named of these should hardly be called sites of existing ancient remains, but rather places identified, more or less satisfactorily, with names of ancient sites mentioned by Fa-Hian and Hwen Thsang.

Kots. Besides the above there are a large number of mounds scattered over the district to which the people give the name *kot*. These, like the similar objects found in Azamgarh and Ballia districts, are by the people attributed to the Bhars, Cherús, and Suiris. How far some of these may be relics of Gupta civilization is a question on which the antiquarian may speculate, but he will find nothing in local tradition to assist him. Amongst these *kots*, that at Gházipur itself and that at Permit ghát on the Gángi nadi, four miles west of Gházipur, are specified by Dr. Oldham; but in the Khánpur parganah alone, on the bank of the Gúmti near Sayyidpur, he counted 26 *kots*, many of which contained old masonry wells and débris of brick.

Modern objects of interest. Among modern objects of interest may be mentioned, in Gházipur itself, the ruins of an old palace called the *Chihal satún*, or 'forty pillars,' built by Abdulla, a former governor of the Gházipur sarkar, at a cost of three lákhs of rupees. A mosque and *imámbara*, attributed to the same governor and to his son Fazl 'Ali, are also standing. Among other more useful buildings may be mentioned the large bridge over the Mangai, built by Abdulla; and another over the Gángi, built by Beni Rám Pandit in the time of Warren Hastings. Two forts, one at Jalálabad, in the Shádíabad parganah, and the other at Kásimabad, in Zahúrabad parganah,

now in ruins, but still picturesque objects, were built by the Abdulla mentioned above.

Clothing and food.

Nothing need here be said of the clothing of the people, that subject having been dealt with sufficiently in former notices. Of the food of both lower and upper classes a full description will be found in the Mirzapur notice, and to this the reader is referred, as from inquiries made the description there given applies to this district without any modification.

Customs regarding marriage.

In the matter of child-marriages no caste in this district has adopted any reforms. Among Brahmans and Rájputs the age of marriage varies for both sexes from 10 to 16 years. The mixed castes, such as Bhúinhárs, Agarwálas, and Káyasths, marry their children at the same age as the superior castes, but the children of the inferior castes are almost always married at ages varying from 6 to 10 years. Girls are usually married at the same age as boys, but among Brahmans, Rájputs, and Bhúinhárs it is not very uncommon to find that the wife is much older than her husband. A native contributor has furnished a list of 35 castes which are said to tolerate the remarriage of widows, and, although the exact number of such enlightened communities may not be as stated, there is no doubt that they are numerous and probably on the increase. The status, both legally and socially, of the wife and children of such a second marriage, is believed to be substantially the same as in the case of a first marriage, but the remarried wife, if she survive her second husband, is not permitted to offer the funeral cake to his memory, nor in the case of the remarriage of a widow are any ceremonies observed, save the offering of vermilion to the wife. Among the lower castes it is said to be very common for a younger brother to take to wife the widow of his elder brother, even though his own wife may be still living. A widow, on remarriage, takes her very young children to the home of her second husband, but in other respects she is completely estranged from her first husband's family.

Exclusion from and readmission to caste.

It is believed that no castes in this district recognize the enrolment of outsiders or tolerate inter-marriages of their members with other castes. Conversion to Christianity or Islám completely excludes from caste, and there are no apparent means of recovering status when so lost.

Panchâyats.

The councils known as *panchâyats* are mostly in vogue among the middle and lower classes. Their principal function is to decide questions of caste-morality, and whether an offender

should be excommunicated or not. Among the middle castes the following are stated to be the common causes of exclusion:—(*a*) drinking spirituous liquors; (*b*) eating forbidden food; (*c*) killing a cow; (*d*) incestuous adultery by men and any kind of adultery by women; (*e*) enticing away a girl; (*f*) marrying a girl of an inferior caste; (*g*) imprisonment in jail; and (*h*) adopting a low profession, as that of a shoemaker.

Performing penance and feeding Brahmans among the higher castes, and offering food and drink to the members of their caste among the lower, are the recognized means of obtaining re-admission to caste privileges. In the case of lesser offences a money fine is inflicted, and this is spent on feasting the members of the *panchâyat*. That assembly also frequently arrogates to itself the power of granting a divorce, and among the lower classes a decree of separation pronounced by it is considered sufficient to bar the husband from prosecuting the wife for bigamy in the event of her marrying again. It is doubtful how far this mode of divorce can be recognised by courts of law. The Bombay High Court (Reg. *versus* Sambhu Raghu, I. L. R., Bom., I., p. 34) declined to admit the authority of a caste council to declare a marriage void, or to give permission to a woman to re-marry.

Religion.

The Musalmáns and Hindus live, as a rule, amicably enough side by side. It is only when a Hindu and a Musalmán festival fall on the same date that there are any signs of bad blood. There are a few members of the Brahma Samáj, chiefly pleaders and educated Government employés, but the movement is not making much progress. The worship of Náth Bába by the Sengars will be described in BALLIA. The common sects and ascetic orders need not be noticed again here as they have been amply treated of in the accounts of MUTTRA, BENARES, and other districts. In the absence of an accurate religious census no estimate of any real value as to the numbers of each can be made.

Christianity.

At Gházipur are the head-quarters of the German Lutheran Mission founded by the late Rev. W. Ziemann, who was well-known throughout the provinces for his zeal and self-devotion, and whose death in December, 1881, was a very serious loss to the cause he had so long and so earnestly advocated. The Ghazipur Mission was founded in March, 1855. From small beginnings it has risen to be one of the most important and successful in India. The present mission buildings consist of a church, capable of accommodating 500, built in 1862 at a cost of Rs. 9,000, an orphanage, a dwelling-house for the missionaries, and a school. In the orphanage there are at present 30 girls and 25 boys. Since the establishment

of the mission, 948 natives of India have, it is said, become Christians in consequence of the mission. These converts are mostly of the Kori caste, a circumstance due doubtless to the fact that the gospel is regularly preached to the opium cultivators when they come in with their opium, and these are mostly Koris. There are also Brahmans, Ahírs, Bhars, and Chamárs among the converts, of whom the greater number live in the Zamániah parganah.

In connection with the mission is a large school, made over to it by Mr. Tucker, when Commissioner of Benares. It is attended by 300 boys, and has a staff of two Christian, eight Hindu, and four Muhammadan teachers. The school is prosperous and successful. There is another small school for boys, and one for girls in the Gora-bázár. The latter is attended by 15 girls, all Hindus. They are taught by the wife of one of the Mission Christians who has been educated at the Benares Normal School.

Language.

The language of the common people is a variety of the Bhojpuri dialect, which is now held to belong to the Bihári language. An elaborate analysis of the grammar will be found in the appendix to Mr. J. R. Reid's Azamgarh Settlement Report, and the student will find further information in Dr. Hoernle's learned *Grammar of the Gaudian Languages*. There are two weekly newspapers published at Gházipur ; one is, called the *Wakáï'-i-'Álam* (News of the World), the other, the *Khair-khwáh-i-khaláik*, with which is incorporated the *Áína-i-Tahzíb*.

Literature.

Under the head of 'Native Authors' a list of 108 names has been supplied by the deputy inspector of schools. An examination of this list, which certainly is not deficient in fullness, shows that the greater portion of the literary productions mentioned are still in manuscript, and, as far as appears, are of quite modern origin. Much of it is labelled "poetry," and appears under such titles as, being translated, would run "Letters addressed to Lovers," "Verses on Love," &c, and the reader may be spared the details. A few appear from their titles to be of a more useful nature, treating of etymology, syntax, and even of mathematics. A considerable number are devoted to religious subjects and would seem to be of a polemical character. A few treat of history. It would be invidious to single out individual names, and the merits and demerits of the numerous works in the list can obviously not be discussed here.

Education.

The school statistics for Gházipur for the year 1882-83 may be shown as follows :—

Class of school.		Number of schools.	Number of scholars. Hindus.	Number of scholars. Musalmáns	Average daily attendance.	Cost per head. Rs a. p.	Expenditure borne by the State	Total charges.
						Rs a. p.	Rs	Rs.
Government and municipal.	Tahsíli and parganah, Halkabandi ...	7 108	569 3,495	99 425	600 3,261	3 7 9 3 2 11	1,986 10,213	2,099 10,213
	Government girls' ...	3	72	3	64	5 13 0	348	372
	Municipal boys' ...	2	61	56	96	2 3 4	...	212
Aided by Government	Boys'	1	31	46	72	11 14 0	360	857
Unaided ...	Missionary ...	1	31	11	36	9 7 6	96	341
	Total ...	122	4,169	640	4,129	3 6 7	13,003	14,094

The absence of a Government high school will be remarked, but its place is taken by an aided school, which sends up candidates for the Calcutta University entrance examination. The tahsíli schools are at Gházipur, Sayyidpur, Korantádíh, and Reotípur; the parganah schools at Naulí, Gahmar, and Baharíabad. A noticeable point in the above statement is the low cost of primary education in this district.

Post-office.

The district contains one district and 18 imperial post-offices. The latter are at Gházipur civil station, Gházipur city, Bahádurganj, Birno, Dhánápur, Dildárnagar, Gahmar, Karanda, Kázimabad, Korantádíh, Káron, Muhammadabad, Nandganj, Nonahra, Sádát, Sayyidpur, Shádíabad, and Zamániah. The district office is at Mardah. The postal receipts for five out of the past 20 years were as follows:—In 1861-62, Rs. 7,148; in 1865-66, Rs. 7,794; 1870-71, Rs. 12,440; in 1875-76, Rs. 25,751; and in 1880-81, Rs. 26,945. In the last mentioned year, Rs. 9,677 was obtained from unpaid letters, &c., and Rs 13,049 from the sale of ordinary postage stamps. The expenditure in 1861-62 was Rs. 5,331; in 1865-66, Rs. 3,989; in 1870-71, Rs. 11,445; in 1875-76, Rs. 14,575; and in 1880-81, Rs. 12,449. During the years 1865-81, the number of newspapers, books, and parcels received have almost doubled; but the increase in the number of letters received has not been so great as in some other districts, 256,256 having been registered as received in 1865-66, and in 1880-81, 391,924.

Telegraph.

There are State telegraph offices at the railway stations, Tári-ghát, Dildárnagar, Zamániah, and Gahmar.

Police.

According to the latest allocation statement Gházipur contains 20 police stations, 10 first-class, 5 second-class, and 5 fourth-class. The first-class stations are at Gházipur, Muhammadabad, Korantádíh, Karon, Kásimabad, Birno, Shádíabad, Sayyidpur, Gahmar, and Zamániah; the second-class, at Mardah, Sádát, Nandganj, Karanda, and Dhánápur; and the fourth-class stations, or outposts, at Narhi, Dildárnagar, Bahádurganj, Jalálabad, and Khánpur.

In 1881, the regular, municipal, and town police mustered together 553 men of all grades, including 11 mounted constables. There was thus one policeman to every 2 62 square miles and 1,832 inhabitants. The cost of the force was Rs. 57,022, of which Rs 46,957 were debited to provincial revenues, and the remainder defrayed from municipal and other funds. Besides these there were, in 1881, 1,774 village and road watchmen, distributed amongst the 3,854 inhabited villages of the district, at the rate of one to every 514 inhabitants. Their sanctioned cost, Rs. 64,188, was met out of the 10 per cent. cess.

The statistics of reported crime for the five years 1877-81 include 17 murders, 5 dacoities, and 49 robberies. The annual value of property stolen varied from Rs. 26,654 (of which Rs. 11,720 were recovered) to Rs. 27,721 (of which Rs. 12,221 were recovered). The percentage of convictions to persons tried varied from 79 to 83. But these and similar matters are fully dealt with in the departmental reports and do not call for further notice here.

Infanticide.

Measures for the repression of female child murder are in force (1881-82) in this district in 36 villages. The proclaimed clans—12 in number—are the Dikhit, Kákán, Bisen, Bargaiyán, Súrajbansi, Chauhán, Dikhit, Bais, Raghubansi, Sakarwár, Nágbansi, and Sabranián. The number of deaths under one year in 1881-82 was greater among girls than among boys in the proportion of 20 to 17; but it would be unsafe to draw any conclusion from this, as in the previous year there were only 12 girl-deaths to 16 boy-deaths. The District Superintendent of Police seems satisfied that infanticide is not practised in the district. The numbers to be dealt with are certainly very small; but while the girl birth-rate is so low and girl-deaths exceed those of boys, there must remain ground for suspicion.

Jail.

There is but one jail in the district. The average daily number of convicts during the past five years has been 495 (33·55 females). The average daily number in 1881 was 440·25; and the yearly cost per head of average strength, Rs 33 Other statistics present no constant features, varying from year to year. They will be found in all necessary detail in the annual reports. Under-trial prisoners in 1881 numbered 729 (48 females); and civil-court prisoners, 56; giving daily averages of 27·50 and 5 16 respectively.

Present area, revenue, and rent.

Before entering upon the fiscal history of the district, the following brief statement of present area, revenue, and rent may be given; but the areas are liable to slight alteration to make them agree with those of the late survey, the details of which are not yet available (*vide supra p.* 5). The total area according to the latest official statement (1881) was 1,473 0 square miles, of which 1,006 3 were cultivated, 131 5 cultivable, and 335·2 barren; and the area paying Government revenue or quit-rent was 1,470·0 square miles (1,006 0 cultivated, 131 5 cultivable, 332·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists water-advantage, but not water-rates) was Rs. 10,88,062; or, with local rates and cesses (excluding *patwáris'*) Rs. 12,17,311. The amount of rent, including local cesses, paid by cultivators was Rs. 22,32,547.

Fiscal history.

The order of sequence of subjects requires that the fiscal should be dealt with before the general history of the district. In the notices which were concerned with temporarily-settled tracts, this inversion of the natural order of things mattered little, for, as a reference to the fiscal history of Azamgarh will show, there was, on our assumption of the administration of those tracts, a complete break in fiscal arrangements. In the Benares province, however, of which the present Gházipur and Ballia districts formed the north-eastern *sarkár*, there was no such sudden change of system. When in 1775 the first British Resident was appointed to Benares, he would seem to have had no more onerous revenue duties than receiving from the rája's treasury the fixed tribute of sicca rupees 22,66,180 mentioned in the *sanad* of the 15th April, 1776 (*Aitchison's Treaties, II*, 43). No distribution of this sum over the four sarkárs having been made in this *sanad*, we must go back to the agreement given in 1773 by the Nawáb Shujá-ud-daula to Rája Chait Sinh, from which it appears that the amount of revenue assessed with respect to the Gházipur sarkár, and parganahs Lakhnesar and Shádiabad, was Rs. 5,56,000. This assessment seems to have been the basis for the one made in 1776 for the

province *en bloc*. The system, if such it can be called, of revenue administration existing before 1775, was substantially the same throughout the Benares province. Its general features have been described under BENARES. It was one under which the officers of the rájá, both revenue and judicial, amassed wealth by embezzling his income. Neither the amount which reached the rája's treasury nor that paid as tribute to the British represented the real collections made. The interception of the revenue and the oppression of the people are features common to native governments when they become weak; but, as pointed out by a recent authority (Mr. Baden Powell's *Manual of the Land Revenue System and Land Tenures of British India*, page 168, foot-note), were not necessarily incident to those governments when administered by a powerful and vigilant ruler. To such a pass, however, had things come in the Benares province that direct interference became necessary both in the interests of the rája and of the paramount power.

Begins with Mr Jonathan Duncan's appointment as Resident.

It is with Mr. Jonathan Duncan's appointment to the post of Resident that the real fiscal history of the province begins. In the year following his appointment, Mr. Duncan took the settlement under his own management. The difficulties that he encountered in procuring the rája's assent to his own effacement are matters of history. The blow was softened, it is true, by a declaration of the Governor-General in Council that the deprivation of management was intended to be only temporary (*Letter of Governor-General in Council to Resident*, June 17, 1789). It must be admitted, however, that Mr Duncan seems not to have shared in this sanguine expectation. The plan of settlement framed by the Resident was one that at the present day would be considered crude in the extreme; but, compared with the method previously in force, deserved the encomiums passed upon it by the Calcutta Board.

Main features of the new system—(1) with regard to landlord and tenant;

The new system included the following principal matters—(1) uniform leases; (2) the use of the measuring rod where land was held on rents payable in grain; (3) publication of the rates at which such grain would be taken; (4) the principle that appraisement should take the place of actual division of crops; (5) the specification in leases of the share of the produce payable to the rájá; (6) the discontinuance of cesses introduced after 1187 fasli, those imposed before that year being consolidated with the rent, in the case of cultivators paying cash rents; (7) the preparation of a form of lease in which the rates of the last year of Chait Sinh's administration, *viz*, 1187 fasli, were to be adopted. There were other matters for which provision was made, but the most important points

in the system were the abolition of new cesses and a return to the rates of 1187 fasli.

So far we have been considering Mr. Duncan's plan as it concerned the cultivators. It provided also for an important reform in the system by which the settlements of entire parganahs had been hitherto made with farmers of the revenue, called *ámils*. Up to this time these settlements had been regulated by competition, and made annually before the village settlements of the year. Reversing this procedure, Mr. Duncan laid down the principle that the revenue for all the villages of a parganah should first be ascertained. The total thus arrived at would, after the deduction of 10 per cent. as the *ámil's* profit and expenses incurred in collection, and of a further small percentage (12 ánas, called the half *barhai* or banker's due), be the parganah revenue payable to the rája.

(2) with regard to changes in the system of farming the revenue.

It is easy now to point out the defects in this system. The reader will find them discussed at length in Mr. Baden Powell's *Manual* already quoted (*chapter I.*, pp. 161, 186, and 273). There can be no doubt that an assessment made without a general measurement of cultivated land, and based only on the estimates of native officials known as *kánúngos*, was a very inadequate foundation for a permanent settlement. This settlement, it should be stated, was not at first made in perpetuity. In this district, parganahs Karanda, Gházipur, and Muhammadabad were settled for ten years and Zamániah for four years by Mr Neave, the Resident's senior assistant; while Mr. Treves, the junior assistant, settled Zahúrabad, Pachotar, Shádíabad, and Mahúich for four years. Sayyidpur and Bahariabad, being *jágírs*, were not included in the permanent settlement (*Oldham's Memoir, I.*, 87.) The three remaining parganahs, Garha, Dihma, and Khánpur were settled by native commissioners (*amíns*) for ten years. Parganahs Dihma and Garha are said to have been almost entirely waste in 1787.

Defects in the new system.

The extension to the Benares province of the principle of permanency had, however, from the first been contemplated; and in 1791-92 a step in that direction was taken by extending all the settlements that had been made for less than 10 years to that period, coupled with the declaration that the revenue-demand would remain unaltered during the lives of existing lease-holders. In 1793, the Resident of Benares (not Mr. Duncan, but Mr. Treves, who was acting during the deputation of the former to the Malabar coast) was directed to ascertain from the rája whether he was willing to have the settlement declared permanent. On the 25th

The settlement made permanent.

July, 1794, his consent was given, the rájá being assured that the surplus revenue annually collected would, with certain deductions, be regularly paid to him. The final declaration of permanency was made by Government in 1795. Regulations I and II of that year and XXVII. of 1799 gave legislative sanction to the measure, and defined the rights and obligations of landholders.

Provisions for restoration of dispossessed zamíndárs and other matters.

In the first of these regulations, two important provisions were made, one for the restoration of zamíndárs, or of their heirs, who had been dispossessed previous to 1st of July, 1775; and the other for the restoration of zamíndárs who, having had possession of their estates since 1st July, 1775, had been excluded from the permanent settlement. Regulation II. of 1795 provided among other things for disputes (1) among rival claimants to shares in villages as to their respective proportions, or (2) between claimants of different families. These claims were to be dealt with on the basis of possession subsequent to July, 1775, but the right of resort to the civil court was reserved to the unsuccessful claimant. Regulation XXVII. of 1799 was chiefly framed for the protection of co-sharers, under-renters, ryots, and other cultivators of the soil, the right of Government to enact such regulations as might be deemed necessary for their protection and welfare being declared. Among other matters the right to transfer their lands was accorded to proprietors, and a distinct definition of the term 'proprietor' laid down. This definition, stated shortly, was that a person holding under a separate lease from Government, by which he was immediately responsible for the revenue, should be deemed a proprietor.

Matters not provided for at permanent settlement.

This is not the place to discuss at length the policy of permanently restricting the acknowledged right of the Sovereign to a revenue declared once and for all to be incapable of increase. Apart, however, from this feature, Mr. Duncan's settlement left landholders without any record of their rights *inter se*. There was no attempt at the demarcation of boundaries, no survey of village lands, and the status of cultivators was left unsettled. These were matters, however, which admitted of subsequent amendment.

Survey of 1839-41.

As in other districts originally included in the Benares province, so in Gházipur, the necessity of some kind of survey of lands and some record of proprietary rights became, in course of time, forced upon the attention of Government. The survey of this district was carried out by Lieutenant W. Maxwell in 1839-41. Boundaries of villages were fixed, village and field maps made, and lists were prepared, under

the superintendence of settlement officers, showing the ownership and occupancy of each field. A detailed investigation was also made into the constitution and tenure of each estate, the names and rights of all co-sharers were recorded, and the amount of revenue they were severally responsible for ascertained.

Settlement proceedings in 1840-42.

But the proceedings of 1840-42 went beyond the mere record-of-rights, and to a certain extent amounted to what is understood in modern revenue language as a settlement. Considerable areas had escaped assessment at Mr. Duncan's settlement. These were estates or portions of estates held revenue-free or on insufficient tenures, and to them must be added all subsequently formed alluvial lands. To discover and bring under assessment all such areas was an important part of the settlement officer's duties. There were also many estates which had been farmed out to strangers at the permanent settlement, but to which claimants now came forward and urged hereditary rights. Many of these dispossessed zamíndars were now admitted.

Revenue demand at three periods.

Changes in the revenue demand have occurred since the revision, but they have been small and unimportant. As will be seen from the following statement, in which the revenue demand of each parganah at the time of Akbar, at the permanent settlement, and at the present time, is given—the gross increment between the two latter periods was only Rs. 2,00,458. From this, however, has to be deducted a remission, made annually on account of diluvion, of about Rs. 25,000:—

Parganah	Revenue in the *Ain-i-Akbari*	Demand at permanent settlement	Present demand (1881).
	Rs.	Rs.	Rs.
Shádiabad	42,518	100,008	108,018
Karanda	7,318	46,299	51,942
Pachotar	17,455	69,812	72,120
Ghazipur	14,259	88,731	89,664
Mahaich	9,765	61,408	62,439
Zamániah	69,000	171,826	176,844
Sayyidpur	31,257	20 755 (Rs. 54,304 was held in *jágír*.)	152,853
Bahariabad	8,883	Held in *jágír*	42,099
Khánpur	7,650	30,242	31,204
Muhammadabad	56,517	161 815	153,838
Garha	12 500	36,672	41,027
Dihma	3,220	6,892	7,548
Zahurabad	16,445	93,204	97,021
Total ...	296,807	887,604	1,088,062

Authorities for the above statistics.

The figures showing the revenue in the time of Akbar and at the permanent settlement can be regarded as at best only approximately accurate. Those for the permanent settlement have, except in the case of parganahs Sayyidpur and Khánpur, been taken from Dr. Oldham's *Memoir*, and differ considerably from the figures stated in Mr. Shakespear's *Selections from the Duncan Records*. The revenue of the excepted parganahs have been taken from the latter work.

Akbar's revenue

The estimate of Akbar's revenue is derived from the *Ain-i-Akbari* (Blochmann's edition of the text). These figures have been subjected by Dr Oldham to a lengthy examination (*Memoir*, I., 83, *et seq*), with a view to instituting some comparison between the present state of the district and its condition in the time of Akbar.[1] As Dr. Oldham points out, no such comparison can be instituted on the basis of the bare figures; for we require to know what was a maund, what a bígha, and what the intrinsic and relative value of a rupee in the time at which Akbar's *Institutes* were compiled. Further, the area of what was then the district, and the revenue which is now collected from that area, have to be first ascertained. Without reproducing in detail the calculations made by Dr. Oldham, it may be mentioned that he found the area of the Ghazipur sarkár was, in 1596, about 1,111,228 English statute acres.

compared with present revenue demand

The present land revenue derived from this area he found to be Rs. 11,50,000. But while at the present time the cultivated area of the district probably equals five-sixths of the whole, the cultivated area in Akbar's time was less than one-sixth If, therefore, the value of the rupee had remained the same, the present land revenue ought to be five times as great as it was in the time of Akbar. This would follow as of course from the increase in cultivation, which he estimates to have been five-fold. Instead, however, of a five-fold increase in the revenue, Dr. Oldham found it to be less actually than 3½ times what it was in 1596. Further, if regard be had to the enormous increase in the money-value of agricultural produce, the revenue ought to be now, not 3½ or 5, but 20 times as great as it was in Akbar's reign.

Causes of the low rate of present assessment.

But the causes of the low rate of the present assessment admit of explanation :—(1) There is the obvious reason, already referred to, in the circumstance of the permanent settlement itself. (2) The present assessment is rigorously enforced, while that of Akbar's

[1] For the latest exposition of Akbár's land-revenue system the reader may be referred to the treatise on *Landholding and the Relation of Landlord and Tenant*, by Mr. C. D Field, M A, LL D. Calcutta, 1883.

was, it may well be supposed, rarely, if ever, realized in full; for it was only in plentiful seasons that the ámils were expected to collect the full revenue. (3) In Akbar's time only the best lands were cultivated, and consequently the average outturn per acre was greater than at the present day. (4) Under British rule the class of landowners, or middlemen between Government and the actual cultivators, has grown so largely as to render impossible the enforcement of so high a revenue as in Akbar's reign. (5) In answer to the question why the permanent settlement was made at so low an assessment, Dr. Oldham points out that our Government had no motive for fixing the assessment higher. This arose from the fact that, by the agreement made with the Rája in 1781, the British Government was debarred from receiving any revenue from the province beyond 40 lákhs of rupees per annum. It is true that this agreement was by the mutual consent of both parties set aside in 1794, but the settlement had been made in 1789; and although the agreement was rescinded before the declaration of permanency was made, it does not seem to have occurred to the British authorities to make any change in the assessment.

Revision of records in 1863.

It remains only to notice the steps which have been taken since 1840-42 to revise the village papers. These, very soon after the proceedings of those years, fell into confusion. Their utter untrustworthiness was brought to the notice of Government in 1862 on the representation of the judge of Gházipur, Mr. W J. Rivett-Carnac. A general re-measurement of the village lands and a complete revision of the village papers were ordered in 1863; but, chiefly, no doubt, because they were required to pay for it, the zamíndárs opposed the measure. Although their opposition was not permitted to bar proceedings, the result was in the end much the same; for, owing to the perfunctory way in which the so-called revision was conducted, it was after some years abandoned by order of Government. In 1874 a cadastral survey of the district was commenced, but this also was left unfinished.

Recent survey and concurrent revision of records.

In 1879, however, a revenue survey of this district and of Ballia, under the superintendence of Major Barron, Deputy Superintendent, Survey of India, was begun. Concurrently with this, a complete record of the rights of shareholders and tenants is in course of preparation; and on its completion the evil so long deplored, which results from the absence of such a record, will, it is hoped, be removed.

Alienation of land by auction and private sales.

The law prescribing the modes for realizing land revenue in this district is contained in Act XIX. of 1873, which applies to the whole of the Benares province. The provision of the

law introduced by the regulations of 1795, that had the most disastrous effect, was that which made estates liable to sale on account of balances. To enter into all the causes which contributed to this would occupy more space than can here be given to the subject, but one of these causes, the internal dissensions between shareholders, may be noticed. A well-known result of the ready resort to auction sale, which was had during the early years of our administration, was the aggrandizement of officials who purchased estates for sums far below their real value. One of these officials, Dookhnandan, was an *ámil* of several parganahs in this district; and until his dismissal in 1807—a dismissal shared by the collector of Benares (of which the present Gházipur district then formed a part), who was held implicated in his misdemeanours—estates valued at upwards of Rs. 5,000 per annum passed for very inadequate consideration into his hands and those of his sons. These estates are still in the possession of their descendants. In 1817, Gházipur was constituted a distinct district; and from this time forward sales were comparatively few, but the practice did not entirely die out till about the year 1830. Turning from public to private sales, it is believed that the latter are as common in this district as elsewhere. No direct influence upon these can be attributed to the permanent settlement. Experience, however, seems to show that purchasers are generally members of the old land-holding families, and not, as in the upper districts of these provinces, of the money-lending classes.

Tenant-right.

A peculiar incident of landed property, but one found even to a larger extent in Ballia, is the high value placed upon tenant-right, enormous sums being sometimes paid for the purchase or mortgage thereof. The rights referred to are those of tenants at fixed rates, the enhancement of whose rent is, except in certain very special circumstances (*see Act XII. of* 1881), barred by law. Nor with respect to other tenants are enhancement suits often brought into the courts.

Rates of rent.

The rates of rent are, however, by no means low, and it is singular to find how little they have changed from what they were in 1795. Sugarcane land, which was then rented at Rs 5 per bígha, now fetches on an average Rs. 6; land cropped with tobacco, opium, and vegetables, then Rs. 6, is now Rs. 9 per bígha; and the rent of other lands cropped with ordinary produce has only risen from Rs. 2 to Rs. 2-8.

Rents are almost entirely paid in cash, the custom of paying in kind prevailing to a very small extent.

Leading families.

The only landholders of ancient and important families are the mahárájas of Benares, Dumráon, and Vizianagram, and Rája Shambhu Naráyan Sinh of parganah Sayyidpur-Bhitari. The first three do not reside in the district and their landed property here is not considerable. For some account of the rise and present position of their families the reader is referred to the BENARES and BALLIA notices.

Rája Shambhu Naráyan and Bábús Har Shankar Prasád and Gaurí Prasád Sinh are the only landholders in the district who pay an annual revenue of over Rs. 10,000. A detailed narrative of the rise of the family of Rája Shambhu Naráyan will be found in the article on parganah Sayyidpur-Bhitari. The rája enjoys an assignment of the revenues of that parganah, in which he is also sole owner of twelve and part owner of twenty-nine villages. He also owns villages in other parts of the district. Bábús Har Shankar Prasád and Gaurí Prasád are descendants of the notorious *ámil* Deokínandan, one of the most conspicuous of the auction-purchasers in this district at the end of the last and the beginning of the present century. According to Dr. Oldham, it appears that Deokínandan and his son Jánki Prasád, who did not possess an acre of ancestral land, acquired, during the time they were *ámils*, an estate, the annual revenue of which considerably exceeded Rs. 50,000. Part of this estate lies in other districts, but in parganah Zamániah the present representatives of the families possess an estate, paying an annual revenue of over Rs. 25,000, acquired at wholly inadequate prices. It was during the administration of Mr. James Barton, who was collector of Benares from 1802 to 1805, that the power of Deokínandan was at its height. A charge of embezzlement of public funds was preferred against him by two parganah *kánúngos* in the Jaunpur Court; and Mr. Barton was complained against in the Provincial Court of Benares for collusion with Deokínandan in his various malpractices. The charges were fully established, and Mr. Barton and Deokínandan were dismissed the service in 1807. The unfortunate zamíndárs whose estates had passed into Deokinandan's hands have, however, received no redress. The present representatives are wisely non-resident, and the estate is under the management of the Court of Wards. One brother resides at Benares, the other in the Allahabad district, where he possesses a considerable estate.

Almost all the larger landowners of the district are descendants of enriched government servants, *sarishtadárs, tahsildárs,* subordinate judges, and the like. Among the few families of ancient descent and influence left may be mentioned the Kázi family of Yúsafpur, and the Bábús of Kureshar, both in parganah Muhammadabad.

Proprietary tenures.

The forms of proprietary tenure are the same as those known in other districts, *viz*, the *zamíndari*, the perfect and imperfect *pattídári*, and the *bhaiáchárá*, here called *bighádam*. The subjoined table shows the number of *mahál*s of each kind in each pargunah save Zahúrabad, for which no figures are available :—

Name of parganah	Tenures (*mahals or villages*).				Total mahála or villages.
	Zamíndári.	Pattídári	Imperfect pattidari.	Bhaiáchárá	
1	2	3	4	5	6
Pachotar	123	148	25	...	296
Shádiabad	243	282	54	...	579
Gházipur	74	290	20	...	384
Karanda	38	103	2	...	143
Zahúrabad	No returns available.		...	...	809
Muhammadabad	37	45	576	85	743
Garha	12	44	69	13	138
Dehma	4	7	21	1	33
Zamániah	75	167	96	...	338
Mahaich	56	80	68	..	204
Sayyidpur	41	306	578	...	925
Baharíabad	7	40	104	..	151
Khánpur	11	46	145	...	202

In talúka Gahmar, in parganah Zamániah, a singular custom prevails, by which the shares are expressed in terms of the revenue. Thus a sharer who pays Rs. 50 as revenue is said to possess a Rs. 50 share, and is entitled to the same proportion of the land of the taluka that his revenue quota bears to the revenue of the whole mahál.

Talúkas.

There are several estates known as *talúkas*, but the word is used merely to express a group of villages held by the same body of proprietors, and has no reference to superior and inferior rights of ownership.

Revenue-free tenures

There are no life revenue-free holdings left in the district, and only four or five perpetual *muáfis* of any sizes. There are a considerable number under 50 *bighás* in area, but the registers are imperfect, and accurate statistics cannot be given.

Cultivating tenures

As in other permanently-settled districts, we find in Gházipur tenants at fixed rates, in addition to occupancy tenants and tenants-at-will. There are no statistics available to show the

numbers of tenants at fixed rates and with rights of occupancy, but they must be considerable. As the name imports, the rent of the first class of tenants cannot be enhanced if they can prove that it has not been changed since the permanent settlement, and the law presumes that it has not been changed since that date if it can be shown to have remained unaltered for the twenty years preceding the suit in which the existence of the right is called in question or sought to be proved.

Condition of the agricultural population.

The general condition of the tenants in this district may be described as prosperous. This is especially the case in the eastern part of the district, where the soil is extremely fertile. Gházipur too has been spared the terrible visitations of famine that have proved such a scourge to other districts of the province, and experienced judges have frequently expressed their conviction that the peasants of the eastern districts are unusually well-to-do.

Trade.

Before describing the manufactures for which Gházipur is noted, it will be convenient to notice briefly the general course of trade through the district, the principal articles of import and export, and the places with which trade is carried on. Gházipur is most favourably situated as an *entrepôt* for the reception and distribution of country and foreign articles of merchandise, produced or required by the neighbouring districts. Its numerous excellent roads running in all directions into the adjoining districts, the Ganges, navigable throughout the year for large-sized country boats, and the connection by a branch line with the East Indian Railway, all combine to attract a very large trade to the city of Gházipur and other important marts in the district.

The most important branches of this trade are the imports of English and American piece-goods and metals from Calcutta, and the exports of sugar, which is received from the districts of Azamgarh, Basti, Gorakhpur, and Gházipur itself, and is despatched mostly to Rájputána and Bombay. The foreign piece-goods are collected at Gházipur for distribution to Nepál and the intermediate districts. Gházipur is second only to Cawnpore as a distributing centre for these goods. The trade is entirely in the hands of a few wealthy Márwári dealers. Some idea of the importance of this trade and of that in sugar may be gathered from the following figures showing the value of cloths and sugars on which octroi duty was paid in 1881-82: cloth, Rs. 31,21,455; sugar, Rs. 23,86,619. This duty has since been abolished, as the trade is almost entirely a through one and the refunds consequently nearly equalled the collections.

Imports.

The principal imports, after cloths, are opium received for manufacture for the Chinese market, salt received from Calcutta, cotton from Agra and Chandausi, and rice and country tobacco from Bengal and Behár.

Exports.

Among exports we find the principal to be country piece-goods, which are consigned chiefly from Mau in the Azamgarh district, and despatched to Rájputána and Bombay; indigo, hides, opium, fuller's earth, *sajji* (impure carbonate of soda), and rose-water for Calcutta.

Railway-borne traffic.

All these articles of commerce are railway-borne. The extent to which the railway at present ministers to the commercial wants of the district will be seen from the following statements of the total traffic in maunds in the year 1881-82 at each of the stations in this district:—

Station	Outwards.	Inwards.	Total.
Zamániah	3,10,542	2,21,677	5,32,219
Dildárnagar	93,874	1,24,784	2,18,658
Tarighat	3,22,368	1,93,550	5,15,918
Gahmar	84,869	56,675	1,41,544

When the projected extension has been made connecting Gházipur with Gorakhpur, a great impetus to this class of traffic may be expected.

River-borne traffic.

The river is used chiefly for bulky goods (*e. g.*, grains and Mirzapur stone), and especially for local traffic, the superior advantages arising from the speed on the railways being considerable only when long distances have to be covered. The river-trade is still important. The principal marts on the Ganges are Sayyidpur, Zamániah, Gházipur, and Kutwa near Korantadih. At Sayyidpur there is a large trade in *sajji* and hides; Zamániah is noted chiefly for its grain trade; while Kutwa is not only a centre for the collection of goods for river transport, but from its proximity to the East Indian Railway's main line at Baxár, only requires better road communication with the northern and eastern portion of this district and with Ballia to be largely resorted to. A scheme has been sanctioned for connecting Muhammadabad and the important mart of Rasra by a metalled road. Muhammabad being only ten miles from Kutwa, and connected with it by a metalled road, this new road, when completed, should attract much of the Rasra trade to Kutwa, by which place it can most easily reach the railway, though the primary object of the road is to connect Rasra with Gházipur.

History of the Gházipur trade

Of the history of the Gházipur trade little need be said, save that the purely local traffic appears to have been considerable before the British occupation of the country. There were in force in the province of Benares monopolies in opium, lime, *sajji*, stone, firewood and timber, lead and gold. Of these all, save that on opium, which still survives, were abolished shortly after the British occupation, duties on internal and external trade being, however, retained till a more recent date. The receipts at the Gházipur customs-house, where were levied taxes on trade with Bengal, amounted to Rs. 1,70,000 per annum.

Manufactures.

The principal manufactures of Gházipur are opium, tobacco, atar of roses, and sugar-boiling.

Opium factory

The rise and development of the Opium Department, the cultivation of the plant, and delivery of the drug have been discussed in Part II. It now remains to sketch the method adopted at Gházipur for preparing the drug for the China market.[1] In Gházipur is situated the factory of the Benares Opium Agency. It occupies, in the present day, a position on the high bank of the Ganges between the civil station and the native city, and covers an area of about 45 acres. The present site was selected and built on in the year 1820. From 1789 to 1820 the operations of the factory were carried on, first in an enclosure on the east side of the native city, which was afterwards used as a charitable dispensary (since disposed of by Government), and then in the premises which now form the main part of the Gházipur jail. These successive changes of site were due to the rapid increase in the outturn of the agency and the consequent expansion of operations at the factory. An adequate conception of this expansion will be formed from a comparison of the outturn, which in 1795 was 1,200 maunds, and in 1882 over 51,000 maunds (having risen in 1877 to over 64,000 maunds). The most important function the factory is designed to perform is the preparation of the opium produced in the North-Western Provinces and Oudh for the China market. In addition to this, its main function, it manufactures, into a fit state for issue, the excise opium intended for the consumption of the North-Western Provinces, Oudh, and the Central Provinces; and manufactures morphia and narcotine for the requirements of the Government medical depôts in the whole of India.

The important buildings constituting the factory are eight large godowns with wooden racks, calculated to store over eleven hundred thousand cakes, or balls, of opium; two leaf godowns; nine trash godowns; two cup godowns;

[1] This note has been kindly supplied by Mr G M Gregory, Head Assistant to the Principal Assistant to the Opium Agent

eight chest godowns; a large building for the receipt of opium from the districts; a manufacturing or caking room of about 400 feet in length; a store room for opium; thirteen stone vats capable of holding about 24,000 maunds of opium; a long room with stone vats for alligating opium; a laboratory and assay room with boiler and steam apparatus; a range of offices and other minor buildings, such as workshops, fire engine sheds, &c. For the protection of these extensive buildings containing property of an inflammable nature, and of the value, at times, of over three million pounds sterling, there are two Shand-Mason's steam fire engines, six manual fire engines, and a powerful treble-barrelled force pump worked by a 12 horse-power steam engine; the entire machinery of the factory is under the charge of a qualified mechanical engineer.

The work of the factory is made up within the twelve months, of certain distinct operations and transactions. These are enumerated under the following eleven heads:—

(i)—Receipt and care of poppy flower leaves.
(ii)—Receipt and care of poppy trash.
(iii)—Receipt and storage of opium.
(iv)—Manipulation and manufacture of opium into balls or provision cakes for the China market.
(v)—Storage and care of opium cakes
(vi)—*Satai* of opium cakes
(vii)—Packing of opium cakes, or provision opium, for the China market
(viii)—Manufacture of excise opium.
(ix)—Disposal of contraband opium.
(x)—Manufacture of morphia and narcotine.
(xi)—Miscellaneous stores, chests, cups, &c.

The working staff of the factory is made up as follows:—The entire charge of and responsibility of the factory are in the hands of an officer, styled the Principal Assistant to the Opium Agent. He is a medical officer selected from the army, and is required to reside in a house provided for him within the factory premises. He is assisted by a Head Assistant, selected from the Opium Department. There are besides an assay-registrar, a store-keeper and seven subordinate assistants, and a large staff of native subordinates, the chief of whom are two opium examiners and a head manufacturing *sirdár*.

The operations enumerated above will now be described in detail. The

Receipt and care of poppy flower leaves.

factory consumes for the manufacture of the outer shell, or envelope, of opium balls, between 10,000 and

15,000 maunds of poppy flower leaves annually. The leaves, which are taken in by the district officers, begin to arrive at the factory about the 15th March, when they are checked, weighed, and then examined leaf by leaf, by a large staff of natives The worm-eaten and damp leaves being carefully set aside, the good are classed into three classes. (1) the *chándi*, or silver leaf; (2) the *dawim*, or the second or medium description; (3) the *gata*, or coarse and strong kind. The innermost shell of the ball is formed of the coarse leaf, the outer casing being of the second description, while the silver leaf is used to give the finishing touch, and is the uppermost leaf of all. The leaves are stacked according to their class on wooden racks in large godowns built for the purpose. To prevent damage from moisture and grubs, they are constantly taken down and re-stacked, so as to give them the benefit of thorough ventilation. A staff of natives is employed for this special work all the year round.

Receipt and care of poppy trash.

The poppy trash, the coarsely broken leaves of the poppy plant, is utilised for the packing of the balls in the chests. The supplying this article is very popular among the cultivators, and there is usually great competition for obtaining contracts for large quantities. The quantity purchased by the factory is from 20,000 to 30,000 maunds annually, the bulk of which comes from the villages of the Gházipur and Zamániah sub-divisions. For taking in trash there are a number of boxes, the capacities of which are roughly known. The cultivators bring in their trash and fill these boxes, while a factory assistant, who has charge of the receipts, sees the box properly filled, appraises the article for quality according to its fineness, and credits the cultivator with the amount. The box is then emptied out by the cultivator himself and stored in the godowns. About eight hundred maunds of trash a day are thus taken in, so as to complete the deliveries before the rains set in. The care of the article during the rains causes considerable anxiety, as it is liable to spontaneous combustion if it gets damp from leakages in the roofs. A staff of men is therefore told off for examining all the godowns after every shower of rain. As soon as the rains are over, the trash is cleaned for the purpose of packing. It is freed from all foreign matters and stick, until there is nothing but the broken or pulverised leaf left. This is accomplished by passing it through sieves, and finally through a thermantidote, by which all the fine dust is blown away, and only the broken leaf left. For this duty between three and four hundred women are employed daily for about four months of the year.

Receipt and storage of opium.

The new season's opium begins to arrive at the factory about the second or third week in April. It is received from the district officers in invoices of a hundred jars, each jar containing a maund of opium. At the factory the jars are check weighed at the rate of a thousand a day. The jars weighed one day are examined the next morning by the Principal Assistant, who is also the Opium Examiner, with the help of one of the native examiners. The objects of the examination are—(*a*) to classify the opium according to consistency; (*b*) to test for purity.

(*a*) Classification by consistency is in the first instance arrived at roughly by touch. Samples are drawn from each jar, and the "touch" classification is finally checked by steam tables. The result given by the steam-table is final, and payment to the cultivators is made on this classification, being at the rate of Rs. 5 per ser of opium of 70° of consistence. The true consistence of the drug being obtained by the help of the steam-tables, the jars are emptied into large stone vats, each vat being marked to receive opium of a certain degree of consistence.

(*b*) All the samples taken from the jars are also tested with tincture of iodine to ascertain the presence or absence of starch. Opium with starchy or saccharine adulterations is at once set aside as unfit for use, being liable to fermentation. Opium sent in as 'good' by the district officer is, however, sometimes found to be slightly adulterated by foreign matters, such as sand or the inspissated washings of opium pots. A small fine is then inflicted by the Opium Examiner, and the opium is set aside for making paste for manufacturing the outer shell of the opium cakes. Opium which is suspected by district officers to be adulterated is sent in in separate sealed pots; these pots are carefully examined by the Opium Examiner and disposed of on their merits, being either confiscated where bad adulterations are present, or passed with a fine according to degree of adulteration where the opium is not unfit for making into paste, or *lewah*. The decision of the Opium Examiner is subject to the confirmation of the Opium Agent, whose decision is final.

Manufacture of opium cakes for the China market.

The standard manufacturing consistence of opium is 70°, that is, all cakes made at the Gházipur factory are of this consistence, unless the opium of the year is so dry that this standard cannot be maintained. Manufacture usually begins about the first week in May, when there are about four or five thousand maunds of opium of different consistencies in the vats. The only process of preparation is to get certain quantities of the different consistencies so mixed as to get a uniform consistency

for the whole of 70°. The alligation, however, is not a simple matter, as the amount of moisture in the air and the direction of the wind, both of which have a direct influence on consistence, have to be taken into account. The opium for the day being got ready, the work of manufacture begins at 10 A M. The opium is distributed to 300 men, ranged in a long room. Each cake or ball is made up of the following constituents :—

		Ser.	ch.
Forming the envelope.	Standard opium at 70°	1·	7 5
	Lewah, or paste of opium at 52·50°	0·	4 5
	Poppy-flower leaves	0·	5·
	Water	0·	·5
	Poppy trash on the outside	0·	·25
	Total weight of cake	2·	1·75

The total number of cakes manufactured daily is about 20,000, each man making from fifty to eighty cakes a day according to the degree of proficiency he has attained. The cakes are made in a hemispherical brass mould, and when finished they are spheres of about the same size as a 24-lb. spherical shot. When still soft the cake is placed in an unglazed hemispherical earthen cup, exactly fitting it.

The storage and care of opium cakes.

The storage and care of opium cakes is a very important duty at the factory. The day the cakes are made they are put out in the sun for a few hours for the superfluous moisture to evaporate. The next day they are put away on racks in large godowns built for the purpose, each godown holding from one to two hundred thousand cakes. A large staff of men and boys is kept up to take down the cakes constantly, rub them lightly with the hand or with a little trash, expose another surface of the cake, and put them up again. A third of the total number of cakes are taken down and replaced daily. The object of this turning is to allow the shell of the cake to dry evenly throughout, and to prevent its being attacked by mildew, borers, or white-ants, and it is continued until the cakes are firm enough to admit of being packed in boxes for the China market, which is usually about the beginning of November.

Satai of opium.

About the middle of August, when the first manufactured cakes are fairly firm, they are all taken in hand again at the rate of 20,000 a day, and a finishing touch is given them ; all inequalities in the shell are smoothed over with more leaf and opium paste, and the badly-made ones, generally about a quarter per cent. of the whole, are cut open and tightened, and finally a *chándi*, or

fine poppy leaf, over all gives the cake a perfectly smooth, round and finished appearance.

Packing of opium cakes for the China market.

By the first fortnight in November the cakes of the season are considered mature and fit for packing, as the outer surface has considerably hardened and does not give easily to pressure. Forty cakes are put into a strong box made of mango or *sál* wood, in two layers of twenty cakes each. The cakes inside the chest are kept from touching each other by wooden compartments, there being a separate compartment for each ball, and the upper and lower layers are separated by a bamboo mat. All the corners and crevices in the chest are filled in with poppy trash, which serves as a padding. The total weight of a chest, when packed and ready for despatch, is about 4 maunds 30 sers. When once packing is commenced, it is carried right through, except on rainy days. Five hundred chests are packed daily and despatched to Calcutta.

Excise opium.

The opium prepared for local consumption is called excise or *abkári* opium. It is pure opium dried by exposure to the sun until its consistence is raised to 90°. It is then accurately weighed into quantities of one ser, which are pressed in moulds into square cakes by primitive lever presses. The cakes are then wrapped in Nepál paper, slightly oiled to prevent adhesion, and packed in boxes containing 60 each. This is distributed on indents to the several treasuries in the North-Western Provinces, Oudh, and the Central Provinces, for local consumption.

Contraband opium.

Opium smuggled in the North-Western Provinces and Oudh is always sent for disposal to the Gházipur factory by the magisterial officers before whom the case has been tried after the opium has been declared by the Civil Surgeon to be fit for use. This opium is examined by the Opium Examiner, and the result of his examination, declaring the parcel to be marketable or not, is communicated to the officer concerned. If marketable and fit for use, it is utilized in making *lewah*, or paste; if unfit for use, it is set aside for the manufacture of morphia.

Manufacture of morphia and narcotine.

The Gházipur factory supplies all the principal medical depôts in India with the two most important alkaloids of opium, morphia and narcotine. The opium set aside for this purpose is only what cannot be used for the China and excise cakes, that is, all opium adulterated with starch or saccharine matter, and opium so largely adulterated with other substances, or so palpably deteriorated, as to be unfit even for the manufacture of paste. The morphia manufacture begins about the

end of August, when other work in the laboratory is slack, and is carried through the cold weather, which is conveniently adapted for the rapid crystallization of the salts. Great strides have been made in the last 10 years in the improvement of the morphia that is sent out from this factory. The article made is the hydrochlorate of morphia, and the pure white silk-like crystals will compare favourably with any produced in Europe. Narcotine is not so largely in demand by the medical depôts; its manufacture is therefore restricted to the actual demands made on the factory.

Miscellaneous stores, chests, cups, &c

Besides the operations and transactions noted above, the factory affords employment to a large number of people in Ghazipur and elsewhere for the manufacture of earthen cups for the cakes, mango-wood chests, mats for packing, and other miscellaneous stores. A fair idea of the employment afforded will be gained from the following figures, which show the annual requirements: earthen cups, about 15 lákhs; mango-wood chests, about 30,000; mats, about 30,000. In addition to these, the gunny coverings of the boxes represent a large item of expenditure. They are obtained from the Alipur jail factory.

Accounts with the cultivators.

The system by which the cultivators are paid has been described as follows:—Opium is paid for at Rs. 5 per ser; poppy-leaves at Rs. 10, Rs. 7, and Rs. 5 per maund, according to quality; and poppy trash at 10 ánas per maund. For the purpose of adjusting accounts with the cultivators, the opium year is reckoned from September 1st to August 31st. The engagements with the cultivators are made in September. The first advance is made at Rs. 4 per bígha, except where the cultivator lives at a considerable distance from the *kothi*, in which case the advance is made at a higher rate, to obviate the necessity of a second journey to receive a second advance In January and February, after the crop is above the ground, the second advance is given at the same rate as the first. The third advance is given at the time of weighment. This payment is made according to the quality of the drug delivered, at rates varying from Rs. 5 to Rs. 3-8 per ser. Each cultivator's opium is weighed and tested separately by the district officer, and placed in jars according to its classification. The first and second advances are then deducted from the value, and the balance paid to the cultivator. The first and second advances are always paid through the *lambardár*, who stands surety for the fulfilment of the engagement, and for the repayment of the advances in case of default. The fourth, or *chukti*, payment is made in September with the first advance for the next year. The opium delivered by the cultivators is sent to the factory at Gházipur in *chálán*s of 100 jars of one maund

each. The opium in each jar is scientifically tested at the factory, and if the value of a cultivator's opium is found then to exceed the amount of advance paid to him, the difference is paid to him as the fourth, or *ghukti*, payment. If, on the other hand, the value does not cover the advance already received by him, the outstanding balance is recovered from the cultivator or *lambardár*, except under special circumstances.

Tobacco.

The cultivation of tobacco up to the stage when the plant is cut and carried has been fully described in Part II. It now remains to describe the difficult and delicate process of curing, by which the leaves are rendered fit for the European market. The following description of the process adopted at Gházipur has been taken from a note on the subject kindly supplied by Mr. G. Caine, the manager of the tobacco farm.

The plants on being taken to the barn are handed over to coolies, who are provided with bamboo sticks, four feet long, to one end of which can be affixed an iron spike. Fixing the other end of the stick into a hole in a block of wood provided for the purpose, or holding it between his toes, the coolie presses a plant against the spike about five or six inches from the butt of the plant, and forces it over the spike on to the stick. From six to ten plants can be hung on each stick. The barn is provided with a scaffolding of bamboos, 3 feet 6 inches apart, and 4 feet above each other, the lowest tiers of bamboos being at least 6 feet from the ground if it is intended to cure the tobacco by fire. The sticks are hung on these bamboos so that the leaves may touch each other, but not so as to press them together. The barn is provided with as many doors as possible, those on the west side being made as air-tight as can be. Ventilators in the roof to open and shut are also advantageous. The best size of the barn is 30 yards by 15, and from 35 to 45 feet high. The barns at Gházipur are the old stud stables.

When the barn is filled, which should be done as rapidly as possible, the doors and ventilators are closed for two or three days. The planter can now tell whether the tobacco is drying too rapidly or not. If the tails of the leaves curl up, or break when handled, it shows that the tobacco is going on too fast. If, on the other hand, there is a sour smell in the room, and the plants sweat, the tobacco requires air, and perhaps firing. In the first case the doors and ventilators are still kept closed, and fires are lighted in different parts of the room, or if flues are fitted up, hot air is carried through the room by them. The temperature will probably be raised to 80°F. The tobacco must be carefully watched, and if drying too fast, the temperature must be lowered

and water sprinkled on the floor. The leaves should turn gradually yellow, and then brown. The drying should be slow, as otherwise the original green colour is retained, and the leathery consistence of the leaf, which is so important in leaves for the European market, is not attained. In the second case stated above, all the doors and ventilators should be opened, and kept so until the sour smell has gone and the sweating has stopped. The curer must now be guided by the state of the weather, and the tobacco must be carefully watched. If the tips of the leaves begin to curl, it is going too fast and the doors must be shut during the day and opened only at night, to allow the cool air to circulate through the room. This process of air-curing makes the tobacco of a lighter brown than the firing process, and can only be adopted in a climate where there is a certain moisture in the air.

The tobacco is generally cured in a fortnight or three weeks. It is left to hang through the hot weather in the barns, as the heat makes it too dry to handle. As soon as the rains commence, and the tobacco becomes soft and pliable, it is bulked down in heaps in the curing-room, the heaps being raised from the ground some 8 inches by a scaffolding of bamboos covered with matting. The best order for bulking is when the tobacco is just soft enough to handle without breaking. When all the tobacco is "bulked down," the heaps are opened, and the leaves stripped from the stem and tied in bundles of 50 leaves. The bundles are now carried to the sorting-room, where they are opened, and the leaves sorted into six varieties: (1) long leaf dark; (2) short leaf; (3) long leaf bright; (4) short leaf bright; (5) "lugs," or torn and very small leaves; (6) green. The sorting requires strict supervision, and delicate handling of the leaves, which are very easily broken. The leaves, after sorting, are tied in bundles of 15 to 20 leaves, and are packed for despatch to Europe in hogsheads 4 feet 6 inches high by 3 feet in diameter, which should contain from 700 to 1,000 lb. of leaf each. The following figures may be assumed as approximately indicative of the cost of production and curing :—

	50 acres at 800 lb. per acre.
	Rs.
Cultivation, Rs. 4 per maund of 80 lb.	2,000
Curing „ 5 ditto	2,500
Export, 1 *d.* per lb	2,500
Profit	1,350
	8,350

The profit is estimated at Rs. 1,350 on the supposition that the leaf will fetch 5 *d.* per lb. in England. This can be reached if a large quantity is regularly exported. In 1881-82 the outturn was 110,000 lb.

Rose-water

An account of the rose cultivation in the district has already been given in Part II. (p. 29). The manufacture of rose-water remains to be noticed, and the following notice is based upon a note by Dr. Jackson [printed in the *Journal of the Asiatic Society of Bengal* for May, 1839], supplemented by recent information. Purchases of roses are always made at so much per lákh. As soon as the roses come into flower, purchasers enter into agreement with the cultivators for so many lákhs of roses. In supplying the flowers to the purchasers, 500 are counted and weighed; this is then taken as the average weight of 500 flowers, and the rest is supplied by weight. At the middle of the flowering season, after half the quantity contracted for has been supplied, the purchasers and the zamíndárs and cultivators of the rose-gardens meet in the city; and, according to the season, a price (*nirkh*) is fixed. This varies from Rs. 80 to Rs. 110 per lákh of flowers. If easterly wind prevails for a few days the blossoms flower at once, and the rate per lákh then goes down to Rs. 60, or even to Rs. 40 in some years. Manure of mustard *khalli* (oil-cakes) and irrigation with well-water are said to improve the scent of the flowers. The trees come into flower at the beginning of March and continue in flower through April. The flowers are plucked early in the morning by men, women, and children, and are conveyed in large bags to the several contracting parties for distillation. The cultivators themselves very rarely engage in the manufacture.

The native apparatus for distilling rose-water consists of a large copper boiler well tinned, capable of holding from eight to twelve gallons, having a narrow neck with a mouth about eight to twelve inches in diameter. On the top of this is fixed the head of the still, which is usually an old cooking vessel (*degchí*) with a hole in the centre to receive the tube or worm. The tube consists of two pieces of bamboo, fastened at an acute angle, and covered the whole length with a strong binding of corded string, over which is a luting of earth, to prevent the vapour from escaping. The tube is carried down into a long-necked receiver called the *bhabkí*. The receiver is placed in a vessel of water, the latter being changed as it gets hot. The boiler is let into an earthen furnace, and the apparatus is ready for operation.

The boiler of the still generally holds from eight to twelve or sixteen thousand roses. On eight thousand roses from ten to eleven sers of water are placed, and eight sers of rose-water are distilled. This gives the proportion of a thousand roses to a ser of rose-water; but, generally, from a thousand roses a ser and a half of rose-water is distilled. After distillation, the water is placed in a glass bottle (*karába*) and exposed to the sun and dew for several days. The mouth of the bottle is then stopped with cotton, and over it is put a covering of moist clay,

which, on hardening, effectually prevents the scent from escaping. A *karába* contains eight sers of rose-water and generally sells at Rs. 10. If the rose-water is distilled a second time, 12,000 flowers go to eight sers of rose-water; if a third time, 15,000 flowers; and if a fourth time, 20,000. The price of a *karába* of each of these is Rs. 25, Rs. 45, and Rs. 70 respectively. The rose-water manufactured in the bázár is generally adulterated with simple water.

Atar of roses.

The process of the manufacture of atar of roses, for which Gházipur has a wide reputation, has been thus described by Mr. R. Saunders [quoted in the April number of the *Indian Agriculturist for* 1882]:—A quantity of condensed distilled rose-water is kept in a large copper vessel in the cool night air with a thin cotton cover over it. Before daybreak, the oily extract floating on the surface of the water is carefully collected with pigeons' feathers and placed in a phial. The next day fresh flowers are added to the water, and it is again distilled; and the same process is continued for several days successively till as much pure atar of roses is collected as the flowers will yield. The whole quantity thus collected is kept in a phial and exposed to the sun for a few days, for the purpose of evaporating all particles of water; the pure oil or atar of roses is then left in the phial, and sells by weight at Rs. 100 to Rs. 125 per tola. This kind of atar being very costly is generally made only to order, and the ordinary produce each year rarely exceeds five or six tolas. The rose-water left after eight or nine distillations again comes into use, and is sold in the market as Gházipur rose-water. This is a clear additional profit to the manufacturer, who is already amply repaid by the atar itself. The prime cost of a tola of atar is fairly estimated at Rs. 72, *viz.*, cost of labour, Rs. 12; value of 50,000 flowers at Rs. 120 per lákh, Rs. 60; total Rs. 72. The margin left to the manufacturer does not fall short of Rs. 40 or 50 per tola.

In the preparation of the ordinary bázár-sold atar, sandal-wood is well pounded and mixed with water, and then subjected to the usual process of distillation with roses. This gives a greater quantity of oily substance than could be obtained from roses alone. The value of this atar rises in proportion to the number of distillations, and the best of the kind sells at Rs. 10 per tola down to the lowest rate of Rs. 2 for the inferior sorts.

The advantage of a damp season over a dry one consists in a greater yield of oil in the former, when about 8 or 10 okes, or 22 to 24 lb., of the blossoms are required to produce one miscal or 12½ drachms, whilst in the latter 14 to 16 okes, or 38 to 44 lb will barely suffice to produce the same quantity.

Sugar.

Sugarcane is extensively cultivated in the district, and there is no doubt that its cultivation is yearly extending, but there are no statistics at hand to show the area under this crop. The processes of expressing the juice, and preparing coarse sugar from it, are fully described in the GORAKHPUR notice and in Mr. Reid's Azamgarh Settlement Report, and need not be described anew here. The sugar, whether in the form of drained (*khánd*), or undrained sugar, is collected at Gházipur city, whither comes also greater part of the sugar of the Azamgarh, Basti, and Gorakhpur districts. In the year 1881-82, the imports of drained sugar into the municipality were valued at Rs. 2,38,600, while the quantity of undrained sugar imported was 25,800 maunds in round numbers. Nearly all this goes to supply the wants of Rájputána and the Central Provinces.

Piece-goods.

The principal *entrepôts* for the collection and distribution of European piece-goods in the North-Western Provinces are without doubt Cawnpore and Gházipur. The latter supplies Basti, Gorakhpur, Azamgarh, and, to a great extent, Nepál. The goods come by rail from Calcutta, and the trade at Gházipur is in the hands of a few wealthy Márwáris. In the year 1881-82 octroi duty was levied in the Gházipur municipality on imports of cloth, the aggregate value of which was the enormous sum of Rs. 31,21,455.

Indigo.

There are 38 factories for the manufacture of indigo in the district, 14 of which are under European management. In the year 1881-82 the outturn of indigo was 642 maunds The most flourishing concern is probably that of Messrs. Fox and Aitchison at Gahmar.

Markets and fairs.

In each parganah are places where markets are held once or more than once weekly. The only fair of any importance is that known as Mani Gosain's, held at Chochakpur in parganah Karandah, at the time of the full moon in the month of Kártik. It is attended by about 10,000 people, and is held for four days. The ostensible object is worship at the temple of Mani Gosáin and bathing in the Ganges, but amusement and business are equally strong attractions.

Wages.

The average wages during the half year ending 31st December, 1882, for syces and horse-keepers was from Rs. 3-8 to Rs. 5 monthly; for carpenters and blacksmiths, ánas 4 daily; and for agricultural labourers, ánas 2 daily.

Prices.

The following table shows the market values of the principal agricultural staples in 1857 1866, and 1882:—

Articles	*Average weight purchasable for one rupee in*		
	1857.	1866.	1882.
	Mds s. c.	Mds. s. c.	Mds. s. c.
Wheat	0 19 12	0 12 3	0 17 14
Barley	0 27 12	0 17 4	0 28 3
Gram	0 24 4	0 14 9	0 27 6
Bdjra	0 21 0	0 15 11	0 25 10
Dál	0 26 8	0 11 13	0 20 5
Rice	0 14 6	0 9 6	0 18 6
Ghí	0 2 4	0 1 14	0 1 10
Gur	0 13 8	0 10 8	0 15 5
Salt	0 6 8	0 7 3	0 9 10

Money-lending and interest.

The rates of interest charged in the district are given by Mr Tupp in his memoir on the district prepared for the *Imperial Gazetteer* as follows: (*a*) in small transactions, when articles are pawned, from 12 to 15 per cent.; (*b*) in small transactions, when personal security is given, from 18 to 35 per cent., (*c*) in large transactions, when jewels, &c., are pledged, from 6 to 12 per cent; (*d*) when bankers lend money to bankers on personal security, 6 to 9 per cent.; (*e*) when land is mortgaged, from 9 to 18 per cent.

Weights and measures.

There is no peculiarity about the weights and measures in use in the district. They appear to be the ordinary varieties recognised by Government. The weights are usually of iron, stamped with their value, but in the village marts stone weights are frequently found. Liquors are measured by the "bottle." Atar of roses is sold by the *tola* and rose-water by the *kardba*, which is equivalent to "bottle." In all the parganahs of the district, save Sayyidpur-Bhitari, the acre is equivalent to 1 bígha 10 biswas and 17, dhúrs. In Sayyidpur-Bhitari, however, 2 bíghas 5 biswas 5 dhúrs go to the standard survey acre.

District receipts and expenditure.

The following is a statement showing the actual receipts and payments under the service heads of the Gházipur district during the year 1882-83. It includes the receipts and charges of the Ballia district :—

Receipts.	Rs.	Charges.	Rs
Land revenue	16,83,433	Interest on funded and unfunded debts.	4,564
Tributes and contributions ...	..	Interest on service funds and other accounts.	...
Excise on spirits and drugs, including gross receipts on account of sale proceeds of opium.	2,24,949	Refunds and drawbacks ...	31,414
Assessed taxes	61,600	Land revenue	4,21,874
Provincial rates	2,46,459	Excise on spirits and drugs ...	1,767
Stamps	2,91,430	Assessed taxes	303
Registration	24,141	Provincial rates	...
Minor departments	414	Stamps	2,439
Law and justice (includes Rs. 5,179 on account of jails).	25,396	Registration	10,823
Police	7,159	Post-office	5,810
Education	985	Administration	200
Medical	2,137	Minor departments	1,156
Stationery and printing ...	249	Law and justice (includes Rs. 20,376 on account of jails).	1,35,088
Interest	4	Police	2,06,628
Receipts in aid of superannuation, retired and compassionate allowances.	424	Education...	34,777
Miscellaneous	1,260	Ecclesiastical	204
Irrigation and navigation ...	...	Medical services	17,847
Other public works ...	52,377	Stationery and printing ...	2,099
		Political agencies	...
		Allowances and assignments under treaties and engagements.	...
		Superannuation, &c.	21,877
		Miscellaneous	1,734
		Famine relief	...
		Irrigation and navigation ...	...
		Other public works	878
		Loss by exchange	...
Total ...	26,22,411	Total ...	9,01,486

Local rates and self-government.

With regard to the lately introduced system of local self-government or decentralization, it is only necessary to remind the reader that a transfer has been made to district and local committees of the control of all educational and medical institutions and

a considerable part of the work formerly undertaken by the Public Works Department. The position of this district is shown as follows:—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals and railways, was Rs. 98,460. Of this, general establishments (district postal service, lunatic asylum, inspection of schools, training schools, district sanitation, Department of Agriculture and Commerce) required Rs. 9,640, leaving Rs. 88,820 available for expenditure on education, medical charges, and village watchmen. This expenditure is normally estimated at Rs. 84,140, which leaves a surplus of Rs. 4,680 available for local public works. But on public works a normal expenditure of Rs. 51,650 is annually required, so that we have a deficit (or excess of charges over receipts from local cess) of Rs. 46,970. The remedy for this state of affairs in this as in other districts similarly situated, is (as indicated in Resolution No. 36 of 1882, dated 13th April) that the Local Government will step in and subsidize the district by a grant from other funds.

Municipalities and house-tax towns.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes which provide them are levied for local purposes and do not form part of the available income for the government of the country. The aggregate income of the Gházipur municipality in 1881-82 was Rs. 44,782 (including a balance of Rs. 4,522 from the previous year), and the aggregate expenditure, Rs. 37,352. The income and outlay of the house-tax towns—5 in number, *viz.*, Zamániah, Sayyidpur, Muhammadabad Usufpur, 'union of Abdulpur and Bahádurganj,' and Sádát—will be found under the separate notices of them.

Income-tax.

The actual assessment of the income of the district at six pies in the rupee, calculated upon profits exceeding 500 rupees, for the purposes of the income-tax of 1870 during 1870-71 was for the district as it then stood, Rs. 87,755; and the numbers of persons assessed, 2,603. The assessment in 1871-72 was Rs. 31,110 and the number assessed, 2,143. In 1872-73 they were Rs. 21,548 and Rs. 1,053 respectively.

License-tax.

The license-tax, levied under Act II. of 1878, yielded in 1881-82 a gross sum of Rs. 35,310; and after deducting the cost of collection the net produce of the tax, according to the official report, was Rs. 33,430. The incidence of taxation per thousand of the the total population was, in towns with population exceeding 5,000, Rs. 107-6, and the number of persons taxed per thousand, 4; while in smaller towns and villages it was only Rs. 28·7; and the number taxed, 1 in a thousand. Judged

by net collections, Gházipur ranked 14th in the North-Western Provinces in the years 1880-81 and in 1881-82.

Excise

Excise collections under Act XXII. of 1881 (repealing Act X of 1871) and Act I. of 1878, may be shown for five years as follows :—

Year.	License fees for vend of opium	Still-head duty	Distillery fees.	Fees for license to sell native or English liquor	Drugs	*Madak* and *chandu*	*Tári*	Opium.	Fines and miscellaneous	Gross receipts.	Gross charges	Net receipts
	Rs	Rs	Rs	Rs	Rs	Rs.	Rs,	Rs	Rs	Rs	Rs	Rs.
1876 77	...	61,410	16	13,168	14,100	480	15,065	1,864	3	1,06,106	1,414	1,04,692
1877-78	70	33,056	20	23,717	14,100	410	12,636	1,138	152	85,299	1,121	84,178
1878-79	4	30,199	33	26,389	17,814	.	16,072	2,450	34	93,008	1,382	91,626
1879 80	33	36,401	21	33,278	14,091	42	16,123	4,401	74	1,04,465	1,693	1,02,772
1880-81	51	38,007	8	14,814	9,703	298	7,827	4,725	69	75,502	1,456	74,046

Stamps.

Stamp duties are collected under the Stamp Act (I of 1879) and Court-fees Act (VII. of 1870) The following table shows for the same period as the last the revenue and charges under this head :—

Year.			Hundi and adhesive stamps.	Blue-and-black document stamps	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
			Rs.	Rs.	Rs	Rs.	Rs	Rs	Rs.
1876 77	...	...	7,552	31,166	1,63,164	5,521	1,87,403	5,068	1,82,335
1877-78	...	..	8,932	41,644	1,50,297	143	2,01,016	3,172	1,96,844
1878-79	...	...	9,089	49,970	1,64,863	281	2,24,203	4,469	2,19,734
1879-80	...	..	7,752	46,851	1,44,467	346	1,99,416	4,476	1,94,940
1880-81	...	..	4,639	27,096	1,06,779	3,214	1,41,728	4,261	1,37,467

Registration.

In 1880-81 there were 3,503 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 7,391 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,369. The total value of all property affected by registered documents is returned as

Rs 12,23,451, of which Rs 11,61,108 represent immoveable and the remainder moveable property

Judicial statistics.

The number of civil and criminal cases disposed of during the calendar year 1881 amounted to 6,659, of which 4,300 were decided by civil and 2,359 by criminal courts The number of revenue cases disposed of amounted in 1880-81 (*i.e.*, the year ending 30th September, 1881) to 3,505.

Medical charges and sanitary statistics.

The medical charges are in great part incurred at one sadr and two branch dispensaries. The first is at Ghâzipur and the others at Sayyidpur and Pirnagar. The sadr dispensary is of the first class; and of the branch dispensaries, the one at Sayyidpur is of the first, and the other of the second class. The total district expenditure on dispensaries was in 1881 Rs. 6,664, of which 39 7 per cent. was defrayed by government, the rest being paid from municipal funds, interest on investments, and subscription The total number of patients, both in-door and out-door, in 1881, was 23,554; and the average daily attendance, 151 67. The following table shows what during the five years 1877-81 have been the principal causes of mortality :—

Year.	Fever.	Small-pox	Bowel complaint	Cholera	Injuries.	Other causes.	Total	Proportion of deaths to 1,000 of population.
1877 ...	21,864	143	608	1,161	609	408	24,793	18 98
1878 ...	39,256	2,632	708	903	990	694	45,183	34·60
1879 ...	38,394	3,735	686	654	763	1,122	45,354	34 76
1880 ...	17,051	28	249	119	428	707	18,582	20 87
1881 ...	30,186	532	306	1,016	451	1,417	33,968	34 61
Average ...	29,350	1,414	523	771	648	870	33,576	28·96

Vaccination.

The statistics of vaccinations for the years 1881-82 are as follows:— Average number of vaccinators employed, 12; total number of persons successfully vaccinated, 14,178; cost to government, Rs. 1,556.

History.

We close this portion of the notice with a sketch of the district history Dr. Oldham, in his *Statistical Memoir* [Vol. I., pp. 15 *et seqq.*], goes very fully into the early history of

the district, quoting the chief authorites on the subject. It is hardly necessary to recapitulate what he has said at such length, but a brief notice of the method and results of the investigation may fitly find a place here. Gházipur is rich in archæological remains, the most important being those of parganah Sayyidpur-Bhitari, a full description of which has been given in the separate notices of Sayyidpur, Áonrfhár, and Bhitari. It will be remembered that at Sayyidpur there stands a monolith (*láth*) bearing a long inscription, which has been referred by competent authorities to the time of Skanda Gupta, the grandson of the great Chandra Gupta II. He ascended the throne of Magadha, the capital of which was Pátaliputra (Patna) in 440 A. D. Skanda Gupta's father, Kumára Gupta, and Chandra Gupta II. seem to have been Buddhists, but Skanda Gupta was a Tántrika, and appears to have persecuted his father's co-religionists. Their time, however, had not yet come, and they recovered their influence, only to be completely extirpated at a later date by the triumphant force of the Brahmans.

Chinese pilgrims.

The district of Gházipur was visited by the two Chinese pilgrims, Fa-Hian in the beginning of the fifth, and Hwen (or Hiouen) Thsang in the early part of the seventh century. In the time of Hwen Thsang the country now known as Gházipur was called the "Kingdom of the Lord of Battles." It is clearly shown by his writings that the country had a mixed population of Hindus and Buddhists, and that the country between Sayyidpur and Baxár, on both sides of the Ganges, was inhabited by a cultivated and civilized people, whose temples, columns, and sculptures still attest their former greatness.

Scanty records of aboriginal occupation.

The work of Hwen Thsang, the *Siyuki* (of which an English translation is promised by the Revd. S. Beal, to be published shortly in Messrs. Trübner's *Oriental Series*), throws the last ray of light over the darkness of the early history of the district, and until the curtain rises on the Muhammadan inroads, nothing can be discovered of the special history of Gházipur, and many questions, as to the relations between the aborigines and the Aryans and their varying fortunes, can only be conjecturally solved. There is no reasonable doubt, however, that the aborigines existed alongside of the Aryans. They are variously styled Bhars, Suiris and Cherús in these parts. It is probable that under the expansive and catholic system of Sákya Muni these aborigines were admitted to social and religious equality with the Aryans. Dr. Oldham writes (*Memoir*, I., 49):—

"The fact of the *complete extirpation* of the Buddhists, at one time the ruling class, and the *entire disappearance* from India of Buddhism, once the predominant religion, is alone sufficient to prove that its downfall must have been preceded by a fearful convulsion—a sanguinary civil and religious war That such was the case is further proved from historical documents, and from a careful examination of every Buddhist building of importance, in all of them traces of fire and the sword are to be found This struggle must have been most deadly in the countries which were the first home and chief seats of the Buddhist religion—the Provinces of Benares and of Behar, and can have been but lightly felt in the country between Muttra and the Panjab, where, in the 5th century, according to Fa-Hian, the entire population professed the Brahmanical faith

The downfall of Buddhism preceded by a deadly struggle

"On the downfall of Buddhism in this part of India, the distinction between the Aryans and the aborigines became as marked as ever the former, weakened by their internecine war, were unable to hold the country, the latter, removed from the civilizing influences to which they had been subjected, relapsed wholly or partially into barbarism and hence it was that this district, which thirteen hundred years ago formed an important part of a civilized Aryan monarchy, eight hundred years ago was under the sway of a number of petty semi barbarous aboriginal chiefs, and had a very small Aryan population; while, on the other hand, the upper valley of the Ganges was filled with a teeming population of Hindus, who were in a position to send out colonies even before the coming of the Musalmáns, but who, on their coming, were compelled to do so"

Such is the description given by Dr Oldham of the condition of the country between the fall of Buddhism and the late Aryan invasion, and there can be little doubt of its substantial accuracy The late Revd. M A Sherring has described the conflict in much the same terms, but is inclined to credit the Bhars with more civilisation and genius than Dr Oldham assigns to them Be this as it may, it is clear that they succumbed to the superior qualities of the Rajput invaders, and were speedily reduced to a condition of degradation from which they have never recovered

The account given of the present land owning tribes of Rajputs and Bhúinhars of the manner in which they supplanted the aboriginal landowners is to the effect that they came down in small numbers, as they were driven from their homes in the west of the advancing arms of the Muhammadans, and took service under the Bhar and Cheru landowners Gradually increasing in numbers, and reinforced by fresh immigrants from the west, they were soon strong enough to oust their former masters and to reduce them to complete servitude. There is not a single Bhar landholder in the district at this date, and those that are found still bearing the tribal name are mostly policemen or ploughmen A full description of the various land-owning Rájput tribes has already been given, and the history of the district from the time of their rise to the inroads of the Musalmáns is so obscure and so devoid of

Rájput and Bhuinhar traditions

incident, that we may pass on at once to the epoch of the Muhammadan conquest.

Muhammadan colonization.

It is probable that at the time of the Muhammadan invasion the country was to a very large extent under forest. The Muhammadan historians make no mention of Gházipur till they reach the reign of Ibráhím Lodi, who in 1526 A.D. was overcome and slain by Bábar. We are fortunate, however, in possessing, in the family annals of a numerous clan of Sayyids, who are settled a few miles east of Gházipur, and whose claim to be descendants of the past Muhammadan colonists is not disputed, an account of the final conquest and first colonization of the district, of which the following is an abstract[1]:—

"Rája Mandháta, a descendant of Pithaura Rái or Pritvi Ráj, the rája of Ajmer and the last Hindu king of Dehli, was afflicted with leprosy. While on his way, with a numerous body of attendants, to the temple of Jagannáth at Cuttack, he was cured of the disease by bathing in a tank at Khatot near the modern village of Ghauspur, which is on the Ganges eight miles east of Gházipur. After his recovery, Mandháta, who had few inducements to return to his own country, which was held by the Muhammadans, built a fort at Khatot, collected a large body of fighting-men, and made himself lord of the adjacent district.

"The rája, having no son, adopted as his heir his nephew. This young man happened to see an old Muhammadan woman passing through his country with a young and beautiful daughter. He stopped the old woman and took from her the child, intending when she had attained a suitable age to make her his wife. The injured mother, having in vain besought the rája to restore her daughter, went to complain to the nearest Muhammadan chief. He, not considering himself sufficiently strong to attack Mandháta, referred her to Dehli, whither she accordingly proceeded. On her arrival, the king, Muhammad Tughlak, had gone on one of his expeditions to Southern India, leaving as his deputy his nephew, Firoz Tughlak, who afterwards succeeded him on the throne.

"Firoz Tughlak, when the case was stated to him, referred the old woman to a band of forty warrior darweshes, champions of the faith. They told her they would gladly undertake the redress of her injury if only she could induce the distinguished Sayyid chief Mas'ud to be their leader. She replied that she did not know how to obtain access to him; on which they predicted that, during that night, a mighty storm should level the tents of all the chiefs except that of Mas'úd, and that after it was over, she would find him in his tent, reading by the light of a lamp the holy Kurán. Everything turned out as was foretold. Mas'úd, granting the woman's petition, put himself at the head of the darweshes, and with them, his seven sons, and some other warriors, proceeded along the southern bank of the Ganges till they arrived nearly opposite to the fort of Mandháta. There he was met by a Muhammadan ascetic, who on account of the violence and intolerance of the Hindus, had been obliged to conceal his faith. This fakír implored a blessing on the expedition, but bid Mas'úd beware of the might of the pagan, with which, in open fight, his small force would be unable to cope. He advised that a sudden surprise should be attempted. Mas'úd, in accordance with his counsel, left behind the rest of his followers, and in the night crossed the Ganges with his sons and the forty cham-

[1] From a Family Chronicle in Persian, written in 1104 A. H by Mír Amanullah of Zangipur, quoted in Dr. Oldham's Memoir.

pions. In the early morning they made a sudden attack on the rája, while he, according to his wont, was amusing himself by watching the wrestling matches of his men in the groves near the Ganges.

"The rája was killed, his fort taken, and the girl recovered. According to some accounts her mother went away with her to her home, others say that, in spite of the remonstrances of the warriors, she killed her daughter, as she considered a mere sojourn with the idolators had polluted her.

"The nephew of the rája, who was absent on a hunting expedition when his uncle was killed, collected a force of Hindus and marched against the Musalmáns Two pitched battles, in both of which the Muhammadans were victorious, were fought; one on the banks of the Besu river, which joins the Ganges near Khatot, the second, and final one, on the site of Ghazipur In the second the Hindu chief was killed, Mas'ud was wounded, and one of his sons, Sayyidrája, killed. The king, when he heard of the victory, conferred on Mas'úd the estates of the raja, and the title of *Malik us sádád Gházi*, 'Chief of Sayyids, Champion of the faith' Mas'úd founded the city of Gházipur, naming it from his new title. After his recovery he went to visit and confer with a celebrated saint, Sayyid Ahmad, called *Charm posh* or 'clad in skins', who resided in Behár The saint, knowing by his prophetic vision of the approach of the warrior, went to meet him as far as Munír on the Son, and giving him his blessing, predicted a long-continued prosperity for Mas úd and his descendants

"Gházipur was founded in the year 730 H. In the year 754 H Malik-us-sádád Mas'úd Gházi died, leaving his estates to his six sons They held their ground against the Hindus, though not without occasional bloodshed; and were strengthened from time to time by the arrival of other Muhammadan settlers, principally Shekhs of the Saddíki tribe, whose descendants still occupy villages to the north and east of Gházipur'

The narrative of Mír Amán-ullah, stripped of its supernatural, and perhaps of some of its romantic, incidents, may be regarded as, in the main, historically correct.

The name Gházipur argues a Muhammadan origin, and the fact that it is not mentioned in connection with any early events in the history of the Muhammadans, goes to prove that the city was founded at a comparatively late period. The oldest muhalla in the city is called Saidwara, and the tombs of Sayyidrája and his father are still pointed out there; those of the other members of Mas'úd's family, killed in fight with the Hindus, are shown in the villages occupied by his descendants. The genealogies from Sayyid Mas'úd to the present day have been kept up with exactness, and there appears no reason for believing them fictitious. The fact that a scion of the Ajmer and Dehli royal family settled in the district is attested, as has been before mentioned, by Hindu as well as by Muhammadan tradition. That Fíroz acted as a naib for Muhammad Tughlak is mentioned by Firishta.

Gházipur, a part of Jaunpur kingdom

From 1394 A.D. to 1476 A D, Gházipur formed a portion of the kingdom of Jaunpur. On the overthrow of that kingdom by the Afgháns under Bahlol Lodi, Gházipur was put under the governorship of one Nasir Khán Lohání. Under his rule the town

became a place of some consequence, and an extensive Muhammadan colonization of the district began.

Afgháns expelled by Bábar, 1529 A.D.

In 1529 A.D., the Afgháns were driven out of Gházipur by Bábar; but in 1539 A.D the district fell again under the dominion of the Afgháu king Sher Sháh, who defeated the emperor Humáyún at Chaunsa. For the next twenty years the Afgháns remained in undisturbed possession of Gházipur, as they did of the rest of the empire. Gházipur was reconquered for the Mughal emperor by the famous 'Ali Kuli Khán, governor of Jaunpur, who took the name of Khán Zamán, and founded the town of Zamániah (see life in Blochman'ns *Á'ín*). He and his brother, however, were continually in rebellion, and were killed in battle near Mánikpur in 1586 A.D.

Gházipur sarkár incorporated in the Mughal empire.

After this, the Gházipur sarkár became thoroughly incorporated in the Mughal empire. Its limits were fixed, and it was transferred from Behár to the súba of Allahabad. Pahár Khán, whose tank and tomb are still objects of interest at Gházipur, was, in 989H., Akbar's 26th year, 1581 A.D., appointed governor (*faujdár*), military commander, and supervisor of the revenues (see Blochmann's *Á'ín*, p. 527).

Passed into the viceroyalty of Oudh.

From this time the history presents few points of interest until 1722 A.D., when the sarkárs of Gházipur, Jaunpur, Benares, and Chunár passed under the rule of the viceroy of Oudh, Sa'ádat Khán, who farmed them out to one Rustam 'Ali.

Mansa Rám, farmer of the revenue in 1738

In 1738 Rustam 'Ali was ousted in favour of Mansa Rám, the founder of the family of the rajas of Benares. Gházipur was handed over to Shekh Abdullah, who is described by Dr. Oldham as the only man of eminence the district has produced, and who certainly is one of the few rulers of Gházipur who have done anything to beautify the city He was the son of a petty zamíndár, Muhammad Kásim, of Dharwára in the Zahúrabad parganah, and in early life showed so much ability in his duties in the revenue department, that he was selected as his deputy by General Sarbuland Khán, viceroy of Behár.

Abdullah, ruler of Gházipur, 1738 A.D. His buildings.

On his arrival as ruler of Gházipur, Abdullah, at an expense of 3 lákhs of rupees, constructed the palace of the *Chihal Satún*, or "forty pillars," now a pile of ruins, but described by Bishop Heber as the best and most airy of any eastern building he had seen. He also constructed a masonry tank, and enclosed an extensive garden, now known as the "Nawáb's Bágh." Two forts, the ruins

of which are still picturesque objects, were built by him ;—one at Jalálabad in the Shádíabad parganah ; and one at Kásimabad, a village which he named after his father. On the road to the latter place is a large and most useful bridge, still in good preservation, over the Mangai, constructed by this governor. A mosque and imámbára, in the city of Gházipur, were also built by him and his son Fazl 'Ali.

Fazl 'Ali succeeds his father Abdullah, but is expelled, and the district made over to Rája Balwant Sinh.

Abdullah was succeeded by his son just mentioned, whose rule was marked by oppression and misgovernment, and who was expelled by force in 1761 A D. The district of Gházipur was then made over to Rája Balwant Sinh of Benares, on an annual revenue of eight lákhs of rupees. We are now approaching the time when the province passed from the Muhammadan rule under the sway of the British ; but to render this part of the narrative intelligible, a brief notice of the rise of the family of the rájas of Benares, who form the connecting link between the two periods, is absolutely necessary. The more detailed history will be found in BENARES.

Rise of the Benares rájas.

The founder of the family, which belongs to a clan of Gautam Bhúinhárs (and claims to be Bráhman by caste), was Mansa Rám, who was born towards the end of the reign of Aurangzeb. He entered the service of Rustam 'Ali, governor of Benares, and soon became a personage of importance. A year after he had been put in possession of the sarkárs of Jaunpur, Benares, and Chunár, he died, leaving his son, Balwant Sinh, to succeed him. Balwant Sinh had, during Mansa Rám's lifetime, received the title of rája from the emperor, and, for some years, held his grant in due submission to the viceroy of Oudh. In 1761, as has been related, Fazl 'Ali was expelled from Gházipur, and the parganahs, then 22 in number, made over to Balwant Sinh, who proceeded to dispossess the talúkdárs of Bállia and the Sengars, who held parganah Lakhnesar. In the campaign with the English, which terminated with the battle of Baxár on 23rd October, 1764, Balwant Sinh was at the head of a contingent of 2,000 cavalry and 5,000 foot, but, being regarded with distrust by the viceroy, was detached to hold the Muhammadabad parganah. By the treaty concluded between the emperor and the English on the 29th December, 1764, the parganahs leased to Balwant Sinh were made over to the English Company. This treaty was, however, disapproved by the Court of Directors.

Treaty of 16th August, 1765.

On the 16th August, 1765, the treaty of Allahabad between Lord Clive and the Nawáb Wazír was signed, much against the will of the latter. In this treaty the Nawáb solemnly agreed

to restore the province of Benares to Balwant Sinh. In spite of this he made frequent efforts to induce the English to allow him to expel Balwant Sinh, but without success, and at his death in 1770 A.D Balwant Sinh left an immense tract of country containing no less than 96 parganas, most of which he had acquired by his own ability and unscrupulousness. On his demise there were three claimants for the succession, Maniar, Mahíp Narain, and Chait Sinh. The last named became rája mainly, if not entirely, through the exertions made on his behalf by the díwán, Bábu Ausán Sinh, great-grandfather of the late Sir Deo Narain Sinh, K C S.I. At the conference between Warren Hastings and the Nawáb Wazír, which resulted in the treaty of September, 1773, the latter proposed that he should be allowed to expel Chait Sinh. This was, however, refused, and at the suggestion of Hastings, a *sanad* was granted to Chait Sinh, making over all his estates to him and his heirs for ever at a perpetual fixed revenue of Rs. 22,48,449, being an increase of 2½ lákhs on the revenue paid by Balwant Sinh. By this *sanad* the tenure of Chait Sinh was made perpetual, whereas before he was a mere renter of the provincial revenues, and he further came under the protection of the British.

Treaty of 21st May, 1775.

By the treaty of Lucknow, signed on the 21st May, 1775, the Nawáb Wazír agreed to cede "unto the English Company all the districts dependent on the rája Chait Sinh, together with the land and water duties, and the sovereignty of the said districts in perpetuity". The events that led to this all-important step are matters of history, and need not be recapitulated here.

Sanad of 15th April, 1776.

After the lapse of a year, on the 15th of April, 1776, a *sanad* was granted to Chait Sinh by the British Government, confirming him in the *zamíndárí* of the province. To him were made over the civil, criminal and police jurisdictions of Jaunpur and Benares, and the mint of Benares, customs duties, and a number of monopolies, on condition of paying Rs. 22,66,180 per annum. The rája was enjoined to abstain from collecting prohibited cesses, to punish criminals, and to improve the cultivation of the country. The rates of customs duties were fixed and customs-houses established. No mention was made in the *sanad*, or in the corresponding lease and counterpart, of the period for which the annual revenue was fixed.

Warren Hastings at Benares.

The train of events that brought Warren Hastings into collision with Chait Sinh, and ended in the flight and dispossession of the latter, are known to most Englishmen from the brilliant

pages of Macaulay. How far that historian's description of the relations between Chait Sinh and Hastings is a true one is a matter for controversy, and the question hardly comes within the scope of a sketch of the history of a single district of the Benares Province. It is of interest, however, to note that the earliest symptoms of disaffection to the English appear to have shown themselves in Gházipur Dr. Oldham writes:—

"As early as 1778 A. D. the zamíndars in the neighbourhood of the Fort of Baxár gave out publicly that the English would not long possess the country, and they got possession of two 24 pounders which had been sunk in a boat on its way to Chunár, saying that the English would not need them, but they themselves would In 1779 attacks were frequently made on the servants of the officers at Baxár and on the sepoys when they ventured into Chait Sinh's country. The Baxár chaudhrí, who ventured to cross the river, was imprisoned for 19 days in irons and fined 53 rupees by the zamíndárs of Naraínpur. No redress for these grievances could be obtained from the officers of the rája, and in one case the rája's foujdár at Ballia, when applied to for help by three sepoys sent to purchase grain, caused them to be stripped of their arms and beaten almost to death. At last, in November, 1780 A D, three young officers on their way to join the army were attacked and plundered, their servants beaten, and one of them (Mr Basset) dangerously wounded by the cut of a *talwár* across the forehead Repeated representations of these outrages were made by Captain Eaton, the commandant at Baxár, to the Residents at Benares, Mr. Graham, and afterwards Mr Fowke No redress was afforded by the rája, and his agents were constantly employed in tampering with the fidelity of the sepoys of the Baxar garrison. Many sepoys thus enticed deserted and took service with the rája. The military force of Chait Sinh was increased, and his regular troops numbered 7,690 of all arms, of whom 340 were artillerymen and about 3,000 cavalry."

At this time the British power in India was threatened with the most alarming dangers. Haidar 'Alí had devastated the Carnatic with an irresistible army up to the gates of Madras, and a confederacy had been formed by the Nizám and all the Marhatta chiefs save one, for the expulsion of the English from India, by a simultaneous attack on the three presidencies. The government were in the greatest straits for men and money, and Chait Sinh was called upon to furnish a contingent of cavalry. This was not furnished. Hastings then determined to punish the rája by a fine of 50 lakhs of rupees, and himself started from Calcutta for Benares, to personally enforce his demands. He was unfortunately attended by a very small retinue, and, as Macaulay observes, was ignorant of the difference between the turbulent inhabitants of Benares and the submissive Bengalis with whom he had hitherto had to deal. The rája was formally charged (1) with delay in payment of the required subsidy; (2) with neglect to furnish the cavalry contingent; (3) with instigation of sedition; and (4) with neglecting to maintain order and repress crime in his zamíndárí. Before a satisfactory reply was received, an insurrection broke out and most of Hastings's troops were massacred Chait Sinh fled to Latífpur and Hastings

to Chunár. Reinforcements soon arrived under Major Popham, who easily dispersed the rája's troops. Chait Sinh fled to Bijaigarh, and thence with his family and treasure to Gwaliár, where he died 29 years later. Hastings returned to Benares and recognised as rája Mahíp Narain, grandson of Balwant Sinh, by his ráni, Gulább Kuar. Dr. Oldham, in his detailed account of these events (*Memoir*, I, pp. 116-17) inclines to the opinion that while the demands of Warren Hastings were in no sense unjustifiable or excessive, yet the manner in which they were enforced was objectionable, and gave too much ground for the opinion that Hastings was instigated by personal ill-will to the unhappy rája. It is necessary, however, to mention that there is another side to the story, which the reader will find very plausibly put in an anonymously published *History of the Benares Province* (Benares: Lazarus and Co., 1882). This is not the place to enter into the arguments there advanced to show that Hastings violated treaty-rights and was guilty of the grossest breaches of faith.

Administration practically passes to the British.

To return to the course of events following on the flight of Chait Sinh: Warren Hastings gave the new rája to understand that "he should not allow him the exercise of any privilege or authority on which an opinion of independency could be founded." He accordingly took from him the mint, the police, the general administration of justice, and the right to levy fees and maintain fortresses. The whole administration thus practically passed to the British, for although the revenue was still nominally under the supervision of the rája, it was virtually under the management of the Resident, who advised the rája on all difficult points and took care that the revenue should be realised.

Mr Duncan appointed Resident.

In 1787 Mr. Jonathan Duncan was appointed Resident of Benares. He held the office for eight years, and his records form a voluminous mass of correspondence, a selection from which was made some years back by Mr. Shakespear, when commissioner of the Benares Division. Some account of Mr. Duncan's revenue administration of the province has been given under the heading of fiscal history. It is necessary here to notice only the general reforms he introduced in the administration. Up to this time there can hardly be said to have been any judicial administration at all. There were police officers in the city of Benares and in the towns of Gházipur, Jaunpur, and Mirzapur; but, save at Mirzapur, there were no civil courts, and debts could only be recovered by *dharna*, or violence.

In 1787 Mr. Duncan was directed to reform these abuses, and a town court was established at each of the towns of Ghâzipur, Jaunpur, and Mirzapur. A Muhammadan maulavi was appointed chief judge of the court at Ghâzipur, on a salary of Rs. 400 per month. The police of the town were placed under his control. He was authorised to sentence to twenty stripes, or a week's imprisonment, without reference; and to submit for the Resident's approval any cases in which he wished to inflict a more severe punishment. In civil cases an appeal to the Resident was allowed, and his decision was final in all cases where the cause of action did not exceed Rs. 1,000 in value. In more important cases an appeal to the supreme court (*sadr 'adálat*) in Calcutta was allowed. The Muhammadan law was to be the rule in criminal cases, and in civil cases the law of the religion of the defendant. The jurisdiction of the courts did not extend beyond the town, and the judge was debarred from trying revenue causes.

His reforms.

The next measure of importance was the reform of the country courts. In 1787 it had been divided into two branches, the civil and the criminal. The salaries of the judges were raised by Mr. Duncan from Rs. 150 and Rs. 60 per mensem to Rs. 500 and Rs. 400 respectively. Dr. Oldham gives the following account of these courts:—

The original country court.

"In civil cases an appeal lay to the Resident, while in criminal cases the sentences were subject to his revision. The country civil court was invested with a general jurisdiction in all civil cases and suits for land throughout the province, except in the city of Benares and in the three chief district towns; but it had no jurisdiction in rent cases, which were decided by the Resident or the ámils. For the abolition of the old methods of recovery of debts, proclamations were issued on the 13th July, 1789, that persons convicted in a court of justice of having confined another for debt should forfeit all claim to the debt or pay damages at the discretion of the court. On the 2nd November, 1792, a similar proclamation was made prohibiting the practice of *dharna* on pain of expulsion from the province and forfeiture of all right and title to the property claimed.

Country civil court.

"In January, 1789, the ámils of the province were subordinated to the chief judge of the criminal court in their capacity of police officers, and in the same month a gallows was erected in the city of Benares to strike awe into the minds of the evil-minded, as, before that date, capital punishment had rarely or never been inflicted even for the most heinous crimes. It was found that, notwithstanding the establishment of the new courts, persons still presented petitions to the Resident for the redress of all grievances, and the courts made delays in the investigation of cases not specially referred to them by the Resident. A proclamation was therefore published in November, 1789, directing the judges of the several courts to try all cases without waiting for orders of reference, which would be granted only in cases of complaint against the procedure of the court.

A'mils subordinated to chief criminal judge.

"The administration of the police by the ámils, and of justice by the courts when fully organized and in good working order, appear to have been on the whole satisfactory. There was generally a considerable degree of security of life and property throughout the province.

Gang-robberies, accompanied with murder, torture, and arson, which in the beginning of the century became so terrible a scourge in Bengal, have never been common in the province of Benares. Affrays, which a few years later than Mr Duncan's time became frequent in Benares, were not numerous during his administration, and there was probably less of burglary and theft then than at the present day."

Gang-robberies.

Traffic on the Ganges, however, was considerably impeded by the attacks made on boats of a tribe of robbers, Dusádhs by caste, inhabiting the delta between the Ganges and the Gogra. They were supported by the zamíndárs, and appear to have committed great atrocities. It is stated that in 1789 a body of them, 200 in number, had the audacity to penetrate as far as Gaya, where they plundered the houses of two bankers, and, after murdering twenty persons, made off with the booty. They are disreputable characters at the present day, but are confined to the neighbouring Ballia district.

Roads are improved.

Mr. Duncan also turned his attention to the improvement of the roads in his province, which were in the worst possible condition. In 1789 orders were issued to the ámils to keep the highways and roads within their respective limits in a due state of repair, and they were directed to consider the charge of the roads as one of the incumbent and indispensable duties of their station. The zamíndárs and farmers were required to supply labourers and defray expenses within their respective limits, but no cesses on this account were to be collected from the tenants. At the permanent settlement no road-cess was imposed, and it was not till 1839-40 that a one per cent. road fund was, with the consent of the zamíndárs, established, which has been the means of the causing a wonderful improvement in the roads in the Benares province.

Such were a few of the reforms introduced by Mr. Duncan, which affected the district of Gházipur. His attention was of course directed chiefly to Benares, but his administration there does not come within the scope of this notice. It is sufficient to say in concluding this brief account of his reforms that none of the rulers of the province has left a more honoured name than Jonathan Duncan.

Gházipur made into a collectorate.

In 1818 Gházipur was formed into a collectorate, the first collector being Mr. Robert Barlow. From this time up to the mutiny, the history of the district presents no points of interest, beyond what has already been described under the head of fiscal history.

Mutiny of 1857-58.

The history of Gházipur during the disturbances of 1857-58 is comparatively uneventful, and may be described in a few words. The following account is taken from the narrative of

the mutiny in the Benares provinces by Mr. R. Taylor, C.S. [The reader may also be referred to "From London to Lucknow, by a Chaplain in H. M.'s Indian Service," in two volumes, published in 1860. The first volume mainly consists of letters written from Gházipur in 1857]. In 1857, Gházipur was garrisoned by the 65th regiment of native infantry. In spite of the bad example set them on all sides, this regiment stood firm, small parties of the men being employed in repressing local risings, and although there were five lákhs of rupees in the treasury no great alarm was felt, and one hundred men of H. M.'s 10th regiment, who had been sent to guard the station, were forwarded to Benares, where there was greater need of their presence. On the 3rd June, however, occurred the outbreak at Azamgarh, and the civilians fled to Gházipur. After this a great change took place in Gházipur. The fugitives from Azamgarh were allowed to proceed in safety to the station, but the country seemed to rise behind them, and by June 6th, the whole district was raging in civil war. The police were helpless, and robberies were perpetrated at the very door of the court-house itself. The large amount of Government property, including the treasure, the opium factory, the opium for the year and the stud, estimated at a million sterling, would have formed a rich booty for the marauders, and the residents of the station were in great apprehension.

On the Sunday following the outbreaks at Azamgarh and Benares, an alarm was raised that several thousand insurgents were coming down on the station, and during the day nearly all the Christian civil population took refuge on board the steamer *Benares* and her flat. The 65th however, over whom their commanding officer, Major Bush, seems to have had great influence, stood firm.

On the 15th June, orders, backed by British bayonets, were received to send the treasure to Benares, and the 65th behaved well, making no attempt to resist the order, and escorting the treasure to the water's edge. About a hundred Madras European soldiers were left when the treasure was removed, and were quartered in the opium factory. Martial law was proclaimed, and severe summary punishment inflicted on the straggling bands of robbers by small parties of the 65th and sawárs. These measures were so effectual that by June 16th the district seemed nearly to have regained its normal state.

On July 11th the Madras detachment was relieved by a detachment of the 78th Highlanders (Ross-shire Buffs). Up to July 28th nothing of importance occurred. Two or three villages behaved badly and were punished. An indigo planter, Mr. Matthews, was attacked in his factory, and he barely escaped with life, leaving his property to be plundered and destroyed. The village, the

inhabitants of which had made this attack, was destroyed on July 6th by Mr. Bax, the joint magistrate, with a party of Europeans and sawárs.

Things then settled down to their usual state. Revenue came in as usual, and the chronic panic of the residents was subsiding, when, on July 14th, it was reported that Kunwar Sinh was defying the magistrate of Arrah and carrying on intimate correspondence with the sepoys at Dinápur. On July 27th, news of the Dinápur mutiny was received, and every one at once prepared for the worst. The presence of a European detachment gave some confidence to the officials, but their situation was far from pleasant, for the 65th men, who had declared their intention of joining the Dinápur men as soon as they should mutiny, were nearly all inhabitants of the district, so that their rising would be a signal for a general revolt and for active hostility to government, and not merely for quarrelling among villages as elsewhere; still they stood loyal, and the news of the relief of Arrah (whither Mr. Bax had proceeded with Major Vincent Eyre's force) and the flight of Kunwar Sinh soon removed all grounds of serious alarm.

It was, however, still thought unsafe to hold service in the church, which stood immediately in front of the 65th native infantry lines, it being the general opinion that an assembly of unarmed Europeans would prove here, as at Sháhjahánpur, a temptation too strong to be resisted. The garrison was, however, reinforced by a wing of H. M.'s 37th regiment under Colonel Dames, and on August 10th part of the 5th Madras Fusiliers arriving by steamer, the officer in command and Colonel Dames agreed that the opportunity should be taken to disarm the 65th native infantry. The sepoys made no resistance.

In August orders were issued to entrench the opium factory, which was selected as the rendezvous in case of an *émeute*, the European soldiers being quartered there. The civil authorities were now able to devote themselves to their ordinary duties, and to the collection of stores and carriage for troops proceeding westward, nearly all of whom passed through Gházipur. Here ends for the year the peaceful chronicle of Gházipur. It is remarkable that all through this time of peril and anxiety operations at the opium factory were carried on as usual, the only difference being that the opium was despatched to Calcutta in fleets of country boats instead of by steamer, none being available.

This quiet was, however, but shortlived. The flight of Kunwar Sinh through Azamgarh and Gházipur, in March, 1858, threw those districts into the utmost disorder. Every building south of the Ganges that belonged to

government or to a European, was plundered and burnt; every person who had served either was tortured and murdered. The rebels, driven from their refuge at Jagdíspur, and making again for Oudh, crossed to the northern bank, and soon the tahsíli of Sayyidpur was the only post unabandoned and undestroyed. The British force under Colonel Cumberlege was unable to offer any effectual check. A threatened attack on Sayyidpur, in the end of June, was prevented by a force sent from Benares, and the rebels driven northwards. Still little was gained by a momentary dispersal of the mutineers. The sepoys themselves were residents of the district; wherever they went they found followers ready to their hand, who disappeared again when their leaders moved away. The police were thoroughly cowed. In short, no language can be too strong to describe the utter disorganization of the whole district at the end of June.

Early in July, however, Mr. Bax, then Magistrate, marched out to Ballia. The rebels tried to surprise this town, but the advance of Brigadier Douglas drove them back. The rapid approach of Major Havelock cleared the district for a time, and the parganahs north of the Ganges gradually settled down; but on the southern side, the tahsíli of Zamániah was the only post left in our hands. By October, however, the enemy were finally driven from Gházipur, and the district resumed its normal state.

Conclusion.

The subsequent history of the district is unimportant. The troops were finally removed from the station in 1862, and the stud departments at Gházipur and Korantádíh were abolished in 1873. In 1879 the sub-division of Ballia was erected into a separate district, certain parganahs of the Azamgarh district being added to its original area.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

GHÁZIPUR DISTRICT.

PART IV.

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NOTE.—The above list contains all places with a population of 2,000 and upwards, besides others of importance on other grounds The latitudes and longitudes have been taken from the latest survey records It may be noted that the mark for a final vowel has been omitted in all vernacular names This has been done to avoid excessive correction of proof

Aonríhár.—Village in parganah and tahsíl Sayyidpur Bhitari; situated in latitude 25°-32′-32″, longitude 83°-13′-43″; 26 miles from Gházipur, and 2 from Sayyidpur, on the Benares road. Population (1881) 744 (females 395). The place is of no modern importance, but from Dr. Oldham's account of it [*Memoir*, I., 26] it appears to be the site of an ancient city. The whole ground is covered with fragments of bricks and stones. Every few yards masonry wells occur. In the village of Aonrihár itself large carved stones are scattered about, and pieces of sculpture are so numerous that Dr. Oldham had no trouble in collecting twenty-nine for removal to Gházipur. To the north-west of Aonríhár the remains of masonry walls may still be traced running in the direction of the enormous mound known as the fort of Masaun. Dr. Oldham [*Memoir*, I, 37] identifies these remains as the ruins of a monastery founded by Asoka and visited by Hwen Thsang in the seventh century. Under the head 'Archæology' a full account has been given of these remains.

Bahádurganj.—Town in parganah Zahúrabad, tahsíl Korantádíh; situated on the right bank of the Sarju, at its junction with the Bhainsahi, in latitude 25°-52′-30″, longitude 83°-42′-50″; 20 miles north of Gházipur, and 33 north-west of Korantádíh. It is connected with Gházipur by a branch from the Gházipur-Rasra road. By the census of 1881 the area was 76 acres, with a total population of 5,007 (2,609 females), giving a density of 65 to the acre. The Hindus numbered 3,220 (1,689 females); Musalmáns, 1,787 (920 females). The number of inhabited houses was 868. The watch and ward of the town is provided for by taxation under Act XX. of 1856, and for the purposes of this Act the adjoining village of Abdulpur forms a union with Bahádurganj.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 213 from the preceding year, gave a total income of Rs. 1,028. The expenditure, which was on police (Rs. 432) and conservancy (Rs. 392), amounted to Rs. 824. The returns showed 937 houses, of which 550 were assessed with the tax; the incidence being Rs. 1-7-7 per house assessed, and Re. 0-2-7 per head of population.

There are no public buildings in Bahádurganj, save an imperial post-office and a halkabandi school. The principal road (which is partly metalled) in the town runs from the Gházipur road, eastwards for about a mile to the river Sarju. Another road runs north from this and forms the principal bázár. The town is the seat of a considerable traffic mostly conveyed by river. On the western outskirts of the town are a neat mosque and *'Idgah*, and a large garden enclosed by a high masonry wall, belonging to one of the bankers of the town. There are no other noticeable features in the place.

Baharíabad—Parganah of tahsíl Sayyidpur: is bounded on the north and north-west by the Belhábáns and Deogaon parganahs of the Azamgarh district; on the south-west, south and south-east by parganah Sayyidpur Bhitari; and in the east by parganah Shádiabad. The total area according to the latest official statement (1881) was 56·9 square miles, of which 30·2 were cultivated, 1·7 cultivable, and 25·0 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 42,099; or, with local rates and cesses (excluding patwárís'), Rs. 46,880. The amount of rent, including local cesses, paid by cultivators, was Rs. 67,402. Population (1881) 37,087 (18,290 females).

Boundaries, area, &c.

Seeing that nearly one-half of the total area is returned as barren, the parganah cannot be called fertile. The soils are, as usual, loam, clay, and sand. The two former are found principally to the north, the last to the south. The ordinary rain and cold-weather crops are produced. The southern portion of the parganah is watered by the Gángi, which divides it from Sayyidpur Bhitri. The Udanti, a tributary of the Besu, crosses the parganah south of Baharíabad, dividing it into two unequal portions. The centre of the parganah is drained by a series of swampy lagoons. The principal marts are at Baharíabad and Bhimapar. The trade is mostly in sugar and *sajji*, and is but small. The parganah is spanned from south to north by the Sayyidpur-Baharíabad road, which runs north into the Azamgarh district. A road runs east from Baharíabad to Shádiabad. They are both unmetalled.

General aspect.

The parganah of Baharíabad was conferred by Warren Hastings as a *jágír* on Beni Rám Pandit, the value being estimated at Rs. 25,000 per annum. Beni Rám and his brother Bisambhar Pandit were Marhatta Brahmans who had rendered very important services to the English, and had faithfully adhered to them when the riots and massacres occurred in Benares in 1781 that compelled Warren Hastings to fly to Chunár. Beni Rám was rewarded with the *jágír* of Baharíabad. At the formation of the permanent settlement, *jágír* lands were not included in the arrangements, which were only for those parts of the country that before had been in the possession and direct management of the rája of Benares. The village zamíndárs were everywhere much discontented, and those of Baharíabad—Bais Rajputs, a sturdy, independent race—petitioned the Resident, complaining of the exactions, cruelty, and oppression of the jágírdár.

Fiscal history.

At first it appeared that the dispute was merely about the rates of assessment, but it was soon ascertained by the officer whom Mr Duncan deputed to enquire into the matter that the real object of the village zamíndars was to procure the ejectment of the jágírdár from the parganah As Mr Duncan was unable to grant their request, he determined to support the authority of the jágírdár, but to urge on him the expediency of adopting a policy of conciliation. A guard of sepoys was sent to the head-quarters of Benî Rám Pandit as a kind of moral support of his authority Soon afterwards, in September, 1789, a serious fight took place between the Bais Rájput zamíndars and the retainers of the jágírdar Several persons were killed and wounded on both sides and a village burnt to the ground. The villagers, who went to Benares with the dead bodies of their relatives to complain to the Resident, were taken into custody by him, and, after some days' imprisonment, made over to the jágirdár, who was at the same time most strongly recommended by Mr Duncan "to make such a settlement with them as might, even to his own immediate loss, conciliate their affections and reconcile them to his management" The measure had the desired effect, and a few days afterwards, on the 6th December, 1789, the prisoners were released, after delivering a *rázínámah*, or deed of compromise and satisfaction, expressing themselves entirely satisfied with the revenue settlement of the parganah made by the jagírdar

After this, the relations of the jagírdár and zamíndars appear to have been mutually satisfactory No further reports of quarrels or affrays are to be found in the records, and the jágírdar conferred a lasting benefit on the country by the erection of a large and handsome bridge over the Gangi river on the road from Zohargani to Baharíabad

Subsequent history of the family of Benî Ram

Benî Ram, on his death, was succeeded by his nephew, and the nephew, on his death, by Bisambhar Pandit, brother of Benî Ram, who with him had accompanied Warren Hastings on the night of the flight to Chunár. Bisambhar Pandit died in 1810

Mr W. O. Salmon, collector of Benares, was appointed an agent to take charge of the collections until reference could be made to Government as to the maintenance or escheat of the *jaglr*. The widow of the Pandit, however, refused to allow him to enter the parganah. The Vice-President in Council, to whom the case was referred by the Farukhabad Board of Commissioners, ruled that the grant to Benî Ram was hereditary, and that the persons entitled by law to succeed should be left to retain undisturbed possession.

After the enactment of Regulation II. of 1819, with regard to the resumption of rent-free holdings, Mr. Robert Barlow, the Gházipur collector, instituted proceedings under the regulation, and on the 19th April, 1821, declared the *jágír* liable to resumption, on the ground that the grant was only to Beni Rám Pandit and the heirs of his body, and that by the admission of Bisambhar's widow there were no such heirs. No orders were at the time passed by the higher revenue authorities for the resumption of the *jágír*, but the widow, feeling the position of the family insecure, petitioned the Court of Directors, who, in 1827, ordered that the family should be retained in the estate. In 1827 the widow of Bisambhar Pandit died. The estate was attached by the revenue authorities. It was left for a year in possession of the family at a land revenue of Rs. 27,000, being one-half of the declared rental, but a survey was at once commenced, and a detailed settlement made with the village zamindárs at Rs. 42,099. By the order of the Governor-General of 11th January, 1840, a pension of Rs. 5,000 per annum was granted to the grandsons of a sister of Beni Rám. All pensions appear now to have been discontinued.

The Government revenue has been maintained unaltered to the present day at Rs. 42,099.

Baharíabad —Village in parganah Baharíabad, tahsíl Sayyidpur; situated in latitude 25°-42′-36″, longitude 83°-18-′42″; 24 miles north-west of Gházipur, and 14 north of Sayyidpur, with which place it is connected by a second-class road. Population (1881) 427 (females 216). There is a tahsíli school here.

Bárah —Village in parganah and tahsíl Zamániah; situated in latitude 25°-30′-32″, longitude 83°-54′-9″; 18 miles south-east of Gházipur, and 19½ east of Zamániah. The road from Gahmar to Baxar passes through the village. Population (1881) 5,360 (females 3,023). The inhabitants are chiefly Musalmáns, descended from Hindus of the Kinwár Bhúinhár clan, who changed their religion to retain their property, which, however, was afterwards sold for arrears of revenue. There is no trade of importance in the village and there are no public buildings.

Barhánpur.—Village in parganah and tahsíl Sayyidpur; situated in latitude 25°-32′-6·83″, longitude 83°-26′-28·87″; 14 miles from Gházipur, and from 10 Sayyidpur, on the metalled road connecting these places. Population (1881)1,327 (females 683). There is a Great Trigonometrical Survey station here, consisting of a lofty erection of earth some 30 feet high, commanding an extensive view. The height of this point is registered as 278·58 feet above mean sea-level.

Barwín.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-21′-23″, longitude 83°-35′-12″; 12½ miles from Gházipur, and 2½ from Zamániah, on the metalled road running from Zamániah southwards to the Grand Trunk Road. Population (1881) 2,784 (females 1,113). The station on the East Indian Railway known as Zamániah is situated in this village. It has no other claims to notice.

Betábar khás.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-29′-0″, longitude 83°-8′-7″; on the unmetalled road between Zamániah and Sohwal, 6 miles from Gházipur, and 3½ from Zamániah. Population (1881) 2,784 (females 1,424). The village is purely agricultural and of no importance. There is a halkabandi school here.

Bharauli Gangátír.—Village in parganah Garha, tahsíl Korantádíh; situated on the north bank of the Ganges in latitude 25°-36′-8″ and longitude 84°-2′-36″; 2 miles east of Korantádíh, and 29 miles east of Gházipur, on the road from Gházipur to Ballia. Population (1881) 2,327 (females 1,271). There are no public buildings, and the village is unimportant. Near it on the road to Naihi is a banyan grove of immense antiquity. There are traces of ancient buildings in this grove, and the place has been identified by Dr. Oldham [*Memoir*, p. 32] as the site of "The Temple of the Vast Solitude," visited by the Chinese travellers, Fa-Hian in the beginning of the fifth, and Hwen Thsang in the early part of the seventh century.

Bhitari.—Village in parganah Sayyidpur Bhitari; situated in latitude 25°-33′-50″, longitude 83°-20′-10″; 5 miles north-east of Sayyidpur, 20 miles west of Gházipur, and 3 miles north of the main road between these places. Population (1881) 1,458 (females 812). There are no public buildings, and the modern village is insignificant. The archæological remains, however, that are to be found at Bhitari are of the first importance, and an account of them has been given under the heading 'Archæology' in Part III. of the district memoir.

Birno.—Village in parganah Pachotar, tahsíl Gházipur; situated in latitude 25°-42′-36″, longitude 83°-33′-40″; 10 miles north of Gházipur, on the Gházipur-Azamgarh road. Population (1881) 1,638 (females 737). The public buildings are a first-class police-station and a post-office, situated at the point where the Azamgarh road branches off from the Gházipur-Gorakhpur metalled road, south of the village itself.

Bírpur.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated on the left bank of the Ganges, 7 miles west of Korantádíh, and 22 east of Gházipur. An unmetalled road connects it with the Gházipur-Korantádíh road.

Latitude 25°-31′-32″; longitude 83°-54′-23″. Population (1881) 4,203 (females 2,389). The only public building is a halkabandi girls' school. The village presents no special features. Coins and ancient sculptures have been discovered near the village. There is a small local trade in grain.

Bogna.—Village in parganah Pachotar, tahsíl Gházipur; situated in latitude 25°-46′-32″, longitude 83°-3 ′-51″; 18 miles north of Ghazipur, just off the Gházipur-Gorakhpur road. Population (1881) 2,310 (females 1,089). There are no public buildings and the village is unimportant.

Dewal.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-24′-18″, longitude 83°-49′-14″; 14 miles from district and tahsíl headquarters, south-east of the former and east of the latter. Population (1881) 2,726 (females 1,348). The village lies off the road and is unimportant. There is a halkabandi school here.

Dhánápur.—Village in parganah Maháich, tahsíl Zamániah; situated in latitude 25°-27′-22″, longitude 83°-23′-19″; 16 miles from Gházipur, and the same distance from Zamániah. Population (1881) 4,098 (females 2,106). The village is the capital of the Maháich parganah, and a second-class police-station and a post-office are located here. Three unmetalled roads meet here,—one from Gházipur *viâ* Chochakpur, one from Zamániah, and one from Sakaldíha on the East Indian Railway. There is a small local trade in grain.

Dharni.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-31′-4″, longitude 83°-38′-9″; 4 miles from Gházipur and 6 from Zamániah. The village consists of two *pattis*, Bhánmal Rái's and Ranbír Rái's. In 1881 the population of patti Bhánmal Rái was 2,563 (females 1,313), and that of patti Ranbír Rái 2,005 (females 1,063). The villages are purely agricultural.

Dihma.—Parganah of tahsíl Korantádíh, the smallest parganah of the district: is bounded on the east and north by Kopáchít and Lakhnesar of the Ballia district; on the west by Zahúrabad; on the south by Muhammadabad; and on the south-east by Garha. The total area according to the latest official statement (1881) was 12·9 square miles, of which 11·1 were cultivated, 0·6 cultivable, and 1·2 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 7,548; or, with local rates and cesses (excluding patwáris'), Rs. 8,826. The amount of rent, including local cesses, paid by cultivators was Rs. 16,717. Population (1881) 11,051 (5,582 females).

Boundaries, area, &c.

General aspects.

The parganah is slightly inferior in fertility to its neighbour Garha. It possesses the usual varieties of soils, with the exception of *karail*. The *doras* is found principally to the east and the west. *Rabi* crops are more largely grown than rain crops. The parganah possesses no marts, and is traversed by only one road, that from Muhammadabad to Ballia. The surplus produce of the district mostly finds its way to Ballia or Rasra.

Fiscal history.

The original assessment was made in 1789 by an *ámil*, and revised by Mr. Duncan. The revenue fixed in 1795 A.D. was Rs. 6,832-2-0. In 1840, owing to resumption of revenue-free holdings, the assessment was raised to Rs. 7,549-2-0. This has remained unchanged to the present day, the parganah not being subject to alluvion and diluvion.

Dildárnagar.— Village in parganah and tahsíl Zamániah ; situated in latitude 25°-25′-2″, longitude 83°-42′-10″ ; 12 miles south of Gházipur, and 6 east of Zamániah. Population (1881) 2,306 (1,109 females). The unmetalled road from Zamániah to Baxár passes through the village. The Dildárnagar station of the East Indian Railway takes its name from this village, and it is connected with the Túri Ghát station by a branch line opened in 1879. There is a police out-post here, and a halkabandi school.

Gahmar.—Largest village in the whole district, in parganah and tahsíl Zamániah ; distant 18 miles from district and tahsíl capitals, by unmetalled roads, south-east of the former and east of the latter. Latitude 25°-28′-56″ ; longitude 83°-50′-31″. By the census of 1881 the area was 125 acres, with a total population of 10,443[1] (5,469 females), giving a density of 83 to the acre. The Hindus numbered 9,733 (5,098 females) ; Musalmáns, 710 (371 females). The number of inhabited houses was 1,494. The following is a statement of occupations followed by more than 40 males :—[2]

(XVIII) Landholders, 1,226 ; cultivators and tenants, 564 ; agricultural labourers, 500 ; (XXIX) weavers, 105 ; barbers, 48 : (XXX) grain parchers, 74 : (XXXII) manufacturers of oil, 61 : (XXXIII) water carriers, 51 : (XXXIV) general labourers, 46.

There is a station of the East Indian Railway here, and the public buildings are a first-class police-station, an imperial post-office, and a parganah school. There is also an indigo factory under European management adjoining the village. Gahmar is the principal village of taluka Gahmar, an estate of 12,433 acres, held by a brotherhood of Sakarwár Rájputs on the low revenue of Rs. 7,420. In spite of its size, Gahmar is an unimportant village

[1] 9,050 in 1872. [2] Roman numerals indicate the classes in the census returns.

and purely agricultural. The punitive sections of Act V. of 1861 are in force, but the village is not administered under the Chaukidári Act. There is a navigable branch of the Ganges close to the town, but the principal traffic is of course carried by rail.

Garha —Most eastern parganah of the district, in tahsíl Korantádíh : is bounded on the east and south by the Ganges, which divides it from the district of Sháhabad ; on the north by parganahs Ballia and Kopáchít of the Ballia district ; and on the west by Dihma and Muhammadabad. The total area according to the latest official statement (1881) was 57 0 square miles, of which 50·2 were cultivated, 1·2 cultivable, and 5 6 barren ; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 41,027 ; or, with local rates and cesses (excluding patwáris'), Rs. 46,888. The amount of rent, including local cesses, paid by cultivators was Rs. 91,894. Population (1881) 37,708 (19,508 females).

Boundaries, area, &c.

The parganah, as its name implies, lies low, and is subject to inundations of the Ganges. The principal soils are *karail* and *doras*. The former is found in the east, west, and south of the parganah; the latter to the north. The parganah is extremely fertile and produces very fine *rabi* crops. The rain crops are comparatively little grown. There are no bázárs of any importance. The surplus produce mostly finds its way to Ballia and Rasra, neither of which is far off. There is only one road in Garha, the unmetalled track running from Korantádíh to Ballia. The nature of the soil (*karail*) renders it a matter of difficulty to get about the parganah until the soil has thoroughly dried.

General aspects.

The parganah was originally assessed by an *ámil*, whose work was subsequently revised by Mr. Duncan in 1790 A. D. The following statement shows the original assessment and the revenue at intervals of ten years from 1840 :—

Fiscal history.

Assessment of—			Rs.	a	p.	Assessment of—			Rs.	a.	p.
1795	...	...	36,672	0	6	1870	...	...	39,940	0	0
1840	...	...	39,940	0	0	1880	...	...	40,505	12	6
1850	...	...	39,940	0	0	1882	...	...	41,025	12	6
1860	...	...	39,940	0	0						

The increase of the revenue payable in 1840 over that originally assessed is due to revenue-free lands having been resumed by Mr. Raikes. The increase in subsequent decades is due to assessment of alluvial lands.

Ghauspur.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-36′-50″, longitude 83°-44′-26″; 7 miles east of Gházipur, and 17 miles west of Korantádíh, on the metalled road connecting these places. Population (1881) 3,022 (females 1,591) The modern village is of no importance and contains no public buildings, but the place is of considerable archæological interest. It is identified by Dr. Oldham (*Memoir*, I., 37) as the site of the "Monastery of those whose ears are not pierced," visited by Hwen Thsang, the Chinese pilgrim, in the seventh century. According to the tradition preserved by the pilgrim, the monastery was founded by two or three Buddhist ascetics from Turkistán (Oldham, *Memoir*, I., 26). Large masses of stone and quantities of bricks have been from time to time discovered; the upper half of a finely carved female figure, dug out of a tank, is now an object of religious veneration. In a *shivála* near by, the lower half of this figure, and another unbroken female figure, and a remarkably fine sculpture of a lion 4 feet long 3 feet high (resembling those found as capitals of ancient pillars), have been collected. Since the publication of Dr. Oldham's memoir a very fine piece of sculpture has been discovered in a tank in the village, and is now set up in a temple as an object of worship. This represents the figure of a man with a lion's head, standing upright, and grasping with his left hand the neck of a boy whom he is throttling and bending backwards over his knee. It appears to represent the fourth incarnation of Vishnu. The execution is vigorous, and the whole is in excellent preservation.

Gházipur.—Head-quarters or sadr tahsíl of the district; has its offices at the city of Gházipur. It is bounded on the north by the district of Azamgarh; on the east by parganah Muhammadabad of tahsíl Korantádíh; on the south by the Ganges; and on the west and north-west by parganahs Sayyidpur Bhitari and Baharíabad of the Sayyidpur tahsíl. The total area according to the latest official statement (1881) was 440·7 square miles, of which 263·7 were cultivated, 73·6 cultivable, and 103·4 barren; and the area paying Government revenue or quit-rent was 438·0 square miles (263·6 cultivated, 73·6 cultivable, 100·8 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water rates), was Rs. 3,21,184; or, with local rates and cesses (excluding patwárís'), Rs. 3,56,047. The amount of rent, including local cesses, paid by cultivators was Rs. 7,18,699.

According to the census of 1881, the tahsíl contained 914 inhabited villages; of which 471 had less than 200 inhabitants, 255 between 200 and 500, 134 between 500 and 1,000, 43 between 1,000 and 2,000, 7 between 2,000

and 3,000, and 2 between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Gházipur itself. The total population was 332,408 (163,657 females), giving a density of 757 to the square mile. Classified according to religion, there were 299,770 Hindus (146,989 females); 32,244 Musálmans (16,476 females); 385 Christians (190 females); and 9 others (2 females).

A detailed notice of the tahsíl will be found in the articles on its four parganahs, Gházipur, Karandah, Shádíabad, and Pachotar.

Gházipur—Parganah of the tahsíl of the same name just described; is a very narrow strip of country with its greatest length from west to east. It is bounded on the north by parganahs Shádíabad and Pachotar; on the east by parganah Muhammadabad; on the south by the Ganges; on the south-west by parganah Karandah; and on the west by parganah Sayyidpur Bhitari. The total area according to the latest official statement (1881) was 95·7 square miles, of which 62·9 were cultivated, 10·0 cultivable, and 22·8 barren; and the area paying Government revenue or quit-rent was 93·0 square miles (62·8 cultivated, 10·0 cultivable, 20·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 89,664; or, with local rates and cesses (excluding patwáris', Rs. 98,131. The amount of rent, including local cesses, paid by cultivators was Rs. 1,92,379. Population (1881) 113,608 (57,152 females).

Boundaries, area, &c.

The parganah may be described as a fairly fertile plain sloping gently to the south-east. It is watered by the Gángi, the Besu, and the Ganges. The Gángi forms the boundary line between the parganah and Karandah; the Ganges washes the whole length of the southern edge of the parganah; while the Besu traverses the northern half from north-west to south-east. There are no lagoons of any size or importance, and irrigation is derived principally from wells. The usual varieties of soils are found, *viz.*, *doras*, *balua*, *matiyár*, and *karail*. The three former are scattered over the parganah; the last-named is found principally near the rivers. The ordinary cold weather and rain crops grow here. Near the city a considerable area of land is under rose-cultivation. This has been already described in Parts II and III. Tobacco is also largely cultivated on the lands formerly held by the stud department.

Physical and agricultural features.

There are no marts of importance in the parganah save the city of Gházipur, nor are more needed, for the parganah is so small and so well supplied with roads that the villagers can find no difficulty in supplying their wants from the city markets. A small

Trade.

bázár is held weekly at Sahedi in the north-west corner of the parganah. There are no manufactures save in the city. The parganah is traversed from west to east by the metalled road from Benares to Kutwá Ghát, and from south to north by the metalled road to Gorakhpur. The unmetalled roads to Karandah, Shádíabad, and Mau in the Azamgarh district also run for a short distance in the parganah.

Fiscal history.

The parganah of Gházipur includes parganah Baraich, mentioned in the *Aín-i-Akbari* as one of the parganahs of the Gházipur sarkár. The original assessment of Gházipur was made by Mr. Neave in 1789-90 and was for ten years. This was afterwards declared perpetual. The following statement gives the revenue-demand of 1789-90 (1197 fasli) and for intervals of 10 years from 1840 :—

	Rs.	a.	p.		Rs.	a	p.
1197 fasli	88,731	8	7	1870 A.D.	89,526	8	4
1840 A.D.	90,173	8	7	1880 „	89,526	8	4
1850 „	90,173	8	7	1882 „	89,904	8	4
1860 „	90,173	8	7				

The explanation of the increase in the *jama* of 1840 over that of 1790 is that *jágír* lands were resumed by Mr. Raikes. The decrease in 1870 is due to land having been taken up for roads and for the site of the opium factory. The increase in 1882 is due to assessment of alluvial lands.

Area, population, &c.

Gházipur.—Head-quarters of the district; is situated in latitude 25°-35′-0″, longitude 83°-38′-7″; on the northern or left bank of the Ganges; 44 miles east of Benares, by the Benares-Gházipur road. Its height above mean sea-level is about 220 feet. By the census of 1881 the area of the city was 629 acres, with a total population of 32,885[1] (16,924 females), giving a density of 52 to the acre. The Hindus numbered 21,824 (11,088 females); Musalmáns, 11,047 (5,829 females); and Christians, 14 (7 females). The number of inhabited houses was 6,667. The population of the municipality is 43,232 (females 21,640). The following is a statement of occupations in the Gházipur municipality followed by more than 40 males :—[2]

(I) Persons employed by Government or municipality, 772 : (III) ministers of the Hindu religion, 257 : (IV) barristers and pleaders, 100; lawyer's clerks, 78 : (VIII) musicians, 92: (XII) domestic servants, 925 : (XIII) money-lenders' establishment, 460 ; money changers, 67 ; brokers, 203 : (XV) pack carriers, 107 ; carters, 79 ; hackney carriage keepers, 84 ; palanquin keepers and bearers, 133 : (XVI) boat owners and boatmen, 241 : (XVIII) landholders, 283 ; cultivators and tenants, 964 ; gardeners, 84 ; agricultural labourers, 124 : (XIX) horse-keepers and elephant drivers, 153 : (XXVII) carpenters, 108 ; brick-layers and masons, 99 : (XXIX) cotton merchants, 72 ; weavers, 495 ; calico printers and dyers, 64 ; cloth

[1] 3-,853 in 1872. [2] Roman numerals indicate the classes in the census returns.

merchants (*bazáz*), 232; tailors, 230; manufacturers and sellers of shoes, 169; bangle sellers, 50; washermen, 165; barbers, 157; rope and string makers, 49; (XXX) milk sellers, 55; butchers, 80; corn and flour dealers, 404; corn grinders, 90; confectioners (*halwái*), 215; greengrocers and fruiterers, 215; grain parchers, 120; tobacconists, 125; vendors and distillers of native spirits, 71; vendors and drawers of toddy, 44; betel leaf and nut sellers, 65: (XXXII) manufacturers of oil, 197; timber, wood, bamboo, and thatching grass sellers, 70; bamboo and cane workers, 59; grass cutters and grass sellers, 83: (XXXIII) sweepers and scavengers, 107; earthenware manufacturers, 141; salt dealers, 42; water carriers, 77; gold and silversmiths, 252; blacksmiths, 115: (XXXIV) general labourers, 1,682; persons in undefined service (*naukari*), 937: (XXXV) beggars, 215.

Site and general appearance.

The city stretches along the bank of the Ganges for a distance of nearly two miles. Its greatest length is from east to west, while the breadth from north to south may be stated as about three-quarters of a mile. To a visitor approaching Gházipur from the opposite side of the river, the city, especially in the rains, when the water is up to the houses, undoubtedly presents a picturesque appearance. There are no buildings of any great beauty, and no lofty minarets to attract the eye, but the massive walls of the old palace, named the Chihal Satún, the numerous masonry *ghâts*, and the remains of the mud-fort, surmounted by a building which till lately was used as the city dispensary, redeem the aspect from insignificance. The environs of the city are well-wooded and picturesque, especially on the eastern side, where the groves are particularly fine.

Derivation of name.

According to Hindu tradition the name of the city is derived from a mythical Rája Gádh. This tradition has, however, no foundation in fact, and there is no doubt that the city is really named after one Mas'úd, a distinguished Sayyid chief, who founded it in 730 H. (1330 A.D.) during the reign of Muhammad Tughlak. This Mas'úd defeated the local rája, whose estates were conferred on the victor with the title of Malik-us-Sádát Gházi, which, being interpreted, is chief of the Sayyids, champion of the faith. Mas'úd named the city he founded after his new title.

Native city.

The city is traversed from west to east by one long street, about two miles in length. It is really a continuation of the Gházipur-Benares road. Starting from the point where the road to Benares and the road from Korantádíh meet, at the west of the city, the road runs due east for nearly a mile. It is tolerably straight, but narrow, and the houses are mean. On the right-hand side the only building worthy of notice is the new dispensary, and on the left the Free Library and the police-station (*kotwáli*). The street then turns sharply to the left, and

runs north for two hundred yards, and then turns again to the east. In the latter portion the only building worthy of notice is the palace of the Forty Pillars (*Chihal Satún*) which will be described later on. A road leaves this main street on the left opposite the Chihal Satún, and runs in a north-easterly direction for a mile, skirting the walls of the large garden, known as *Nawáb kí Chár Diwári*, until it joins the Korantádíh road. At present these are the only metalled roads of any length in the city. There are a vast number of intricate, narrow lanes—some metalled, but the majority unpaved. The houses along the main streets are mean in appearance, the principal residences being situated on the banks of the river, away from the resorts of business. A new road is in course of construction, cutting straight through the centre of the city. This road when finished will form a direct line of communication between the Benares and Azamgarh roads, and the new ghát opposite the Tári ghát railway station. The approach to the ghát is a cutting through high ground ; the sides of the road are planted with grass, and the road itself is broad and well-metalled. The importance of this road as a feeder to the railway can hardly be over-estimated, and, apart from this consideration, it is of great value from a sanitary point of view, having thrown open a part of the city where air and light were much needed. Besides these roads, which are in the city proper, the Korantádíh road forms the boundary of the municipality on the north-west and north sides.

Public buildings : the *kotwáli*.

In the city proper the principal modern public buildings are the *kotwáli* or chief police-station, and the new dispensary. The former is a handsome two-storied building of stone, standing on the north side of the principal street. The ground-floor is used as the chief police office for the city ; while the upper story consists of one large airy well-lit room and two smaller rooms, to which access is gained by a fine flight of steps. The large room is used as a committee room by the municipality ; the others are the offices of the superintendent of octroi. Behind this building is a small public garden, formed from funds supplied by some Muhammadan residents of the locality, who own a handsome mosque adjoining the spot. The *kotwáli* was erected in 1878 at a cost of Rs. 19,560.

The dispensary.

The new dispensary, built in 1881, stands on the south side of the main street. It is a well-arranged commodious building, capable of accommodating 24 in-patients. The average daily attendance of out-patients is 81.

The jail.

To the west of the city stands the jail, which covers a very large expanse of ground, and is remarkably airy and well-kept. It is capable of

holding 534 prisoners

The opium factory.

To the south-east of this, fronting the river, is the famous opium factory, a description of which has been given in Part III Within the enclosure is the residence of the principal assistant to the opium agent, and recently a meteorological observing station has been established here

The following is a list of the muhallas of the city, with an explanation of their names —

Quarters			
1	Sangat kalán	...	So named from a Sangat of Nának Shah
2	Baid tola ...	...	Originally inhabited by Kayaths, *baids* or physicians by profession
3	Ráiganj ..	...	Called after an officer of Faiz 'Ali Khán named Rai
4	Rajdepur ...	..	Said to be called after caste of Rajbhars
5	Shujáwalpur ..	...	Called after one Kázi Shujáwal
6.	Kapurpur ..	..	Called after one Kapur Chand, Kayath
7	Misr bázar .	...	So named from a compound built by one Ram Sewak Misr
8	Biseshar ganj	...	From a market built here by Bisesbar Dyál, a munsif of Ghazipur.
9	Muhammad patti	...	So called from Muhammad Yar Khán nephew of Pahar Khán
10	Rauza Shah Juned	...	Called from the shrine of Sháh Juned, situated in the muhalla.
11	Niazi muhalla	...	From one Niazi, an officer of Nawab Faiz 'Ali Khan
12.	Mahajan toli	...	Named from the bankers residing there
13	Machharhata	..	The fish market
14	Lal darwaza ..	..	Named from a red gateway of the city erected here
15	Saidraja ..	...	From Said raja, the son of Mas'ud the founder of the city
16	Harsi ankari ..	...	From a tree of *Harsinkari* planted there some 300 years ago.
17	Murli katra ..	...	From Murli Sahu Agarwala.
18	Saidwára ..	...	From the Sayyids who originally lived there
19	Jama u asjid .		From a mosque frequented on Fridays
20	Kazi Muhammad Gházi,		From an individual of that name who lived there
21	Barbarahna ..	...	From a *bir* or banyan tree planted there
22.	Katra ..	...	From a market established there in Nawab Faiz 'Ali Khan's time
23	Nigáhi Beg ..		From the Muhammadi Nigáhi Beg, who founded it.
24	Trenchganj ..	...	From Mr Trench, collector of Gházipur.
25	Telipur ...	...	Formerly the oil-sellers' quarter
26	Barapura ..	...	So named from its size
27	Champia bágh	...	From Champia, daughter of one Karam Hussain Sháh
28	Satti Masjid ..	...	A mosque was built here from subscriptions raised from the market there
29.	Gola ghát ...	...	The grain market
30	Kazi tola .	...	The Kazis' quarter.
31	Kila Kuhna ..	...	The old fort (*kila*) is situated in this muhalla.
32	Zer kila ..	...	The muhalla under or near the fort
33	Markinganj ...	...	Said to be so called from Mr. Martin, formerly collector of Gházipur.
34.	Terhi bázar...	...	The crooked bázár.

35.	Chihal Satún...	...	From the palace of forty pillars, situated in the muhalla.
36.	Nawábganj ...	...	From Nawáb Fazl 'Ali Khán.
37.	Mír Saraf 'Ali	...	From a zamíndár of that name.
38.	Urdu bázár ...	...	The bázár frequented by the soldiers of Nawáb Fazl 'Ali Khán.
39.	Ruhi mandal	...	From one Ruhi Sháh.
40	Razaganj ...	...	From one Muhammad Raza.
41.	Mughalpura ...	...	The Mughals' quarter.
42.	Muftipura ...	...	From a Muhammadan who held the title of Mufti.
43.	Sháhipura ...	...	From Gauhar 'Ali Sháh.
44.	Kághazi muhalla	...	Paper was formerly manufactured here.
45.	Takiá Subhán Sháh	...	From a fakír named Subhán Sháh, who had his stand (*takiá*) here.
46	Khudaipura ...	...	From Khuda Yár Khán.
47.	Sarái pukhtá ..	...	From a sarái formerly in existence here.
48.	Sarái khám ...	...	Ditto ditto.
49.	Gosáindáspura	...	From Gosáindás Káyath.
50.	Guran Shahíd	...	From a tomb of one Guran Shahíd.
51	Dankinganj ...	...	From Mr J. Duncan, Resident.
52	Pittarganj ..	...	From a Mr. Peter, a former collector of Gházipur.
53.	Kázi mandal	...	This was inhabited by certain Kázis.
54.	Zia-ud-dín ...	...	There is a tomb of one Shekh Zia-ud-dín here.
55.	Mianpura ...	...	From a member of Sháh Mansur Alam's family.
56	Paraspura ...	...	This name cannot be explained.
57.	Mandal Akbarabad	...	Ditto ditto.
58.	Jingur patti...	...	Ditto ditto.
59.	Núr-ud-dín-pura	...	From one Núr-ud-dín.
60	Mustafabad ...	...	From one Muhammad Mustafa.
61.	Jamlapur ...	...	This is a portion of mauza Jamlapur, but lies within municipal limits.

Sanitary condition.

The sanitary condition of the city has been described on the last Sanitary Report as fairly good. There are a large number of under-ground drains that are apt to be noisome in the hot weather, but every effort is being made to remedy this ; and the city has never been afflicted with severe epidemics, and is as healthy as most Indian cities.

Antiquities.

The only ancient buildings worthy of notice are the tombs of the founder of the city and his son (perfectly plain tombs of the usual Musalmán type) ; the fine masonry tank and tomb of Pahár Khán (*faujdár* of the city in 1580 A.D.), situated on the south side of the Benares road ; the large garden, tank, and tomb of Abd-ulláh, known as *Nawáb ki-Chár Diwárí*, and his palace of Forty Pillars (*Chihal Satún*) now in ruins. In Bishop Heber's time the last-mentioned building was in good repair, and was much admired by him. The handsome gateway

still remains in a tolerably perfect condition, and a fine view over the city and river is to be obtained from the summit of a high tower, erected over a well from which water used to be raised, to be distributed from the tower over the roof of the palace, to keep it cool. The family buildings are now in the possession of a descendant of Abd-ullah, Muhammadi Begam, who resides at Patna. There are also the remains of a mud-fort over-looking the river, and surmounted by a building formerly used as the dispensary.

Native newspapers and societies

There are two native newspapers published in Gházipur. One is called the *Vakaya-i-Alam*, the other the *Khair-Khwah-i-Khalaik;* both appear weekly. There is a branch of the Bráhma Samáj here, and a literary society composed principally of Bengali clerks and pleaders.

Manufactures and trade.

The only manufacture for which Gházipur city is famous is that of atar of roses, and this has been described in Part III. It is, however, the seat of a very large through-trade in raw sugars and English piece-goods, and is admirably suited as an *entrepôt* for these articles of commerce. The sugar comes from the districts of Azamgarh, Gorakhpur, and Basti, and from the district of Ghazipur itself. The sugar brought into Gházipur is first bought up by a number of small purchasers, named *dalláls*, or brokers, who act as go-betweens for the village sugar refiners and the large merchants of the city. Part of the sugar is refined in the city, but the greater portion is forwarded in the condition in which it comes from the villages. The sugar is sent principally westwards to Bombay, the Central Provinces, and Rajputána. The piece-goods come from Calcutta. The trade is almost entirely in the hands of some wealthy Marwáris. The goods pass through Ghazipur for Nipal and the districts to the north.

The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (4,05,614 maunds), refined sugar (Rs. 2,24,680), unrefined sugar (25,723 maunds), *ghi* (2,335 maunds), other articles of food (Rs. 20,467), animals for slaughter (13,162 head), oil and oilseeds (47,310 maunds), fuel (Rs. 9,106), building materials (Rs. 36,081), drugs and spices (Rs. 67,405), tobacco (Rs. 30,014), European and native cloth (Rs. 31,52,668), and metals (Rs. 1,17,554).

Municipality.

The municipal committee consists at present of 33 members, of whom 7 hold office *ex-officio* and the remainder by election. The chief source of municipal income is octroi. In the year

1881-82 the incidence of gross and net octroi receipts per head of population was 13 ánas 6 pie and 11 ánas 6 pie respectively. The total income in 1881-82 was Rs. 37,943 (including a balance of Rs. 4,521 from the previous year). The total expenditure in the same year was Rs. 30,515; the chief items of which were collection (Rs. 4,640), original works (Rs. 1,430), repairs and maintenance of roads (Rs. 5,066), police (Rs. 8,007), education (Rs. 1,210), drainage works (Rs. 1,216), charitable grants (Rs. 1,251), and conservancy (Rs. 3,316).

Local history.

The city has no special history apart from the district. It was founded in 1330 A. D. by Mas'úd Malik-us-Sádát Gházi. For further particulars the reader is referred to Part III.

The civil station.

The civil station comprises the old station situated near the opium factory and the public offices, and also the houses lying at some distance off towards the west, within the limits of the old cantonments. Gházipur was finally abandoned as a military station in 1862, on account, it is said, of its unhealthiness. The barracks have been pulled down, and also a large number of the houses within the cantonment boundaries. The Gházipur stud, which had been established in 1816, was abolished in 1873, and the lands appertaining to it were made over to the collector of the district. Part of this land is cultivated by tenants of the municipality, but 3,500 *bighas* have been leased to Messrs. Begg, Sutherland & Co., as a farm for the cultivation of tobacco, the old stables of the stud department being used as curing-rooms. The present civil station covers a considerable area of land, and is traversed in all directions by a number of excellent roads. It is well wooded, and has fine open expanses of grass here and there, which are valuable both for their freshness of verdure and for the free circulation of air that they ensure. The Ganges runs along the whole of the southern front of the station, and adds considerably to its beauty, especially in the rains. On the whole, the western end of the civil station is probably superior to most Indian stations of the size of Gházipur in airiness and picturesqueness.

The only remarkable building in the civil station is the Cornwallis monument. This is a heavy building, with a domed roof supported by twelve Doric pillars. The floor is raised some twelve feet from the ground, and is of handsome grey marble. In the centre stands a cenotaph of white marble, bearing on the south side a medallion-bust of Lord Cornwallis, between the figures of a Brahman and a Musalmán, and on the north side the figures of a European and a native soldier in attitudes of sorrow. This cenotaph is from the chisel

of Flaxman. On the south side, beneath the medallion, is the following inscription:—

SACRED TO THE MEMORY OF
CHARLES MARQUIS CORNWALLIS.
Knight of the Most Noble Order of the Garter,
General in His Majesty's Army,
Governor-General and Commander-in-Chief in India,
&c &c. &c.
His first administration,
Commencing in September 1786, and terminating in October 1793,
was not less distinguished, by the successful operations of war,
and by the forbearance and moderation with which he dictated the terms of peace,
than by the just and liberal principles, which marked his internal government,
He regulated the remuneration of the servants of the State,
on a scale calculated to ensure the purity of their conduct;
he laid the foundation of a system of Revenue,
which, while it limited and defined the claims of Government,
was intended to confirm hereditary rights to the proprietors,
and to give security to the cultivators of the soil.
He framed a system of judicature,
which restrained within restrict bounds, the power of public functionaries,
and extended to the population of India, the effective protection of laws,
adapted to their usages, and promulgated in their own languages.
Invited in December 1804, to resume the same important station,
he did not hesitate, though in advanced age, to obey the call of his country.
During the short terms of his last administration,
he was occupied in framing a plan for the pacification of India,
which having the sanction of his high authority, was carried into effect by his successor.
He died near this spot, where his remains are deposited,
on the 5th day of October 1805, in the 67th year of his age.
This monument, erected by the British inhabitants of Calcutta,
attests their sense of those virtues,
which will live in the remembrance of grateful millions,
long after it shall have mouldered in the dust.

There is an Urdu translation of this on the north side. The whole is surmounted by a Marquis's coronet on a cushion. Round the monument runs an iron railing, the bars of which are composed of spears and Roman swords, while the pillars of the gates are inverted cannon. There is no statue, as is stated in the Imperial Gazetteer. According to Bishop Heber, the style and execution of the monument are utterly at variance with good taste.

The station possesses a large church of no pretensions to architectural beauty, two racket-courts, a club, and a swimming-bath; but the race-course, described in Thornton's Gazetteer as one of the best and most frequented in

India, has disappeared. North of the Benares road is an old cemetery disused for more than sixty years The new cemetery is at the extreme western end of the station. The public offices, at the eastern end of the station, besides those already described, consist of the courts of the civil and sessions judge, two subordinate judges, the munsif, the magistrate-collector and his subordinates.

Gondaur.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated 22 miles east of Gházipur, and 8 miles west of Korantádíh. Latitude 25°-40′-56″; longitude 83°-57′-20″. Population (1881) 2,004 (females 992). There are no public buildings.

Hingotar.—Village in parganah Maháich, tahsíl Zamániah; situated in latitude 25°-27′-2″, longitude 83°-21′-11″; 16 miles from Gházipur and 18½ from Zamániah. Population (1881) 1,670 (females 812). The village is of no modern importance; but there is still partly standing, on an elevated platform of stone, a small flat-roofed structure, built of large and richly carved stones, which appears to be a temple of immense age. It seems to have been a *bárádari* on 16 massive square pillars, or clusters of pillars [Oldham's *Memoir*, 1., 25.]

Jalálabad.—Village in parganah Shádíabad, tahsíl Gházipur; situated in latitude 25°-49′-0″, longitude 83°-7′-30″; 20 miles north-west of Gházipur, on the Gházipur-Azamgarh metalled road. An unmetalled road also connects it with Gházipur. Population (1881) 3,983 (females 1,860). There is a police outpost here, and the remains of a fort constructed by Shaikh Abd-ulláh, who in 1738 A. D. was governor of Gházipur.

Karahía.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-28′-56″; longitude 83°-44′-40″, 16 miles from Gházipur, and 13 from Zamániah, just off the Zamániah and Baxár road. Population (1881) 2,039 (females 1,079). There is a halkabandi school here.

Karandah.—Parganah of the Gházipur tahsíl: is bounded on the north by parganah Haveli Gházipur; on the north-west by parganah Sayyidpur-Bhitari; and on the west, south, and east by the Ganges. It is a wedge-shaped slip of land, with the greatest length from south-east to north-west, and is formed by a sharp bend of the Ganges, which divides it from Maháich on the south and south-west, and on the east from Zamániah. The total area according to the latest official statement (1881) was 43·8 square miles, of which 33·7 were cultivated, 1·4 cultivable, and 8·7 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or

Boundaries, area, &c.

quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 51,342; or, with local rates and cesses (excluding patwárís'), Rs. 55,796. The amount of rent, including local cesses, paid by cultivators was Rs. 80,630. Population (1881) 30,161 (15,401 females).

General aspects.

The parganah is fertile. The soil in the north-east portion is generally *karail*; in the south-west, *balua*; in the north-west, *doras* and *matiyár*. The crops grown are the ordinary rain and cold weather varieties with the exception of rice, which is not grown at all in the parganah. The road from Chochakpur to Dharambarpur divides Karandah into two unequal portions. That lying to the north-east of the road is liable to flooding in the rains, and the soil is enriched by alluvial deposits. Very fine *rabi* crops are grown in this portion; while to the south-west of the road, the land produces rain crops only, *bájra* being the staple crop. There is little irrigation owing to the nature of the soil. There are no marts of importance, and no trade or manufactures. The parganah is traversed by two unmetalled roads: one from Gházipur to Chochakpur in the north-west corner; the other from Chochakpur to Dharambarpur in the extreme south-east corner. The latter is a continuation of the Sayyidpur-Chochakpur road. The only fair in the district is held at Chochakpur, in the month of Kártik (October-November). It is known as Mani Gosáin's fair, and is attended by about 10,000 persons.

Fiscal history.

The settlement of Karandah was made by Mr. Neave in 1789-90, and was for 10 years. In 1795 it was declared perpetual. The original *jama* was Rs. 46,299-1-15. In 1840 it was raised to Rs. 47,108-1-15, the increase being due to resumption of rent-free tenures. In 1868-69 it was raised to Rs. 51,119-1-9, the increase being due to assessment of alluvial land. In 1877-78 it was reduced by Rs. 19 owing to diluvial action of the Ganges. At present (1883) it is Rs. 51,342-1-9, the increase being due to assessment of alluvial lands.

Karandah.—Village in tahsíl Gházipur, the capital of the parganah to which it gives its name; situated 10 miles west-by-south from Gházipur, with which it is connected by an unmetalled road branching off from the Gházipur-Chochakpur road. Latitude 25°-29′-15″; longitude 83°-30-′32″. Population (1881) 1,255 (females 667). The public buildings are a second-class police-station and a post-office.

Karím-ud-dínpur—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-41′-22″, longitude 83°-54′-4″; 22 miles east of Gházipur on the Gházipur-Rasra second-class road, and 10 miles north of

Korantádíh. Population (1881) 3,973 (females 2,042.) There is a weekly bázár here. The place is quite unimportant.

Káron.—Village in parganah Garha, tahsíl Korantádíh; situated in latitude 25°-42′-44″, longitude 84°-0′-20″; 24 miles north-east of Gházipur, and 10 north of Korantádíh. Population (1881) 2,898 (females 1,525). The police-station, called after the name of the village, is situated a mile to the west, on the junction of the Gházipur-Narhi and Gházipur-Ballia roads. There is a post-office in the village.

Kásimabad.—Village, known also as Sonbarsa, in parganah Zahúrabad, tahsíl Korantádíh; situated in latitude 25°-47′-10″, longitude 83°-42′-56″; 14 miles from Gházipur, and 27 from Korantádíh. Population (1881) 947 (females 480). The public buildings are a first-class police-station and an imperial post-office. There is a ruined fort in the village built by Shaikh Abd-ulláh, ruler of Gházipur, in 1738 A.D., who named the village after his father [Oldham's *Memoir*, I., 90]. The fort is built on an elevated mound to the west of the village, surrounded by a moat, now dry. The four corners were defended by round towers. Part of one of these is still standing and forms a picturesque feature in the landscape.

Kázipur Shiráz or **Yúsufpur.**—Town in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-37′-50″, longitude 83°-47′-56″; 13 miles from Gházipur and 14 from Korantádíh, a short distance to the north of the metalled Ghazipur-Korantádíh road. Population (1881) 2,415 (females 1,269). Together with the adjoining village of Muhammadabad, it forms a union administered under Act XX. of 1856. The town, though small, is neat and has some well-built houses and a brisk little bázár. It is the seat of a Musalmán family, who own considerable landed property in the district.

Khálispur.—Village in parganah and tahsíl Gházipur; situated in latitude 25°-36′-28″, longitude 83°-40′-25″; 5 miles east of the city of Gházipur, with which it is connected by an unmetalled road. Population (1881) 2,460 (females 1,219). The river Besu is crossed here by a wooden bridge resting on masonry supports.

Khánpur.—Parganah of tahsíl Sayyidpur: is bounded on the north by parganah Deogaon of the Azamgarh district; on the west by parganah Chandwak of the Jaunpur district; on the south by the Gumti, which divides it from the district of Benares; and on the east by parganah Sayyidpur-Bhitari. The total area according to the latest official statement (1881) was 36·3 square miles, of which 25·2 were

Boundaries, area, &c.

cultivated, 0 9 cultivable, and 10 2 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs 31,204; or, with local rates and cesses (excluding patwárís'), Rs. 34,592. The amount of rent, including local cesses, paid by cultivators, was Rs. 55,564. Population (1881) 22,828 (11,355 females).

General aspects.

The parganah is fairly fertile. It is watered on the south by the Gumti, and on the north by the Gángi. The centre is drained by lagoons of no great size or importance. The soils as usual are loam, clay, and sand. There is very little of the black soil (*karail*). The clayey soil is found mostly in the north of the parganah; the other two kinds in the south. The ordinary crops are produced, rice being principally grown in the north-west corner. The parganah, which is an out-of-the-way one, being at the extreme west of the district, contains no bázárs of any importance, and there is no trade. An indigo-factory, under European management, is situated at Baheri, near the village of Kháupur. The parganah has only one road, which traverses it from east to west, running from the Benares road near Sayyidpur, towards Jaunpur.

Fiscal history.

The original assessment of 1197 F (A D. 1789-90) was Rs. 30,269-6-0. In 1840 A.D. thirteen villages previously revenue-free were resumed, with an addition to the revenue of Rs. 1,436. The total *jama* thus became Rs. 31,705-6-0. After this a village, paying Rs. 501, was transferred to Sayyidpur-Bhitri, and the *jama* remained Rs 31,204-6-0. This has continued unaltered up to date.

Kháupur.—Village in tahsíl Sayyidpur, the capital of the parganah to which it gives its name; situated in latitude 25°-33′-18″, longitude 83°-9′-21″; 32 miles from Gházipur and 8 from Sayyidpur, with which place it is connected by an unmetalled road. Population (1881) 1,566 (females 774). There is a police outpost here.

Korantádíh.—The eastern tahsíl of the district: is bounded on the south and south-east by the Ganges, which divides it from Zamániah in this district and Chaunsa and Bhojpur in Sháhabad; on the east and north-east by parganahs Ballia, Kopáchít, and Lakhnesar; on the north by parganahs Sikandarpur and Bhadáon of the Ballia district; and on the west by Pachotar and Haveli Gházipur. The total area according to the latest official statement (1881) was 404 6 square miles, of which 302·2 were cultivated, 29 3 cultivable, and 73·1 barren; and the area paying Government revenue or quit-rent was 404 3 square

miles (302·0 cultivated, 29·3 cultivable, 73·0 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,99,434; or, with local rates and cesses (excluding patwáris', Rs. 3,37,042. The amount of rent, including local cesses, paid by cultivators was Rs. 6,14,087.

According to the census of 1881, the tahsíl contained 804 inhabited villages; of which 421 had less than 200 inhabitants, 225 between 200 and 500, 101 between 500 and 1,000, 41 between 1,000 and 2,000, 10 between 2,000 and 3,000, and 4 between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Narhi and Bahádurganj. The total population was 286,022 (143,202 females), giving a density of 694 to the square mile. Classified according to religion, there were 258,814 Hindus (129,117 females); 27,202 Musálmans (14,083 females); and 6 Christians (2 females).

A detailed description of the tahsíl will be found in the articles on its four parganahs, Muhammadabad, Garha, Dihma, and Zahúrabad.

Korantádíh—The head-quarters of the Korantádíh tahsíl; situated in parganah Garhá, in latitude 25°-35′-0″, longitude 84°-1′-20″; 26 miles from Gházipur, with which place it is connected by a metalled road. There is no village at all here, and no population, except the Government officials, who in 1881 numbered 40 (females 14). Korantádíh was till 1873 the seat of a branch of the stud department. The tahsílí and munsifi were removed here from Muhammadabad in 1876. The public buildings are the tahsílí, a tahsílí school, the munsifi, and a first-class police-station, removed here from Kutwa in 1882.

Kúsi—Village in parganah and tahsíl Zamániah; situated in latitude 25°-24′-9″, longitude 83°-41′-30″; 10 miles from Gházipur, and 5 east of Zamániah. Population (1881) 3,024 (females 1,593). The village is unimportant.

Maháich.—Parganah of tahsíl Zamániah; is bounded on the north by the Ganges; on the west and south by parganahs Barhah, Barhaul, and Narwan of the Benares district; and on the east by parganah Zamániah. The greatest length is from east to west. The total area according to the latest official statement (1881) was 84·6 square miles, of which 62·7 were cultivated, 9·7 cultivable, and 12·2 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 62,439; or, with local rates and cesses (excluding patwáris'), Rs. 70,716. The amount of rent, including

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local cesses, paid by cultivators was Rs. 1,35,902. Population (1881) 50,983 (25,542 females).

General aspects.

The parganah is a fertile plain, with no remarkable features. The usual varieties of loamy, clayey, and sandy soils are found, the former to the south, and the latter to the north of the parganah. The crops are the usual cold-weather and rain crops. The principal bazárs are at Dhánápur and Kamálpur, the former in the north, the latter in the south of the parganah. The principal trade is in sugar. An unmetalled road runs from Dhánápur to join the metalled road from Zamániah town to Zamániah railway station. Another road runs along the south of the parganah, from Sakaldíha in the Benares district to the unmetalled road above mentioned, a few miles before it joins the Zamániah road. A third road runs from Dhánápur to Sakaldíha, and a fourth from Dhánápur to the Ganges opposite Chochakpur in parganah Karandah. There is a ferry at this point. The East Indian Railway runs near the southern boundary of the parganah, and two stations, Sakaldíha and Dina, are within easy reach of Dhánápur and Kamalpur. A proposal is being entertained for the construction of a road from Kamálpur to Dina.

Fiscal history.

The original settlement of Maháich was made in 1789-90 by Mr. Treves, and was for four years. It was subsequently declared permanent. The assessment was Rs. 61,499. This was subsequently reduced to Rs 60,498-11-3, the original assessment being found too severe. The present *jama* is Rs. 62,438-13-8. Of this Rs. 1,099 is regularly remitted on account of diluvion. There remains a balance of Rs. 61,339. The increase over Mr. Duncan's assessment is due to settlement of alluvial lands and resumed revenue-free grants.

Mahend.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-40′-38″, longitude 83°-58′-49″; 24 miles from Gházipur, and 9 miles north of Korantádíh. Population (1881) 2,483 (females 1,341). Its size constitutes its only claim to notice.

Mainpur.—Village in parganah Karandah, tahsíl Gházipur; situated in latitude 25°-30′-45″, longitude 83°-31′-29″; 6 miles west of Gházipur, with which it is connected by an unmetalled road. Population (1881) 3,154 (females 1,430). There are no public buildings. The village is the head-quarters of the Gautam Lunar Rájput clan, who are the principal land-holders in parganah Karandah.

Mardah—Village in parganah Pachotar, tahsíl Gházipur; situated in latitude 25°-48′-0″, longitude 83°-36′-27″; 16 miles north of Gházipur, just off

the Gorakhpur road. Population (1881) 2,133 (females 1,025). The public buildings are a second-class police-station and a post-office.

Mirzápur.—Village in parganah Bahariabad, tahsíl Sayyidpur; situated n latitude 25°-41′-0″, longitude 83°-15′-19″; 28 miles from Gházipur and 9½ from Sayyidpur. Population (1881) 2,028 (females 981). The village is of no importance.

Muhammadabad—Parganah of tahsíl Korantádíh: is bounded on the east by parganah Garha; on the north by Dihma and Zahúrabad; on the west by Pachotar and Haveli Gházipur; and on the south by the Ganges, which divides it on the south-west from Zamániah, and on the south-east from the district of Sháhabad. The total area according to the latest official statement (1881) was 178·6 square miles, of which 145·4 were cultivated, 8·6 cultivable, and 24·6 barren; and the area paying Government revenue or quit-rent was 178·3 square miles (145·2 cultivated, 8·6 cultivable, and 24·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,53,838; or, with local rates and cesses (excluding patwárís'), Rs. 1,72,687. The amount of rent, including cesses, paid by cultivators was Rs. 3,05,303. Population (1881) 146,938 (74,642 females).

Boundaries, area, &c

The parganah is a fertile plain, sloping gradually to the south-east. It is watered by the Mangai, which traverses its entire length from west to east. The usual varieties of soil are found here. The black soil (*karail*) lies principally to the east and north, the loam to the south, and the clayey and sandy varieties to the west. What little barren land there is lies to the west of the parganah. Muhammadabad produces the finest *rabi* crops in the district, the soil being particularly adapted for their cultivation, especially in the eastern portion. The rain crops are sparingly cultivated.

Physical features.

The only bázár of importance is that of Yúsufpur, which with the adjoining village of Muhammadabad, forms a union administered under Act XX. of 1856. Country produce is collected here, and sent either westwards to Gházipur, or eastwards to Korantádíh, where it is shipped across the river to Baxár, on the East Indian Railway. The metalled road from Gházipur to Korantádíh spans the parganah from west to south-east. From Korantádíh the road is continued to Ballia, but is unmetalled. An unmetalled road runs from Muhammadabad northwards to Kásímabad in parganah Zahúrabad, and another from Muham-

Economic features.

madabad north-eastwards towards Ballia. A branch road leaves the latter of these some three miles from Muhammadabad, running to Rasra, through parganah Zahúrabad.

Muhammadabad.—Capital of the parganah to which it gives its name; is formed of a cluster of villages, named Bahoranpah, Chak Rashíd Zafarpúra, Kothia Khánulláh, Rasúlpúr Jamál, Kasba Búla, and Mathia Rájpúr. The town lies 13 miles east of Gházipur, and 14 west of Korantádíh, a short distance north of the metalled road connecting these places. Latitude 25°-36′-42″; longitude 83°-48′-2″. Population (1881) 4,720 (females 2,451). Together with the adjacent village of Yúsufpur, otherwise known as Kazípur Shiráz, it forms a union administered under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 363 from the preceding year, gave a total income of Rs. 1,562. The expenditure, which was on police (Rs. 594) and conservancy (Rs. 392), amounted to Rs. 986. The returns showed 1,348 houses, of which 604 were assessed with the tax; the incidence being Rs. 1-9-11 per house assessed, and Re. 0-2-2 per head of population.

There is one tolerably straight thoroughfare in the town, lined for half its length with well-built shops and houses. A comparatively large proportion of the people are Musalmáns, and the town wears a neat and clean appearance. It is not a place of commercial importance, but there is a weekly bázár for the convenience of the adjacent villages. The importance of the place has decreased since 1876, when it ceased to be the head-quarters of the tahsíldár of Muhammadabad, who is now located at Korantádíh. The only public buildings are a first-class police-station, an imperial post-office, a halkabandi school, and a good *saráí*.

Nandganj.—Village in parganah and tahsíl Gházipur; situated in latitude 25°-32′-30″, longitude 83°-27′-15″; 12 miles west of Gházipur, on the Benares road. Population (1881) 426 (females 192). The public buildings are a second-class police-station and a post-office.

Narhi.—Village in parganah Garha, tahsíl Korantádíh; situated in latitude 25°-42′-2″, longitude 84°-4′-24″, 36 miles from Gházipur, and 10 miles east of Korantádíh, on the unmetalled road to Ballia. By the census of 1881 the area was 115 acres, with a total population of 5,415[1] (2,775 females), giving a density of 47 to the acre. The Hindús numbered 5,172 (2,650 females); Musalmáns, 243 (125 females). The number of inhabited houses was 799. The village is the principal residence of the Bemwár Bhúinhár clan.

Naráyanpur.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-34′-33″, longitude 83°-41′-22″; two miles west of

[1] 5,527 in 1872.

Korantádíh, on the metalled road between Korantádíh and Gházipur. Population (1881) 4,326 (females 2,376). There are no public buildings and the size of the village constitutes its only modern claim to importance. The place has, however, some archæological interest. Dr. Oldham [*Memoir*, I., 37] identifies it as the site of the temple of Naráyana Deva, visited by Hwen Thsang in the early part of the seventh century. Sculptures and coins have been found here.

Náří Pachdeora.—Village in parganah and tahsíl Sayyidpur; situated in latitude 25°-30′-16″, longitude 83°-24′-57″; 16 miles from Gházipur and 9 from Sayyidpur, on the unmetalled road connecting these places. Population (1881) 2,098 (females 1,043). There is a halkabandi school here.

Nauli (or Nawal).—Village in parganah and tahsíl Zamániah; situated in latitude 25°-29′-35″, longitude 83°-45′-15″; 9 miles from Gházipur and 10 from Zamániah. Population (1881) 5,055 (females 2,610). There is a parganah school here.

Nonahra.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-39′-38″, longitude 83°-41′-56″; 8 miles from Gházipur, and 23 from Korantádíh. Population (1881) 2,309 (females 1,205). There is an imperial post-office here.

Pachokhar.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-26′-50″, longitude 83°-40′-27″; 10 miles south of Gházipur and 6 east of Zamániah. Population (1881) 3,207 (females 1,620). There is a halkabandi school here.

Pachotar.—Parganah of the Gházipur tahsíl: is bounded on the north by the river Bhainsahi, which divides it from parganah Muhammadabad of the Azamgarh district; on the east by parganahs Zahúrabad and Muhammadabad of the Korantádíh tahsíl; on the south by parganah Haveli Gházipur; and on the west by parganah Shádíabad. In shape it is an irregular oblong with its greatest length from north to south. The total area according to the latest official statement (1881) was 121·7 square miles, of which 64·8 were cultivated, 25·6 cultivable, and 31·3 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 72,120, or, with local rates and cesses (excluding patwárís'), Rs. 80,618. The amount of rent, including local cesses, paid by cultivators was Rs. 1,73,400. Population (1881) 70,140 (33,624 females).

Boundaries, area, &c.

General aspects.

The parganah may be described as fairly fertile, sloping gently to the south-east. It has no remarkable natural features. The usual varieties of soils are scattered over it and do not lie in well-defined tracts. The crops are the ordinary cold-weather and rain crops. Rice is largely cultivated towards the north of the parganah, which lies low. There are no marts or trade of importance, except that in *sajji*, produced from the *úsar* plains, which occupy a large proportion of the total area. The metalled road from Gházipur to Gorakhpur traverses the parganah from south to north. The branch to Azamgarh leaves the Gorakhpur road in the parganah. An unmetalled road from Gházipur to Mau in the Azamgarh district also runs parallel to the Gorakhpur road. Another unmetalled road traverses the centre of the parganah from west to east.

Fiscal history.

The original settlement of Pachotar was made by Mr. Treves in 1789-90, and was for four years. It was subsequently declared perpetual. The assessment in 1795 was Rs. 69,812-8-1. In 1840 it was raised to Rs. 72,287-4-7, the increase being due to resumption of revenue-free states. In 1869 it fell to Rs. 72,120-0-8, Rs. 167·4 being remitted for land taken up by Government for making roads. The assessment has remained unchanged since then.

Pahládpur.—Village in parganah Maháich, tahsíl Zamániah; situated in latitude 25°-26′-22″, longitude 83°-29′-30″; 14 miles from Gházipur, and 10 miles from Zamániah. Population (1881) 343 (females 176). The village is of no modern importance, but a remarkable monolith pillar of red sandstone, about 30 feet high and two feet thick, was found here, and removed, by order of Mr. Thomason, to the Government College at Benares, where it now stands (*vide supra* p. 54).

Parsa.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated in latitude 25°-39′-34″, longitude 83°-49′-46″; 16 miles from Gházipur, and 8 from Korantádíh, on the metalled road connecting these places. Population (1881) 2,477 (females 1,264). There are no public buildings.

Píprá kalán.—Village in parganah Garha, tahsíl Korantádíh; situated in latitude 25°-39′-30″, longitude 84°-2′-57″; 34 miles from Gházipur, and 5½ from Korantádíh. Population (1881) 2,269 (females 1,154). Its size constitutes its only claim to notice.

Rájápur.—Village in parganah Muhammadabad, tahsíl Korantádíh; situated 8 miles east of Gházipur, and 20 west of Korantádíh. Latitude 25°-40′-35″; longitude 83°-51′-31″. Population (1881) 2,610 (females 1,377). There are no public buildings.

Reotípur.—Village in parganah and tahsíl Zamániah ; situated in latitude 25°-32′-16″, longitude 83°-45′-19″ ; 8 miles south-east from Gházipur, and 12 miles north-east from Zamániah. By the census of 1881 the area was 149 acres, with a total population of 10,297[1] (5,427 females), giving a density of 69 to the acre. The Hindús numbered 9,720 (5,158 females) ; Musalmáns, 577 (269 females) The number of inhabited houses was 1,663. The following is a statement of occupations followed by more than 40 males :[2]—

(XV) Pack carriers, 51 : (XVI) boatowners and boatmen, 58 : (XVIII) landholders, 1,373; cultivators and tenants, 236 ; agricultural labourers, 659 : (XXIX) manufacturers and sellers of blankets, 54; weavers, 82 ; barbers, 42: (XXX) grain parchers, 82: (XXXII) manufacturers of oil, 67 : (XXXIII) blacksmiths, 54 : (XXXIV) general labourers, 86.

The village belongs to the powerful clan of Sakarwár-Bhúinhárs, owners of the large Sherpur-Reotípur taluka. The village site is artificially raised, as the surrounding country is liable to inundation. The houses are all mud-built, and the village is purely an agricultural one. It is remarkable solely for its population. There is a tahsíli school here.

Sabuá kalán.—Village in parganah Karandah, tahsíl Gházipur ; situated in latitude 25°-30′-52″, longitude 83°-28′-4″ ; 10 miles west of Gházipur. Population (1881) 2,123 (females 1,088). There are no public buildings.

Sádát.—Town in parganah and tahsíl Sayyidpur-Bhitari ; situated in latitude 25°-40′-12″, longitude 83°-20′-40″ ; 28 miles north-west of Gházipur, and 10½ north of Sayyidpur, connected with both by unmetalled roads. Population (1881) 3,951 (females 2,002). The principal feature of the town is its trade in grain. There is a second-class police-station here, and a post-office. The watch and ward of the town is provided for by taxation under Act XX. of 1856 :—

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 216 from the preceding year, gave a total income of Rs. 822. The expenditure, which was on police (Rs. 287) and conservancy (Rs. 343), amounted to Rs. 630. The returns showed 729 houses, of which 455 were assessed with the tax ; the incidence being Re. 1-5-1 per house assessed, and Rs. 0-2-5 per head of population.

Sauram.—Village in parganah and tahsíl Gházipur ; situated in latitude 25°-31′-20″, longitude 83°-27′-42″ ; 10 miles west from Gházipur. Population (1881) 2,022 (females 1,074). There are no public buildings and the place is utterly unimportant.

Sayyidpur.—The western tahsíl of the district : is bounded on the east and north-east by parganahs Karandah, Haveli Gházipur, and Shádíabad of the sadr tahsíl ; on the north and north-west by Belhábáns and Deogaon of

[1] 9,323 in 1872.

[2] Roman numerals indicate the classes in the census returns.

the Azamgarh district; on the west by Chandwak of the Jaunpur district; and on the south-west and south by the Gumti and the Ganges, which divide it from parganahs Katehar and Barah of Benares and Mahâich of this district. The total area according to the latest official statement (1881) was 249·1 square miles, of which 150·5 were cultivated, 6·7 cultivable, and 91·9 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,26,161; or, with local rates and cesses (excluding patwâris'), Rs. 2,47,257. The amount of rent, including local cesses, paid by cultivators was Rs. 3,93,411.

According to the census of 1881, the tahsîl contained 554 inhabited villages; of which 295 had less than 200 inhabitants, 153 between 200 and 500, 77 between 500 and 1,000, 25 between 1,000 and 2,000, 3 between 2,000 and 3,000, and one (Sayyidpur) between 3,000 and 5,000. The total population was 169,720 (84,117 females), giving a density of 668 to the square mile. Classified according to religion, there were 157,178 Hindûs (77,683 females); 12,529 Musalmâns (6,426 females); and 13 Christians (8 females).

A detailed description of the tahsîl will be found in the article on its three parganahs—Sayyidpur-Bhitari, Bahariabad, and Khânpur.

Sayyidpur (or **Sayyidpur-Bhitari**).—Parganah of the tahsîl of the same name: is bounded on the east by parganahs Karandah and Haveli Ghâzipur; on the north-east by parganah Shâdîabad; on the north-west by parganah Bahariabad; on the west by parganah Khânpur; and on the south by the Ganges, which divides it from the district of Benares. The total area according to the latest official statement (1881) was 155·9 square miles, of which 95·1 were cultivated, 4·1 cultivable, and 56·7 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 1,52,858; or, with local rates and cesses (excluding patwâris'), Rs. 1,65,785. The amount of rent, including local cesses, paid by cultivators was Rs. 2,70,445. Population (1881) 109,805 (54,472 females).

Boundaries, area, &c.

The parganah may be described as a fairly fertile plain, watered by the river Gângi, which traverses its entire length from west to east. In the northern part there are some lagoons, of no great size, which, however, are available for irrigation. The

Physical features.

soils are loamy (*doras*), sandy (here called *balsundar*), clayey (*matiyár*), and the black soil (*karail*). *Matiyár* and *karail* are found chiefly to the north of the parganah, and *doras* and *balsundar* to the south. The area of land that can produce two crops in the year is said to be small. Rice is principally grown in the west and north, and in the south-east corner. A large proportion of the land returned as barren probably produces *reh*, from which *sajji* is largely manufactured.

Marts.

The principal marts are at Sayyidpur and Sádát. The trade of the former is considerable. It is advantageously situated on the main road to Benares, and also near the junction of the Gumti and the Ganges. The principal trade is in grain and *sajji*, which is shipped here for river-transit to Calcutta. Both Sayyidpur and Sádát are important enough to be administered under Act XX. of 1856. There are no manufactures of any note.

Roads.

The parganah is spanned from east to west by the metalled road from Gházipur to Benares. The northern portion of the parganah is traversed by the unmetalled roads to Baharíabad, Sádát, and Shádíabad *viâ* Bhitari. A short unmetalled road connects Bhitari with Deokali, on the Gházipur-Benares road. The southern portion is traversed by an unmetalled road from Sayyidpur to Dharambarpur in parganah Karandah.

Fiscal history.

Sayyidpur Bhitari was at the permanent settlement held by Bábu Ausán Sinh as a *jágír*. Ausán Sinh was for years the chief minister of Balwant Sinh; and on his death it was chiefly through the judicious measures adopted by Ausán Sinh that the succession was secured for Chait Sinh. He subsequently offended Chait Sinh, and was obliged to fly for his life. He was taken under the protection and patronage of Warren Hastings, and sent back to Benares in 1777 or 1778, and the parganah of Sayyidpur-Bhitari was procured for him from the rája by the Resident, Mr. Thomas Graham. He was allowed Rs. 50,000 as a *jágír*, Rs 4 000 for expenses of collection, and paid Rs. 20,724-11-0 as the revenue of the parganah.

At the time of the detailed village settlement of the province in 1789-90, the village zamíndárs of Sayyidpur-Bhitari, as of the other *jágírs*, were excluded from the settlement operations. After the establishment of district courts presided over by European officers, in 1795, they refused any longer to liquidate the demands of the jágírdár, and appealed for protection to the judge of Gházipur, who warmly espoused their cause. A lengthy controversy took

place between Mr. Jacob Rider, the Gházipur judge, and Mr. Routledge, the acting collector of Benares. Mr. Rider repeated, and expressed his belief in the truth of, the assertions of the village zamíndárs, that they had long been subject to exactions and oppression, and that by the intrigues of the native ministering officers of the Resident's court they had been unable to obtain a fair hearing, or even access to the Resident. He argued that the method of levying rents in kind, as practised by the jágírdár, had been declared illegal in Regulation II. of 1795. The collector referred the case, through the Revenue Board, to the Governor-General in Council, who declared that the village zamíndárs were not entitled to zamíndári *pattas*.

Mr. Jacob Rider, the Gházipur judge, was soon afterwards removed from his appointment by Government on account of his constant official disputes with the collector of Benares. The district judgeship of Gházipur was abolished, and the village zamíndárs, worsted in their contest, were obliged to submit to the authority of the jágírdár.

Ausán Sinh died in 1800, and was succeeded by his son Sheonarain Sinh, who was of much help to the Benares authorities in suppressing the formidable Hindu and Muhammadan riots of 1811. Sheonarain pursued a steady and relentless policy of exaction, extortion, and expulsion of the owners of the soil from their lands.

In 1818 Gházipur was formed into a collectorate. The first collector, Mr. R. Barlow, soon after his appointment, came into collision with Bábu Sheonarain about resumption of salt duties in the *jágír* and control of the parganah kánúngos. Enquiries were made as to the origin of the *jágír* and "as to the principles on which the jágírdár could justify his extensive usurpation and subversion of private rights," which awoke in the minds of the Sayyidpur zamíndárs hopes of having the inheritance of their fathers restored to them. Petitions were presented to the collector by the whole mass of the population complaining of the exaction of the jagírdár, and a number of petitions were presented to the Governor-General, some of which stated, in a most lucid and convincing manner, the true limitations of the power of Government in the bestowals of *jágírs*—namely, that the Government can with justice alienate its own rights, but not the rights of the owners of the soils.

Investigations as to the perpetuity of the *jágír* of Ausán Sinh were held by the collector of Gházipur under Regulation II. of 1819, and it was pronounced by him to have been one for life only, not conferring on his family any hereditable or transferable tenure in the parganah. This decision was, on appeal, upheld by Sir Edward Colebrook, then commissioner of Behar and

Benares, who, however, recommended Government that Bábu Sheonarain Sinh should for life be maintained in possession of the parganah.

The government of Lord Amherst decided in 1828 that a detailed village settlement should at once be made with the village zamíndárs, but offered the jágírdár for life an allowance of one-half the revenue to be assessed on the parganah. Bábu Sheonarain refused to acquiesce in this arrangement, and instituted proceedings in the civil courts to set aside the decision of the revenue authorities. At this time Lord William Bentinck succeeded Lord Amherst, and in government resolution of 29th June, 1830, the revenue authorities were "authorized to conclude a settlement with Sheonarain Sinh for the parganah on .. agreeing to pay a *jama* reduced 25 per cent. below the assessment which ..uld otherwise have been fixed. In other words, the Government propose .. relinquish to him one-fourth of the net *jama* of the parganah." Sheonarain ..ied before he had finally accepted this offer, and was succeeded by his son Harnarain. In 1831 a compromise was effected, and the final government order of 14th February, 1831, states: "Harnarain, his next heir, must be considered in the light of a zamíndár of the entire parganah, paying a *mukarrarí jama* to Government without the intervention of a tahsíldár." The Government of the North-Western Provinces, by their order of 19th October, 1837, allowed the *mukarraridár*, as he was called, one-fourth of the net collections.

The settlement operations were commenced, under the directions of the Gorakhpur Commissioner, Mr. R. M. Bird, by Mr. (now Sir Henry) Lushington. On the 16th November, 1832, Mr. Lushington reported the conclusion of the summary settlement of the parganah. In one hundred and sixty mahálsl, containing nearly 600 villages, the village zamíndárs established proprietary rights. The revenue assessed upon them was Rs. 1,28,960. Twelve mahálsl, of which the gross revenue was Rs. 22,840, were settled with the former jágírdár at a reduced revenue of Rs. 17,130. The total amount of the annual pension secured to the ex-jágírdár by government order No. 494 of 19th October, 1837, after deducting the charges of collection, was Rs. 30,612-8-0 for the villages settled with the zamíndárs, and Rs. 5,710 for the villages settled with him, in all Rs. 36,322-8-0. The settlement was declared perpetual by order of the Governor-General in 1839.

Harnarain was succeeded by his son Deonarain Sinh, who, on account of distinguished services in the Mutiny, was made a rája and a Knight Commander of the Star of India. A further perpetual and hereditable grant of Rs. 25,000 per annum, from the revenues of Sayyidpur-Bhitari, was bestowed on

him by government order of 24th October, 1859. He died in 1870, and was succeeded by his son, the present rája, Sambhu Naráyan Sinh.

The revenue assessed on the parganah in 1840 amounted to Rs. 1,51,800. In the present year it amounts to Rs. 1,53,115. The increase is stated to be due to resumption of revenue-free grants.

Sayyidpur.—Town in parganah Sayyidpur-Bhitari, the head-quarters of the tahsíl to which it gives its name; situated in latitude 25°-32′-0″, longitude 83°-15′-46″; 24 miles west of Gházipur on the Gházipur-Benares road. Population (1881) 2,905 (females 1,378). The town itself and its suburbs—Arazíganj, Tarania, Zoharganj, Baderpur, Rámtawaka, Madáripur, and Makhdúm Chak—form a union administered under Act XX. of 1856.

During 1881-82, the house-tax thereby imposed, together with a balance of Rs. 365, from the preceding year, gave a total income of Rs. 1,671. The expenditure, which was on police (Rs 636) and conservancy (Rs. 392), amounted to Rs. 1,028 The returns showed Rs 1,013 houses, of which 776 were assessed with the tax; the incidence being Rs. 1-10-10 per house assessed, and Re. 0-4-1 per head of population.

There is a first-class police-station here, an imperial post-office, a dispensary, a tahsíli school, and a distillery. The town, which lies between the main road and the Ganges, is traversed by one long metalled road, continued in a curve of half a mile in length till it joins the Benares road west of the town. It is crossed by another metalled road, which forms the principal bázár. Sayyidpur is only a short distance from the confluence of the Gumti and the Ganges, and is the seat of a fairly large trade in oilseeds, tobacco, cotton, hides, and *sajji*.

The archæological remains at and near Sayyidpur are of very great interest and importance. They have already been noticed in Part III. under the head 'Archæology.' Dr. Oldham [*Memoir*, I., 38] identifies the country round Sayyidpur as having been the site of a very ancient city, the capital of the "Kingdom of the Lord of Battles," visited by the Chinese pilgrim Hwen Thsang in the seventh century. The following is the account given by Hwen Thsang of his visit (Oldham, I., 33):—

"Leaving this country (Varánasí or Benares), he followed the course of the Ganges; and after having made about three hundred *li* to the east, he arrived (*i.e.*, Hwen Thsang) at the kingdom called *Tchen-tchou-koue*, or, the 'Kingdom of the Lord of Battles' (*Yodha pati poura ?*)

Kingdom of Tchen-Tchou.

(Yodha pati poura.)

"This kingdom has a circuit of about two thousand *li*. The capital, which is near the Ganges, is about ten *li* in circumference. The people are rich and happy; the towns and

villages are very numerous The soil is rich and fertile, the grain crops are sown and cut at regular seasons. The climate is agreeable and temperate, morals are pure and honest, but the men are of a fierce disposition, and believe at the same time in heresy and the truth There are a dozen monasteries, they contain nearly a thousand monks, who all follow the doctrine of the lowest means of advancement There are twenty temples of the gods, which the heretics promiscuously frequent

"To the north-west of the capital is a monastery, in the centre of which stands a stupa which was built by King Asoka We read in the Memoir on India 'In this stupa there is a measure full of the relics of Tathagata Formerly, the Honorable of the Age (that is, Sakya Muni) dwelt in this monastery, and there for seven days by favour of the gods explained the excellent law'"

Dr Oldham [*Memoir*, I, 38, note] considers it not improbable that the "Kingdom of the Lord of Battles," was the *jágír* assigned to the commander-in-chief of the army of Sitaditya, raja of Ujain, who overthrew the Gupta dynasty.

Seorái—Village in parganah and tahsíl Zamániah, situated in latitude 25°-26'-26", longitude 83° 47'-10", 12 miles south of Ghazipur, and the same distance east of Zamániah. Population (1881) 2,309 (females 1,038) The East Indian Railway passes through the village It is of no importance.

Shádíabad—The largest parganah of the Gházipur tahsíl is bordered on the north by parganahs Belhábans and Chiriakot of the Azamgarh district, on the east by parganah Pachotar, on the south by parganah Ghazipur, and on the west by parganahs Sayyidpur and Bahariabad The total area according to the latest official statement (1881) was 179 5 square miles, of which 102 3 were cultivated, 36 6 cultivable, and 40 6 barren, the entire area paying Government revenue or quit-rent The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water rates), was Rs 1,08,058, or, with local rates and cesses (excluding patwárís'), Rs 1,21,502 The amount of rent, including local cesses, paid by cultivators was Rs 2,72,290 Population (1881) 118,499 (33,624 females)

Boundaries, area, &c

The parganah is traversed from north-west to south-east by the Mangai and the Besu The former of these enters the parganah at the north-west corner, and leaves it at the point where the boundary of parganahs Shádiabad, Pachotar, and Gházipur meet, after a course of 18 miles The Besu, which runs almost parallel to the Mangai, enters the parganah on the western boundary and leaves it at the south-eastern corner. It receives the Udanti, an important tributary, at Hurmuzpur,

Physical features

a short destance to the west of the town of Shádíabad. There are the ordinary varieties of soil, principally *doras* and *matiyár*, scattered about the parganah; they do not lie in well-defined tracts. A large proportion of the area, nearly one-fourth, is barren; most of this is *úsar* land, producing *reh*, from which, as has been already described, *sajji* is largely manufactured, but not to such an extent as in Pachotar. The parganah produces the ordinary rain and cold-weather crops. Rice is found principally towards the northern boundary.

Economic features.

The principal bázárs are at Shádíabad and Jalálabad. The latter is situated on the extreme north-eastern corner of the parganah. Their trade is of no great importance. The parganah is traversed from south to north by an unmetalled road running from Gházipur to Jalalabad; by an unmetalled road from Gházipur to Shádíabad, continued westward to the Bahariabad parganah; by a road running east from Shádíabad to the Pachotar parganah; and by a portion of the Gházipur-Azamgarh metalled road, which traverses the north-eastern corner of the parganah.

Fiscal history.

The settlement was originally made by Mr. Treves in 1789, and was for four years. This was declared perpetual in 1795 A.D. The original *jama* was Rs. 1,00,008-0-9. In 1840 this was raised to Rs. 1,07,928-9-0. This was due to resumption of revenue-free estates. In 1869 it was again raised to Rs. 1,08,057-13-0. This has remained unchanged to the present year (1883.)

General history.

The parganah derives its name from Sádí, the faithful servant of Malik Mardán, brother of Malik Bahir, who first conquered the parganah. The tombs of Malik Mardán and of Sádí, in the chief village of the parganah, are much venerated. The principal land-owning families are Rájputs of the Dikshit and Kákán tribes. The former are a branch of the Pachtorias of parganah Pachotar. The latter are a numerous body, and fifty-eight estates were settled with them at the permanent settlement. They state that fifteen generations ago the founder of the clan, Ratn Rái, came from Mhowaldamau in the Fyzabad district, expelled the Bhars, and took possession of the country they now hold. Their head-quarters are in tappa Bassár.

Shádíabad.—Village in the Gházipur tahsíl, the capital of the parganah to which it gives its name; situated in latitude 25°-40′-32″, longitude 83°-25′-00″; 14 miles north-west of Gházipur, with which it is connected by an unmetalled road. Population (1881) 1,108 (females 564). It is

formed from the junction of two villages, Kasba Koeri and Kasba Dayál. The public buildings are a first-class police-station and a post-office. The name, originally Sádíabad, is derived from Sádí, the servant of Malik Mardán, brother of Malik Bahri, who first conquered the parganah. The tombs of Malik Mardan and Sadí are still venerated. That of Malik Mardán is said by Dr. Oldham [*Memoir*, I., 39] to be really a very singular ancient Hindú building, transformed by the addition of five domes into a Muhammadan one.

Shekhanpur.—Village in parganah Zahúrabad, tahsíl Korantádíh; situated in latitude 25°-44′-24″, longitude 83°-42′-37″; 12 miles north-east of Gházipur on the Kásimabad road, and 24 miles from Korantádíh. Population (1881) 570 (females 302). Dr. Oldham [*Memoir*, I., 26] found here a small but finely-carved stone head, and an extensive brick building now buried beneath earth and *débris*.

Sherpur.—Village in parganah and tahsíl Zamániah; situated on a large island in the Ganges, 10 miles south-east of Gházipur, and 17 from Zamániah. Latitude 25°-34′-0″; longitude 83°-50′-20″. By the census of 1881, the area was 226 acres, with a total population of 9,030[1] (4,354 females), giving a density of 39 to the acre. The Hindus numbered 8,756 (4,225 females); Musalmáns 274 (129 females). The number of inhabited houses was 1,787. Though shown in the census papers as one village, Sherpur really consists of two parts, the greater and the less (*kalán* and *khurd*) and three outlying villages, all passing under the name of Sherpur. It belongs to a clan of Sakarwár Bhúmihárs, and forms part of the Sherpur-Reotípur taluka. There is a halkabandi school here. The village is purely agricultural.

Sikhari.—Village in parganah Shádíabad, tahsíl Gházipur; situated in latitude 25°-44′-00″, longitude 83°-29′-01″; 14 miles from Gházipur on the unmetalled road to Jalalabad. Population (1881) 2,099 (females 1,019). There is a halkabandi school here.

Soháon.—Village in parganah Garha, tahsíl Korantádíh; situated in latitude 25°-38′-18″, longitude 84°-2′-34″; 28 miles from Gházipur, and 4 from Korantádíh. Population (1881) 2,403 (females 1,261).

Sohwal.—Village in parganah and tahsíl Zamániah; situated on the Gházipur-Gahmar road, 4 miles from Gházipur, and 9½ from Zamániah. Latitude 25°-33′-24″; longitude 83°-41′-3″. Population (1881) 3,934 (females 2,125). There is a halkabandi school here, but the village is of no importance and is purely agricultural.

[1] 7,958 in 1872.

Tári.—Village in parganah and tahsíl Zamániah; situated in latitude 25°-34′-6″, longitude 83°-38′-56″; two miles from Gházipur and 9 miles from Zamániah. Population (1881) 1481 (females 791). The terminus of the branch line of rail from Dildárnagar to Tári ghát is situated in this village, and the Tari ghát station is the nearest point on the railway for the districts of Gházipur, Azamgarh, and Gorakhpur.

Usiá.—Village in parganah and tahsíl Zamániah situated in latitude 25°-25′-42″, longitude 83-°44′-58″; 12 miles south of Gházipur, and 9½ miles east of Zamániah. Population (1881) 5,439 (2,835 females). The village is purely agricultural, and remarkable only for its size. There is a halkabandi school here.

Zahúrabad.—Parganah of tahsíl Korantádíh: is bounded on the east by parganah Dihma; on the north east and north by Lakhnesar and Sikandarpur of the Ballia district; on the west by Pachotar; and on the south by Muhammadabad. The total area according to the latest official statement (1881) was 156·1 square miles, of which 95·5 were cultivated, 18·9 cultivable, and 41·7 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 97,021; or, with local rates and cesses (excluding patwárís'), Rs. 1,08,641. The amount of rent, including local cesses, paid by cultivators was Rs. 2,00,173. Population (1881) 90,325 (43,470 females).

Boundaries, area, &c.

The parganah is watered by the river Sarju, which, entering it at the north-west corner, runs east for five miles, and then, turning to the south-east, cuts across the parganah, dividing it into two unequal portions. Lagoons of some size in the south-east mark the drainage line. The parganah is fairly fertile. Loam and clay soils are found, principally in the south. Towards the north, the soil is more adapted for the cultivation of rice, which, however, is largely grown all over Zahúrabad, and may be called its staple crop.

Physical features.

The important mart of Bahádurganj is situated in the north west corner, at the junction of the Bhainsahi and the Sarju. Goods are largely conveyed from Bahádurganj to Rasra by river as far as Pardhánpur, and thence by road. The second-class road from Gházipur to Rasra traverses this parganah from south-west to north-east, crossing the Sarju by a bridge of boats at Sidhágarh. A branch runs from Sidhágarh to Sikandarpur in the Azamgarh district, and from this branch another

Economic features.

short road runs south-east to Rasra. Unmetalled roads run from Kásímabad, north to Bahádurganj, and south to Muhammadabad. Another road crosses the centre of the parganah, running from Rasra to join the Muhammadabad-Ballia road.

Fiscal history.

The settlement of Zahúrabad was originally made by Mr. Treves, Mr. Duncan's junior assistant, and was for four years. It was subsequently declared permanent. The original assessment amounted to Rs. 93,204-6-3. In 1840 it was increased to Rs. 97,435-9-9. The increase was due to resumption of revenue-free estates. The present *jama* is Rs. 97,020-9-9.

Zamániah—The southern tahsíl of the district: is bounded on the north and east by the Ganges; on the south and south-east by the Karmnása, which divides it from the district of Sháhabad; and on the south and south-west by parganahs Narwan, Barhaul, and Barah of Benares. The total area according to the latest official statement (1881) was 378·6 square miles, of which 289·9 were cultivated, 21·9 cultivable, and 66·8 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,41,283; or, with local rates and cesses (excluding patwárís'), Rs 2,76,965. The amount of rent, including local cesses, paid by cultivators was Rs. 5,06,350.

According to the census of 1881, the tahsíl contained 334 inhabited villages; of which 113 had less than 200 inhabitants, 93 between 200 and 500, 73 between 500 and 1,000, 36 between 1,000 and 2,000, 8 between 2,000 and 3,000, and 4 between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Zamániah, Rootípur, Sherpur, Gahmar, Usiá, Báiah, and Nawal (Nauh). The total population was 225,949 (116,006 females), giving a density of 591 to the square mile. Classified according to religion, there were 198,002 Hindús (101,114 females); 27,703 Musalmáns (14,772 females); and 244 Christians (120 females).

A detailed description of the tahsíl will be found in the articles on its two parganahs, Zamániah and Maháich.

Boundaries, area, &c.

Zamániah—Parganah of the tahsíl of the same name: is bounded on the west by parganah Maháich and the Ganges; on the north and east by the same river; and on the south by the Karmnása. The total area according to the latest official statement (1881) was 294·0 square miles, of which 227·2 were cultivated, 12·2 cultivable, and 54·6 barren; the entire area paying Government revenue or quit-rent.

The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,78,844; or, with local rates and cesses excluding patwárís', Rs. 2,06 249. The amount of rent, including local cesses, paid by cultivators was Rs 3,70,448. Population (1881) 174,966 (90 464 females)

Physical features

The pargánah may be divided into two tracts, the upland, forming of course the main proportion of the area, and the low land tract. The latter, especially that in the eastern side of the parganah, is singularly fertile and produces very fine spring crops. The upland tract contains the usual varieties of soils. *Karail* is found principally in the east and north-east. Rice is largely grown in the southern portion of the parganah. The general excellence of the soil is attested by the fact that more poppy is cultivated in this parganah than in any other of the district. At the same time the parganah is more liable to suffer from want of rain than other parganahs, owing to the depth at which water is found, and the consequent paucity of good wells. The parganah is well wooded and picturesque. There are the remains of a forest in the north-east corner, near the village of Sohwal and two lagoons in the centre of the parganah of some size.

Communications.

The parganah is singularly favoured in the matter of communications. The East Indian Railway traverses it from west to east for a distance of 24 miles; in this length there are three stations, at Zamániah (Barwín), Dildárnagar, and Gahmar. A branch line runs from Dildárnagar to Túrí ghát, opposite Ghazipur. A metalled road runs from opposite Gházipur to Zamániah and on across the railway to join the Grand Trunk Road in the Sháhabad district. An unmetalled road runs from Tárí ghát to Gahmar, and another from Zamániah to Bárah, *vid* Dildárnagar and Gahmar. There are two roads of less importance crossing the parganah from north-east to south-west, and one from Tári ghát to Dildárnagar.

Marts.

The important town of Zamániah is the seat of considerable trade. This is described in the article on the town of Zamániah. Other important bázárs are Gahmar, which has a population of over 10,000, and Dildárnagar. At Gahmar there is a large and flourishing indigo factory under European management.

Fiscal history.

The original settlement of Zamániah was made in 1789-90 by Mr. Neaves, and was for four years. It was subsequently declared permanent, The assessment was found to be too severe

and had to be revised. The original *jama* appears to have been Rs 1,71,826. This was reduced to Rs 1,68,2 3-7-0. The present revenue demand is Rs. 1,78,844-13-3 Of this Rs 790 are regularly remitted on account of diluvion The increase in the present revenue-demand over Mr Duncan's assessment is due to resumption of revenue-free estates and assessment of alluvial lands

Zamániah —Town in the parganah and tahsil of the same name, lies in latitude 25°-25′-2″, and longitude 83°-35′50″ It is situated on the right bank of the Ganges 2 miles north east from the railway station (Zamániah) on the East Indian Railway, and 10 miles from Gházipur, with which it is connected by a metalled road, running south across the railway) through the Sháhabad district to the Grand Trunk Road. Since the opening of the railway from Tári ghát to Dildarnagar, this road has ceased to be of much importance for this district, and the portion lying between Gházipur and Zamániah will no longer be kept up as a first-class road By the census of 1881 the area of the town site was 151 acres, with a total population of 5,116 (2,843 females), giving a density of 33 to the acre The Hindús numbered 1,987 (1,054 females); Musalmans, 3,129 (1,789 females) The number of inhabited houses was 880. The public buildings are a tahsili, a first-class police-station, and a halkabandi school The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 131 from the preceding year gave a total income of Rs 1,462 The expenditure, which was on police (Rs 751), and conservancy (Rs. 405) amounted to Rs 1,156 The returns showed 1,310 houses, of which 962 were assessed with the tax; the incidence being Rs 1-5-8 per house assessed, and 1 Re 0 4-0 per head of population

Before the opening of the branch line of rail from Tári ghát to Dildárnagar, the station of Zamániah was the nearest point on the East Indian Railway for the districts of Azamgarh and Gorakhpur, and Zamániah was of some importance as a trade centre The road running south of the railway is still an important line of external communication. There is still a large trade in grain here.

The town has some historical interest as having been founded in 1560 A.D by 'Ali Kuli Khan, a noble of the courts of Humáyún and Akbar. He bore the title of Khan Zamán and after driving out the Afgháns from Gházipur, founded the town of Zamániah [Oldham's *Memoir*, I., 79]. It was this warrior who before the battle between Hemu and Akbar captured all the former's guns and finally took Hemu himself prisoner. Two hundred years after its foundation the town was burnt down by

Fazl 'Ali, and remained for some years deserted, till the *ámil* of the parganah, Chaudhri Muhammad Ajmál, rebuilt the town and invited the Afgháns to resettle there [Oldham's *Memoir*, I., 93]. One mile east of the town is the *lát*, or monolith, which has received sufficient notice in Part III. under the head 'Archæology'.

Zangípur.—Village in parganah and tahsíl Gházipur; in latitude 25°-36′-49″, longitude 83°-29′-57″; 5 miles north from Gházipur. Population (1881) 2,908 (females 1,455). There are no public buildings, and the village is unimportant.

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. XIII.

PART III.—BALLIA.

COMPILED BY

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BOTH OF THE BENGAL CIVIL SERVICE;

AND EDITED BY

F. H. FISHER, B.A., LOND.,

BENGAL CIVIL SERVICE.

ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1884.

PREFACE TO BALLIA.

THE arrangement by which, in November, 1879, certain portions of the Azamgarh and Ghâzipur districts were separated off and constituted a new and distinct district has rendered it necessary to provide the new district with a separate notice in this series. It happened, too, that when the change occurred the notices of Azamgarh and Ghâzipur had not been compiled, so that very little extra labour was involved in recasting the materials. The notice now presented of the Ballia district has, however, not been compiled from the old materials collected before 1879, but has been entirely re-written by the two Collectors, Messrs. D. T. Roberts and A. Robinson, who at different times during the past two years have held charge of the district. The lion's share of the work fell to Mr. Roberts, the portion contributed by Mr. Robinson being Part IV., or the notices of parganahs, towns, and villages. Whatever value the notice possesses is to be attributed to the labours of those officers, whose local knowledge is the best guarantee of accuracy.

F. H. F.

NAINI TAL :
The 7th August, 1883.

IT has been impossible to issue the volume till now, as when Mr. Fisher left a considerable portion of the proofs had not been passed through the Press.

J. P. H.

ALLAHABAD:
The 18th January, 1884.

ERRATA TO BALLIA.

Page	Line.	For	Read
2	6	In Gorakhpur, tahsi	in Gorakhpur, tahsíl
6	13	Babcr's	Bábar's
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97	9	Bharadduáj	Bharadwáj
131	8 from bottom ...	tradein	trade in

STATISTICAL, DESCRIPTIVE AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

BALLIA DISTRICT

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PART I

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

BALLIA,[1] a district of the Benares Division, is bounded on the north-east by the Gogra (*Ghághrá*), which separates it from the Gorakhpur and Sáran districts; on the south by the Ganges, which flows between it and Sháhábád; on the south-west by Gházipur; and on the north-west by Azamgarh. The principal sub-divisions of the adjoining districts are—in Gorakhpur, tahsíl Deoria (parganah Salempur), in Sáran, the sub-divisions of Sewan and Chapra; in Sháhábád, those of Baxár and Arrah, in Gházipur, tahsíl Korantádíh (parganahs Garha, Dehma and Zahúrabad); and in Azamgarh, tahsíls Muhammadábád (parganah of the same name) and Sagri (parganah Nathúpur).

The district extends from 25° 39′ 30″ to 26° 13′ north latitude, and from 83° 41′ 23″ to 84° 40′ east longitude. It is very irregular in shape, but may be roughly described as a trapezoid, having one side at right angles to the parallel sides. The parallel sides run north-east and south-east; the greater side, about 61 miles in length, lies along the Gogra, and the lesser about 29 miles long, forms the boundary between Ballia and Gházipur. The side at right angles to the parallel sides is the boundary of the district separating it from Azamgarh, and is about 23½ miles long. From the point where the Ganges begins to bound the district to the point where that river leaves the district is about 37 miles. The district does not extend to the actual confluence of the Ganges and Gogra, but stops at the boundary of Shitábdiára, a mahál of Sháhábád district. The line from the Gogra to the Ganges, forming the eastern boundary of the district, is from six to eight miles long and varies continually in length under the action of these two rivers.

The total area of the district, according to the latest official statement, is 1,144·4 square miles. The population, returned at 686,127 in 1872, had in 1881 risen to 924,763, or 808·0 persons to the square mile. This enormous increase can only be accounted for on the supposition that the census of 1872 was grossly inaccurate. But of both area and population further details will be given in Part III. of this notice.

[1] The original matter in this notice has been supplied by Messrs. A. Robinson and D. T. Roberts. To the latter is due the description of the physical geography in Part I. and most of the remainder of the notice, except the Gazetteer portion (notices of tahsíls, parganahs, towns and villages), which was prepared by Mr. Robinson. The chief printed authorities have been the *Memoir of the Gházipur District*, by Wilton Oldham, B.C.S., LL.D., and the Settlement Reports by Messrs. J. R. Reid, and J. Vaughan. Other authorities are acknowledged in the text or footnotes.

Administrative sub-divisions.

For purposes of administration, general and fiscal, Ballia is divided into three tahsíls or sub-collectorates, over which are distributed seven parganahs. Here, as in Gorakhpur and Basti, we note the unusual feature of parganahs lying partly in one and partly in another tahsíl. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police-circle (*thána*). Of the former there are two, at Ballia and Rasra, and of the latter there are eleven (excluding outposts or fourth-class stations, of which there are six). But the following synopsis will show at a glance the various divisions, their equivalents at the close of the sixteenth century, and their modern land-revenue, area, and population :—

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* (1596) in parganah	Land revenue in 1881-82.	*Area in* 1881. Square miles	Acres.	Total population in 1881.	In the police jurisdiction of	In the munsifi of
			Rs					
Ballia.	Ballia ...	Ballia ..	1,56,482	178	579	197,791	Ballia and Haldi.	Ballia.
	Doába ...	Fatehpur-Bihia	68,909	122	409	88,024	Bairia	
	Kopáchít, east	Kopachít ..	40,594	70	8	59,782	Garwár ...	Rasra.
			2,65,985	371	356	345,597		
Bánsdíh.	Kharíd ...	Kharíd ...	1,23,156	243	306	186,467	Bánsdíh and Reoti.	Ballia.
	Sikandarpur, east	Sikandarpur ...	58,233	130	489	96,104	Sikandarpur ...	Rasra.
			1,81,389	374	155	282,571		
Rasra.	Sikandarpur, west.	Sikandarpur ..	1,06,965	232	279	173,441	Nagra, Ubhóon and Haldharpur.	Rasra.
	Kopáchít, west	Kopáchít ...	30,096	59	466	39,606	Rasra and Garwár.	
	Lakhnesar ..	Lakhnesar ...	20,273	55	613	55,162	Rasra ...	
	Bhadáon ...	Sikandarpur ...	25,508	50	275	28,386	Haldharpur ...	
			1,82,842	398	353	2,06,595		
		Total ...	6,30,216	1,144	224	9,24,763		

To the Rasra tahsíl will be added, when transferred from Gházipur, the portion of parganah Zahúrabad north of the Sarju.

Changes in those sub-divisions.

The third column in the above statement shows the ancient names of the tracts included in the moderns sub-divisions, so far as they can be ascertained. The extent to which the old mahál or parganahs (the names are used synonymously in the *Ain-i-Akbari*)

correspond with the modern divisions will be best seen by a reference to the map, prepared by Sir H. M. Elliot, in which Akbar's súbas, sarkárs and maháls are restored.[1] The súbas and sarkárs to which these parganahs belonged, in 1596, will be seen from the following statement :—

Name of súba.	Name of sarkár.	Name of parganah.
Allahabad (*Iláhábás*),	Jaunpur	Bhadáon. Kharíd. Sikandarpur
	Gházipur	Ballia Kopáchhít. Lakhnesar.
Behar	Rohtás	Fatehpur-Biháa (Doába).

From the time of Akbar's *Institutes* to 1722, we have no record of the changes that took place; but we know that in or about the latter year the parganahs included in the present district of Ballia, with the exception of Doába, ceased to be subject directly to the imperial administration, but were assigned—along with the other parganahs that made up the four sarkárs of Jaunpur, Gházipur, Benares and Chunár—to the charge of Sa'ádat Khán, the first viceroy of Oudh. Prior to this they had formed the *jágír* of Murtaza Khán, a nobleman of the imperial household, but had been regarded as part of the súba of Allahabad. It was a condition of the transfer that Sa'ádat Khán should pay to Murtaza Khán an annual quit-rent of seven lákhs of rupees, and the former from the first made over the immediate management of the four sarkárs to Mír Rustam 'Ali Khán at an annual rent of eight lákhs. Rustam 'Ali is still remembered in this district for his camp and búzár on the banks of the Sarju in the Kopáchít parganah, where the earthworks of the camp may still be seen, and for the severity of his punishment of the zamíndars of Sukhpura, in parganah Kharíd. Rustam 'Ali, according to tradition, marched against them, met them near the village of Garwár, defeated them in a pitched battle, and killed nearly all the fighting men of the village. From their skulls he constructed a pyramid, which, it is stated, forms an elevated mound at the village of Garwár to the present day.[2]

On the downfall of Rustam Khán, in 1738, the parganahs fell partly to his servant, Mansa Rám, founder of the family of the Benares rájas, and partly to

[1] This map will be found in the Supplemental Glossary (Beames' edition), II., 202. An enlargement of the Allahabad súba has been prepared by Mr. F. W. Porter, and published in his Allahabad Settlement Report (1878). [2] Oldham: *Memoir* I., p. 89.

Shaikh Abdulla Khán. To the latter fell those that till 1879 formed part of Gházipur. They remained in his family till 1761, when they were made over to Balwant Sinh, the rája of Benares. The formal cession of sovereignty, made by the viceroy of Oudh, after Balwant Sinh's death, of the latter's estates to the British, took place in 1775, but Balwant Sinh's successors were left in actual possession of those estates. The four sarkárs passed completely under British administration in 1794, when Rája Mahípnaram Sinh, by an agreement, dated 27th October of that year, surrendered the control into the hands of the governor-general. In 1818 Doába, up to that time forming a part of parganah Bihia, in the Sháhábád district, was brought under the revenue jurisdiction of Gházipur, which then included all the parganahs now in Ballia. Shortly afterwards, Gházipur was separated from Benares and formed into an independent district. In 1832 Sikandarpur was transferred to Azamgarh, and probably Bhadáon at the same time. In 1837 portions of parganahs Kopáchít and Kharíd were transferred to Azamgarh.

No further changes took place until 1879: Ballia tahsíl, comprising parganahs Ballia, Kharíd and Doába, formed a sub-division of the Gházipur district under a covenanted assistant magistrate posted at Ballia. But on the 1st November, 1879, the district of Ballia was created—by adding to the old sub-division parganahs Lakhnesar and Kopáchít of Rasra tahsíl (Gházipur district) and parganahs Sikandarpur and Bhadáon of Nagra tahsíl (Azamgarh district), which were formed into one tahsíl with head-quarters at Rasra. Parganah Zahúrabad of the old Rasra tahsíl was retained in Gházipur and added to Korantadíh tahsíl. Nagra tahsíl was abolished and the remaining parganah of it, Nathúpur, was retained in Azamgarh and joined to Sagri tahsíl. Under notification, dated 10th April, 1882, a third tahsíl at Bansdih was formed, on the 1st December, 1882, comprising (1) parganah Kharíd, and (2) 225 villages of parganah Sikandarpur, which was named Sikandarpur east. To compensate for the loss of parganah Kharíd, to the Ballia tahsíl were transferred 212 villages of parganah Kopáchít, which were called Kopáchít east.

Some of the parganahs in this district are divided into *tappas* or into *talukas* or into both. These minor sub-divisions are usually held jointly by large Rájput communities; and as late as the permanent settlement even the entire parganah of Lakhnesar was thus held as a single estate. It would not be without interest if we could give the derivation of the names of the old parganahs. That of Sikandarpur is self-evident, though the name was not apparently taken from that of the Grecian invader of India, but from the Lodi king, Sikandar, one of whose officers is claimed as the founder of its chief

town. Lakhnesar is Lakhan-ishwar from Lakhan, a Hindi form of Lachman, and Ishwar, lord. Lachman, the half brother of Ráma, is supposed to have built a temple to Mahádeo on the banks of the Sarju, where Lakhnesar village now stands. Kopáchít (spelt Kopáchhít in the *Ain-i-Akbari*) is compounded from Kopwa and Chit, two villages of the parganah. The meaning of Kopwa is not known. Chit is said to have been founded by one Chitrasen, a descendant of the mythical Rája Gadh, to whom the founding of Gházipur is ascribed in Hindu tradition. Bihia takes its name from a village in Sháhabad, now a station on the East Indian Railway Doába was evidently so called from the two rivers between which it lies. The Hindus, unsupported by sense or sound, derive the name Ballia from the saint and poet Bálmík; and they say that Kharíd is so named because it was 'bought' by some one. The old name of Ballia—Turk Ballia—recalls the days when Babar's Turkí Cavalry was quartered in the neighbourhood.[1] Bhadáon may preserve a reminiscence of the ancient Bhars who, with the Cherus and Suirís, are accounted the aboriginals of all this tract of country.

District staff.

Having shown the revenue, criminal and civil jurisdictions, into which the district is divided, we may briefly notice the staff by which those jurisdictions are worked. The revenue and criminal courts are those of the magistrate-collector, his two uncovenanted deputies, and three tahsíldárs. The only civil courts are those of the two munsifs. The judge of Gházipur tries cases on committal from the magistrates, and on appeal from both magistrates and munsifs. The principal district officials remaining to be mentioned are the district superintendent of police, the district engineer, the assistant surgeon in medical charge of the district, the assistant sub-deputy opium agent, the deputy inspector of schools, and the post-master.

Physical features.

The district is a level plain without any hills or natural eminence, and the only variation from an uniform dead level is the slope from the watershed down the centre of the district to the rivers Gogra (*Ghágrá*), Ganges and Sarju, and the depressions forming *táls* or lakes, where the interior drainage of the district collects, prior to its despatch by small rivers and streams to the great rivers which nearly surround the district.

Lowlands and uplands.

The distinctive division of the district is into (1) the lowland alluvial plain which borders the great rivers, and (2) the upland tract which is remote from their action. The

[1] Oldham's *Memoir*, pt. I, p. 81

one slopes into the other without any prominent surface distinction. But the lowland tract is new alluvion, and everywhere, at a varying depth of from two to twelve feet, pure sand of the Ganges or Gogra is met with. In the upland tract the soil is deeper, and in most places the nodular carbonate of lime called *kankar* is found. Sometimes this crops up at the surface, sometimes it is deep down; but its presence is the distinguishing feature of the two tracts.

Lowland tract formed by action of the rivers,

The lowland tract has all been formed, in the course of ages, by the action of the great rivers. This action is still going on, and the whole of it may, in time and strip by strip, become again eroded and take its turn as the actual bed of the river. This tract may again be divided into the more recent and the more ancient. The more recent alluvial formation is, of course, that lying on the immediate banks of the river; and its breadth varies from nothing, where the river is cutting into the older formation, to several miles—where the river is receding from this side, encroaching on the Sáran or Sháhábád side, and leaving behind it the new alluvion. Parganah Doaba, situated between the two rivers just above their confluence, is almost entirely composed of the new formation. In the rainy season during the floods the whole of this tract is submerged; there are few trees upon it, except the hardy *babúl* here and there. In the cold season it presents a continuous expanse of rich cultivation, unbroken by groves or field boundaries, or by village sites. Except where the tract is too wide, and too distant from the unsubmerged land to be cultivated therefrom, there are few village sites. Where settlement upon the ground is necessary, the cultivators live in thatched huts with wattled walls, which can be removed in the event of inundation. These settlements have the distinctive names of *chhapras* (H. *chhappar*, 'thatch.')

and divided into ancient and recent

Diárás of the Ganges and Gogra.

These *diárá* lands, as they are called (*diárá* being the local word corresponding to *khádar* further west, and signifying the new formation liable to submersion), are different according as they appertain to the Ganges or the Gogra. Those along the Ganges are of unsurpassed fertility and yearly grow marvellous crops of wheat, barley, peas and mustard. The soil is soft and friable, extending down only a few inches—a mere top dressing on the land. It requires little labour from the plough, and is renewed by the fertilizing deposit of the river year after year. Those of the Gogra are less desirable. The deposit of this river is very sandy; often it is all sand. At its best it is never equal to that of the Ganges, and it is provokingly inconstant, for the good field of this year may be

spoiled by a deposit of sand the next year. This instability of character belongs to the Ganges *diárás* also, but to a much less extent. It has given rise to a speciality of tenure. Rent is payable on the actual area under cultivation only, and a deduction is made, where necessary, from the total area of the holding on account of *bal*, *panchat*, and *bijhmár*. *Bal* is sand; *panchat* is waterlogged soil and *bijhmár* or kill-seed is where, from the admixture of sand, the seed, though sown, will not germinate.

Mode of formation of *diárás*

It will be convenient in this place to describe in greater detail how these *diárá* lands are formed, and how their extent and locality are changed from time to time. The Ganges at the fort of Baxár (Sháhábád district) flows between two banks of *kankar*, which are not materially affected by the eroding action of the river. Taking this as a fixed point on its course, we shall find that there is no other to be met with till we come to Dinapore, 64 miles distant in a straight line.

Between these points the banks are unstable sand, topped with a few feet—or, it may be, only a few inches—of soil, and offer no effective resistance to the river current. The course which the Ganges will take between Baxár and Dinapore, under these circumstances, is determined by the strength of its current, which is again determined by the fall from Baxár to Dinapore, and the fall is slight. If some drops of water are poured upon a dusty pane of glass, held slantingly, the water will take a sinuous course, which will become more direct, the more the pane is tipped up and the greater the quantity of water poured on to it. In the same way the course of the Ganges from Baxár is necessarily sinuous. In the rains the river rises and rushes straight across the bends; and where the bend is a high bank impeding the current, the bank is rapidly undermined and cut away. When the river falls, the channel will be found to have altered. It is as sinuous as before, and the total length of the channel is the same, but the curves of the spiral have altered. The action of the river in the rains may be illustrated by trying to straighten a piece of twisted wire with both ends fixed. It is apparent that if you straighten it at one end, the other end becomes more twisted; and as you pass the hand along to the further end, the straightened piece becomes crooked again. You have altered the twists, but the crookedness is as great as before. Subject, therefore, to the condition of always being the same length, the channel of the Ganges may (and *must*) sway from side to side within the distance between its permanent banks—banks of *kankar*-formation not easily eroded, and this distance varies from 10 to 20 miles.

The riverain of Ballia is thus constantly being destroyed and reformed; and the course of the river is as variable as the folds of a flag fluttering in a breeze. At one place the river is cutting into the older alluvial formation, which it had not before visited within historical memory, and is ruthlessly carrying off village sites, and groves, and the *pípal* tree contemporaneous with the early founder of the village. On the opposite bank a new *diárá* is forming from the débris. Here it is encroaching on the Ballia side, and there, a little further down, it sweeps round, outs into Sháhábád, and on this side throws up extensive *diárás*. In parganah Doába, especially, great changes are effected every year.

Local customs regarding alluvion.

By local custom the ordinary law of alluvion is varied in this parganah. Alluvion is not treated, as a matter of course, as an accretion to the adjoining estate. It belongs to the village on the site of which it has re-formed. The maps show that villages north of the river in 1839 were south of it in 1862, and north of it again in 1881. This means that in the course of 40 years these villages have been twice diluviated and twice re-formed, the Ganges having swayed over a breadth of about 5 miles *twice* during that interval.

Diárá lands the subject of disputes.

These *diárá* lands are the subject of perpetual dispute and not unfrequent riots between contending proprietors and cultivators. There is scarcely a diárá on the banks of the Gogra or the Ganges from Manĭar right round to Ballia, but is now, or has been, or is about to be, the subject of litigation in the criminal, civil, or revenue courts, or in all three. There are not wanting instances where the cost of litigation must far exceed the whole value of the tract disputed.

The complexity and difficulty of these disputes arises partly from the inherent difficulty of the case—such as doubtfulness as to the rule of law applying, *i. e.*, whether the land should be considered an accretion to a certain mahál, or a re-formation *in situ*—and the difficulty of accurately laying down boundaries in a tract where there are no fixed landmarks. Add to these the difficulties arising from maps prepared by inexpert or corrupt amíns and adjudicated upon by courts without special knowledge of surveying, and distracted by the conflicting decisions given in similar cases long past, and there is no end to the complications which a suit for *diárá* lands may present.

In the course of the formation of a new *diárá* of the Ganges sand is first thrown up, either on one side or in the middle of the river; and this sandy patch changes in extent and position under the river action for several years, till at last a definite tendency is exhibited by the current to recede from and

flow only on one side of it. When the sand reaches a certain level, the deposit of the Ganges arrested at that level is more or less fertilizing mud; for it is the lower strata of the river current that carry the sand, owing to the greater specific gravity which causes the sand to sink more rapidly. The new *diárá* is still unstable for a year or two; the mud deposit is, perhaps, only a patch in the middle of a sandy waste, and changes in position and depth every year. But, as the river continues to recede and the *diárá* to increase in height, the current in the rainy season flows over it with a slacker pace and with water free from sand; and the *diárá* rapidly becomes culturable. Sometimes, but not always, a dense growth of *sarpat* or thatching grass covers the *diárá* for a year or two before it becomes fit for ordinary cultivation.

In the part of its course which concerns Ballia district the Ganges never throws up islands. The river channel is always single or divided by sandbanks only. In this it differs from the Gogra. That river, having run a shorter course from the hills, and having a stronger current, takes a less sinuous course for the reasons above explained. The range of its action—*i.e.*, the limits within which it can sway from side to side—is less than that of the Ganges. But, on the other hand, within its range its action is more violent and more erratic. It throws up islands and destroys them, and tears through the land in several channels. Some of these channels, like the Tengaraha, are of a perennial character, and reproduce on a smaller scale the action of the great river. Its *diárás* have no regular progression from sandy waste to fertile plain. Large tracts never improve beyond a capacity for producing tamarisk (*jhád*) and *dhonr* (a reedy thatching-grass inferior to *sarpat*). Its *diárás* are remarkable for instability and every year they are

> "Withdrawn and uplifted,
> Sunk, shattered, and shifted
> To and fro."

The more ancient alluvion is not exposed to the present action of the river, except here and there, where it suffers erosion. It is not inundated. It continues to possess exceptional fertility, and can in most places produce winter crops without irrigation. But irrigation can always be obtained for poppy, sugarcane, and other valuable crops by the lever lift (*dhenkul*) from shallow wells dug in the underlying sand. These last only one season, and then only so long when the sandy sides of the well are prevented from falling in by ropes of twisted grass coiled up the sides.

The lowland alluvial tract we have been describing comprises the whole of parganah Ballia, except the small portion on the west enclosed by the Surahá

lake, the Katehar river and the road from Ballia to Gházipur ; the whole of parganah Doába ; and about half of parganah Kharíd. The dividing line in the case of the last must be drawn from Maníar, curving inwards to the Dah ; and thence in a line parallel to the Gogra, passing close to, and north of, the towns of Bánsdíh, Sahatwár and Reoti, and, finally, it includes a narrow strip of Sikandarpur, lying along the Gogra.

The upland tract.

The rest of the district is the upland tract, comprising the whole of parganahs Bhadáon, Lakhnesar, Kopáchít, nearly the whole of Sikandarpur, and a narrow spine of land extending into parganah Kharíd, between that parganah and parganah Ballia. In area the two divisions (lowlands and uplands) are nearly equal.

This upland tract corresponds to the adjoining portions of Azamgarh and Gházipur and requires but little description. In Kopáchít, Lakhnesar and part of Sikandarpur the soil has in general a white colour, and is much subject to efflorescence of *reh*, although not to anything like the extent common in districts of the Upper Doáb.

Almost down the middle of this tract is a depression, deepening here and there into *jhíls*, and traceable in direct connection from the Ratoi lake in the Azamgarh district to the Surahá lake in this. The drainage of the country on either side falls into this depression, which in the rains becomes almost one continous *jhíl* and runs off in part by the Lakra river, and in part flows into the great reservoir of the Surahá lake, which discharges again into the Ganges by the Katehar river. Very little finds its way into the Gogra, and the Ganges may be said to drain three-fourths of the district. In this hollow land much rice is grown and the *jhíls* furnish water for irrigating the winter crops.

Woodlands.

Ballia is a well-wooded district, the number of mango groves being remarkable in parganah Kharíd. These are so numerous and so extensive as to give a pleasing park-like feature to the landscape.

Waste.

There is no waste except some patches of *úsar* land, which will grow nothing but *dhák* (Butea frondosa). Every available acre is under cultivation, and the density of the population, (808 per square mile) is the greatest in the provinces for a rural district, being only exceeded, indeed, by Benares (894·4 per square mile).

The Surahá lake.

The Surahá lake (*tál*) is one of the characteristic features of the district, for it is one of the few perennial lakes of the Gangetic plain, as distinguished from mere *jhíls* which dry up ordinarily in the hot season. The Surahá has never been known to dry up

entirely, although on a failure of the rains, or failure of the Ganges to rise to its usual height, the water area shrinks very considerably. It is situated between parganahs Kharíd and Ballia, about 4 miles north of Ballia town. When full it contains an area of about 8,500 acres, and a circuit of nearly 16 miles. But when surveyed in the dry season (May and June) of 1881, the water area was found to be only 2,774 acres. The difference is the area of the rim referred to below.

As already mentioned, it receives the drainage of a large tract of country which it conveys to the Ganges by the Katehar. The latter is a 'cut' rather than a river, having a deep, winding, and narrow channel. But when the Ganges is in flood, its level is higher than that of the lake, and the Katehar then reverses its action and fills the lake with the water of the Ganges. It is the supply thus received that is the main cause of the perennial nature of the lake. It was estimated by the engineers who surveyed this tract, in connection with the irrigation project presently to be referred to, that the Surahá receives more water from the Ganges than from drainage.

Its products.

The rim of the lake, which is submerged in the rains and becomes dry towards January and February, is usually sown with rice of a peculiar character. This grows to great height and is in favourable seasons very productive. But if, after the rice is sown, the water rises too rapidly, the rice-shoots are drowned, and if it fails to rise, they wither. To secure a good crop it is essential that the rise be gradual, so that the rapid-growing rice may always be able to keep its head above water. In the deeper parts of the lake great quantities of the water-weed called *siwár* are grown. This is in great demand for clarifying sugar in the native manufacture. The facility for obtaining this weed has caused the location of numerous thriving sugar factories round the lake, especially at Hanumánganj.

The lake abounds with fish, much in demand though less palatable than the Ganges fish, and there are some hundreds of canoes or dug-outs—each formed from the hollowed trunk of a single tree—employed on the lake. The ordinary mode of fishing is with a net spread over a bambú framework, made in the shape of a cone. The sides of the cone are covered with the net, and the bottom is left open. A number of canoes, 20 or 25, now form in a wide circle and slowly and silently converge towards its centre, and, when near, with one accord all the net-covered cones are plunged into the water and stuck into the soft mud bottom. The presence of fish within the net is made manifest by their struggles; all the fish worth having are speared and secured; the nets are withdrawn and the boats move further on to repeat this picturesque

operation. In the cold weather the lake is the resort of numerous wild fowl, teal and duck, of the species usually met with.

The formation of the lake is ascribed by tradition to a Cherú rája, named Súrat, but there are no traces of artificial construction, and the supposition that it was excavated seems untenable in view of its enormous size. As the Cherús are generally accounted the aborigines of these parts, it is only in accordance with popular custom to attribute works, the authors of which are unknown, to their agency. A similar practice exists regarding the Bhars and other supposed aboriginal tribes.

Irrigation project.

Mr. Oldham submitted a project, which will be found described at length in his Memoir, for utilizing the Surahá reservoir; he pointed to the ease with which the resources of this lake could be commanded for irrigating thousands of acres of land, by the simple method of constructing a weir across the Katehar, and thereby regulating the ingress and egress of the Ganges water. This project was reported on after a professional survey by engineers of the Irrigation Department, and the report was chiefly favorable. A doubt was, however, expressed as to whether the weir would not exercise an unfavorable effect in silting up the mouth of the Katehar, where it issues from the lake. Eventually, Government rejected the scheme, as not being of importance enough to warrant the expenditure of provincial funds upon it. In the cold weather the Katehar is dammed by a temporary earthen embankment, which retains a sufficient head of water, up to April or May, for the irrigation of crops along the bank. This dam, however, but feebly, if at all, affects the level of the lake.

Rivers.

The chief rivers of the district have been sufficiently described in the above account of the physical features, and the larger ones, the Ganges, Gogra and Sarju, have also received ample notice in Azamgarh and Gházipur. The Sarju joins the Ganges about two miles to the west of Ballia town, near the village of Táranpur. The Katehar, an outlet of the Surahá lake, joins the Ganges a little to the west of Ballia, near the village of Haibatpur. The Baheri (or Baherá) is a stream which branches off from the Lakra near Nagra in parganah Sikandarpur, and joins the Gogra near Maniár in parganah Kharíd. The Lakra, which bears this name in parganah Lakhnesar, but is called Búrhí in parganah Kopáchít, rises in the Azamgarh district and joins the Sarju, near Pipraghát, on the Gházipur road in parganah Kopáchít. The Tengaraha emerges from the Gogra near Marwatia, in parganah Kharíd, and rejoins it near Shitábdiárá in the Sháhábád district. The following are the towns and larger villages on the banks of rivers :—On the Ganges, Ballia,

Haldi (of parganah Ballia), Durjanpur, Sukul Chhapra and Pándepur; on the Ghágra, Turtipár, Belthra, Haldi (of parganah Sikandarpur), Duhabehra and Maníar, and on the Sarju, Pardhánpur, Barágaon and Bánsthána.

Lakes.

The three important lakes of the district are the Surahá, already described, the Dah of Mundiárí and Reoti Tal. The Dah is a narrow horse-shoe-shaped lake, about two miles to the north-west of Bánsdíh, with an area of about 800 acres. Reoti Tál, west of the town of that name, is about 300 acres in extent. Both of these lakes over-flow into the Ghágra.

Navigation.

Besides the Gogra and the Ganges there are no channels navigable all the year round. But in the rains the Sarju is navigable all its length. It is only used for commercial purposes as far as Pardhánpur, five miles from Rasra, and is the outlet during that season for all the trade of that important mart. On the Gogra Belthra and Maníar, and on the Ganges Ballia and Sukul Chhapra, are the leading marts for river trade, the details of which will be given in Part III. of this notice.

Heights.

The following are the principal Great Trigonometrical Survey stations with the latitude and longitude of each and the heights above mean sea-level:—[1]

Name of stations.	Parganah.	Latitudes.	Longitudes.	Height in feet.
Binchapra	Ballia	25° 46′ 49·39″	84° 16′ 24·52″	235
Khádípur	Ballia	25° 57′ 10·73″	84° 15′ 21·27″	235
Núrpur	Kharíd ...	25° 53′ 9·03″	84° 25′ 7·86″	221

Communications.

The East Indian Railway runs nearly parallel with the southern boundary of the district, but on the opposite side of the Ganges in the Sháhábád district. The nearest railway stations are Baxár, Dumráon, Raghunáthpur and Bihiá. The following places in this district are connected with them as follows :—Ballia by road and ferry with Dumráon; Haldi in the same way with Raghunáthpur, and Bairia with Bihia. There is but tittle traffic from this district to Dumráon, Bihia or Raghunáthpur; goods go chiefly by boat down to Patna or up to Baxár.

The nearest to the town of Ballia of the railway stations mentioned above is Dumráon (Sháhabad district), distant less than eleven miles in a straight line south from Ballia, but 13 miles by road. The road is neither metalled nor raised and the Ganges has to be crossed on boats. Some improvement has

[1] Kindly supplied by Mr. J. B. N. Hennessey, M.A, Trigonometrical Branch, Survey of India. A fourth, Nauranga, in Ballia parganah, included in Mr. Hennessey's list, is reported by Major Barron, who recently surveyed the district, to have been carried away by the river.

been lately effected in this road, and it is being partially bridged. In the rainy season, however, it continues impracticable for wheeled traffic—and during the floods for any traffic at all—as a large unbridged backwater of the Ganges crosses the road one mile north of Dumráon. The next nearest station is Baxár, which is reached by the road to Korantádíh, in Gházipur district, opposite to Baxár. This route is 22 miles to the railway station and, like the preceding, is scarcely practicable in the rains. Another route, however, is from Gházipur, which is 42 miles distant by road. The road runs first north-east and then east up to Muhammadabad, a distance of about 13 miles, and is metalled so far. From Muhammadabad it strikes off to the north-east and runs, nearly in a direct line, to Baragáon in this district. It then bends to the south-east, crosses the Sarju, and continues in the same direction till it terminates at Ballia. The entire length of the road from Muhammadabad to Ballia is unmetalled, but raised and bridged. The Sarju has to be crossed soon after leaving Barágáon, and the Katehar near Ballia. The former is fordable, except during the rains (when there is a ferry); and the latter river is crossed by a pile bridge.

Ballia is poor in roads. There is not a single metalled road in the district, and only four second-class roads, *i.e.*, roads unmetalled, but raised and bridged. Of these four the one from Ballia to the Gházipur district has already been described. Another connects Rasra and Ballia, branching from the Ballia and Gházipur road at Phipna, 6½ miles from Ballia. The other two second-class roads are comparatively unimportant, and both run from Ballia, one to Hanumánganj in the north-west, and the other to Gharauli in the north-east. The third-class roads are neither metalled nor raised, but occasionally bridged, and of these there are a great number in the district. The Ballia-Gharauli road is continued as a third-class road in one direction to Bánsdíh, and thence through Manían, Sikandarpur, Ubháon, and Turtípár into the Azamgarh district. In the other direction it goes east to Sahatwár and Reoti, and from Reoti turns again to Bairia, meeting the direct road from Ballia to Bairia. The Ballia and Bairia road is continued east to the end of the district opposite Mánjhí-ghát and Rivílganj and is the old Military route from Chhapra. From Sikandarpur branch off two roads to Nagra and Garwár. According to a statement furnished by the district engineer the total mileage of the roads in the district is at the present time (1883) as follows :—second-class, 43; third-class, 241½; fourth-class (country tracks), 88; total, 372½.

Bridges and ferries.

The only bridges in the district deserving mention are those over the Katehar and the Lakra. The latter stream is bridged on the Ballia-Rasra and on the Nagra-Nípaniaghát

roads; and the former, by a pile bridge on the Ballia-Gházipur road, and a masonry bridge on the road to Hanumánganj. There are altogether 15 public ferries managed from the Ballia district, a list of these will be found in Notification No. 536 dated 14th February, 1883, published in the *North-Western Provinces and Oudh Gazette* for 17th February, 1883. The five principal ones are three on the Ganges, all in parganah Ballia, at Ballia, Jawahí, and Parbodhpur; and two on the Gogra, both in parganah Sikandarpur, at Turtípár, and Behra. The average annual income from them for the past five years (1878-82 inclusive) has been Rs. 15,216. Besides these there are ferries on the Gogra in parganah Kharíd, which are managed in the Sáran district; the principal ones are at Rivílganj of Mánjhi-ghát. The minor streams are crossed by fords in the dry season and by boats in the rains.

Table of distances.

In the following table will be found the distances from Ballia to the other principal places of the district. The figures in every case represent mileage by road and not distance as the crow flies:—

Place.	Distance in miles from Ballia.	Place.	Distance in miles from Ballia.
Bahúrá	22	Mairtár	10
Bairiá	20	Maniar	18
Báusdih	10	Murli Chhapra	23
Barágáon	8	Nagawa	0
Basantpur	6	Nágpura	12
Bhalsand	6	Nagrá	24
Chakiá	20	Púr	18
Chhátá	8	Rasra	21
Dahabehra	32	Ratsar kalán	13
Durjanpur	14	Reotí	16
Garwár	10	Sahatwár	12
Haldharpur	28	Sheopurdíar	3
Haldi (tahsíl Ballia) ...	10	Sikandarpur	24
Haldi (tahsíl Rasra) ...	28	Sisotár	22
Ibráhímabad	25	Sonbarsá	22
Karammar	12	Srínagar	24
Kharauní	12	Sukhpura	8
Kotawá	22	Turtipár...	36
		Ubháon	33

Climate and rainfall.

Nothing need be added to the ample descriptions of climate and rainfall given for Azamgarh and Gházipur. The average annual rainfall in inches for each raingauge station for 18 years was as follows:—Ballia, 42·16; Rasra, 41·07.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Animal kingdom : wild beasts and game.

The wild animals of the district afford little matter for description in a work like the present, in which scientific details would be out of place. There are none of the fiercer carnivora, no tigers or wolves ; but jackals and foxes are common. The number of persons reported killed by wild animals was only 3 in 1880 and 8 in 1881 ; snakes were responsible for 102 in the former and 107 in the latter of those years. Rewards on the usual scale (see AZAMGARH, page 30) are offered for the destruction of wild beasts, but none for snakes. There are no deer or antelope, but *nílgáe* and wild boar are sometimes found in the grass jungles along the Gogra and Ganges. Wild fowl of all kinds are found on the lakes, some all the year round, others only in the cold season.

Domestic cattle and horses.

The cattle of the district resemble very closely those used in Azamgarh, and the description given in the notice of that district of the local breed and the various uses and cost of domestic cattle, will apply almost word for word to this district. When the Government stud existed, with stallions at Korantádíh and Baxár, a good deal of horse-breeding was carried on by the zamíndárs, who were given the privilege of using the Government stallions, on the condition that Government should have the refusal of the colts and fillies. Since the abolition of the stud (about 1875) this branch of industry has greatly declined ; but the zamíndárs still rear small country-breds, the best of which are taken for sale to Sonpur fair and the rest disposed of in the fair held at Ballia itself. As a cattle market, the latter is probably surpassed by few such assemblages in India. In 1882 some 60,000 head of cattle, including plough-bullocks, buffaloes and cows, were brought for sale ; but of these none, or very few, were of the finer breeds.

Fish and fishing.

The common kinds of fish are those enumerated in former notices. With its long river border and numerous meres the district, as might be supposed, affords extensive employment to those who make fishing any part of their occupation. By the recent census the Mulláhs numbered 6,932 males ; all these make a large part of their living as boatmen or fishermen, although with this employment they usually combine cultivation of the soil. It may be mentioned that the census gives the number of males who exclusively follow the occupation of fishing as only 162, but this is no test of the number really engaged in it. Fishing rights usually belong to the zamíndárs, but there is an exception to this rule in the case of the lower reaches of the Sarju, above its junction with the Ganges : the right to fish there

belongs to Government and is annually leased. A peculiar mode of fishing with a net called *kurai*, which is chiefly in vogue on the Surahá lake, has been described in Part I. The other methods—by drag or hand nets, by dam and trap, and by hand (when the lakes and ponds dry up)—are the same here as in Azamgarh.

Vegetable kingdom trees

Ballia is probably one of the best-wooded districts in the plains of these provinces. Mango groves abound in great profusion; especially remarkable for their number and extent are the mango groves of parganah Kharíd and those on the shores of the Surahá lake. The other trees of the district are of the same kinds as those found in Azamgarh (see the memoir of that district, pp. 32, 33), but the *kathal* or jack-fruit of Ballia has no special excellence. The palmyra tree or toddy palm (*Borassus flabelliformis*) is very common, especially in the western part of the district. The sweet sap obtained from this tree is fermented into toddy (*tárí*) and consumed by the Bhars and other low castes. The right to collect the juice is annually leased on behalf of Government; in 1882 the sum realized for the farm was Rs. 5,825.

Cultivated crops.

To extend the description of the natural products of the woods, forests and marshes is unnecessary, as there is nothing to be said about them that would be special to Ballia district. Ample descriptions of their general characteristics have been given in former notices. Turning to the cultivated crops, we shall find that here also there is little of a special character to be noted. Descriptions of the principal crops of the spring and autumn harvests have been given at considerable length in the Azamgarh notice. These apply precisely to the cultivation in Ballia, and we shall not needlessly occupy space by repeating them. As Ballia is entirely a permanently-settled district, there is at present no certain information obtainable for the whole district regarding the exact proportions of the spring and autumn crops. The returns annually furnished from the districts that have come under temporary settlements, are here wanting, and cannot be supplied until the agency for their collection has been trained to the task. For those parganahs, however, which formerly belonged to Azamgarh district, and in which the village papers were recently prepared in conjunction with the cadastral survey, returns are available. In parganahs Sikandarpur and Bhadáon the areas under autumn and spring crops were in 1881 as follows:—

	Autumn	Spring.	Total.
	Acres.	Acres.	Acres.
Sikandarpur	76,744	77,542	154,286
Bhadáon	10,312	10,038	20,350
Total ...	87,056	87,580	174,636

The total cultivated area of these parganahs s 168,203 acres. The difference between this and the total just given is 6,433 acres; this difference represents the double-cropped *(do-fasli)* area, yielding both an autumn and a spring crop. Until the operations now in progress for revising the settlement in the rest of the district are completed, we can only assume that, as in Sikandarpur and Bhadáon, the areas under autumn and spring crops elsewhere in the district are about equal; and this assumption seems to be warranted by general observation. In the two parganahs for which general statistics are given above, the proportions of the different crops found on the ground during settlement operations (1874-77) can also be given. The percentages were as follows:—

	Bhadaón	*Sikandarpur*	*Both parganahs.*
	Percentage of total area.	Percentage of total area.	Percentage of total area
I.—Rice land ...	30·44	26 95	27 33
II.—Rabi land—			
Barley	22·66	22 58	22 59
Peas	19 04	15·17	15 87
Sugarcane ...	10 83	9·42	9 57
Arhar	4 09	10 12	9 44
Fallow for sugarcane ...	5·81	5·99	5 97
Garden crops	0 83	2 38	2 22
Barley and peas *(jaukerát)* ..	2·24	1 43	1 61
Crops with less than 1 per cent. ..	4 06	5 56	5 40
Total, rabi land ...	69 56	73 05	72·67

Sugarcane and poppy.

Special notice is claimed by two crops, sugarcane and poppy. Under the former the area in 1881-82 was 43,524 acres for the whole district. The extent of the industry may also be judged by the number of sugar refineries, 571, assessed to the license-tax, in 1882-83, as yielding an annual profit of Rs. 500 and upwards. The area under poppy, although much less than that under sugarcane, is considerable as compared with the proportion in other districts where it is grown. The cultivation of poppy has been described in the Gházipur notice.

Processes of agriculture.

In the methods of agriculture there are no practical differences between the processes described in the Azamgarh notice and those in vogue in this district. The attempts made by the Department of Agriculture and Commerce to introduce improved methods and novel implements have hardly touched the Ballia agriculturist.

He is satisfied with his primitive plough and his simple methods of fertilizing the soil. In the matter of fallows he follows a well-known rule, and ordinarily pays no attention to the selection of seed. An exception to the rule of never varying the seed is found in the case of the rice sown in the Surahá lake; the cultivators never use the rice grown there for seed in the same locality, but exchange their rice for seed-rice from the Ratoi lake in the Azamgarh district.

Irrigation.

The advantages of irrigation are well understood. The statistics show that in tahsíl Ballia, out of the total cultivated area, 75·5 square miles were, in 1881, irrigated and 204·9 unirrigated; in tahsíl Bánsdíh, 128 4 irrigated and 130·2 unirrigated; and in tahsíl Rasra, 254·4 irrigated and 1·5 unirrigated: total 458·3 square miles irrigated and 336 6 unirrigated.

In parganahs Bhadáon and Sikandarpur (for which alone detailed statistics can be given), Mr. Vaughan, the settlement officer, found 90 36 per cent. of the area irrigated. Of this area 55·66 per cent. was irrigated from lakes, swamps and artificial tanks, 25 76 per cent. from masonry, and 8·94 per cent. from earthen wells. The number of lakes, swamps and streams used for irrigation in these two parganahs alone amounted to no less than 672, of which 545 were in Sikandarpur. [The reference is of course to that parganah as it stood before 1882, when it was divided into two portions, called, respectively, West and East Sikandarpur, each included in a different tahsíl: see table on p. 2] The artificial tanks were 2,445 in number, of which 2,090 were in Sikandarpur; masonry wells numbered 2,609, all except 359 being in the same parganah.

The statistics of irrigated areas just given require a brief explanation. As regards those for parganahs Bhadáon and Sikandarpur it should be stated that rice-lands are included in the irrigated areas, but the form of irrigation they receive is only in a limited degree artificial. It is so to this extent, that the rainfall of the year is retained in the rice-fields by the low narrow embankments that surround them. In other words, the water-supply is not first stored and then distributed, but is merely the rain-water that has fallen on the land or that has drained into it from the surrounding land of higher level. Thus, if there is a failure of the rains, the rice-crop is a total failure, and this form of irrigation is not a security against drought, but is the mere retention on the land of the seasonal fall. For the rest of the district there are no precise figures available, and the return given is not based on the area actually irrigated in a given year, but is the estimated area usually irrigated and *requiring irrigation*. It is worthy of notice in this connection that the most fertile tahsíl (Balha) has the smallest

irrigated area. This is on account of the great extent to which Ballia is composed of the new alluvial formation (*vide supra* p. 7). The winter crops in the Doába parganah and the riverain of Ballia require no irrigation. On the other hand, in the older formation irrigation is indispensable for the security of the *rabi* crops, and hence nearly the whole area of Rasra tahsíl appears as irrigated.

Depth of water-level.

The average depth from the surface at which water is met in this part of the district, is, according to Mr. Vaughan, 20 feet. Probably in the whole district the depth is never more than 40 feet. The depth of water depends, in the first place, upon the locality, whether upland or lowland. Wells in the upland are naturally deeper than in the lowland tract. In the upland, where the wells go down to the water spring, they reach a considerable depth and are generally built of brick. Those that fill by lateral percolation are commonly shallow earthen wells, from 15 to 20 feet deep, and usually last only a single season. In the lowlands, sand is met with at a few feet from the surface, and water, on an average, at about 15 feet. The main determining cause of the level is the Ganges river. In the rains, therefore, the wells in the lowlands, unless made of masonry, fill and fall in, the rise of the water-level in them causing the sides to crumble. Even before this happens, a protection, by ropes of straw coiled round the sides, is required to keep the non-masonry well in working order for a single season. Earthen (*kachcha*) wells are usually made for *rabi* crops in December, and for cane in March. The cost of a well of this kind rarely exceeds Rs. 5.

Methods of irrigation.

The common methods of irrigation in use are—*first*, the lever (*dhenkul*) worked by hand, common where the water is near the surface; *second*, the leather bucket (*mot*) and rope (*nár*) usually worked by bullocks, by means of a pulley and inclined plane—only used for deep wells, where the lever is not practicable, and consequently found chiefly in the upland tract; and *third*, the sling basket (*dauri*) used in raising water from streams, lakes or tanks.

Extent of irrigation: from rivers,

It should be mentioned that the Ganges and Sarju are not made use of for artificial irrigation; the Katehar is so used, and for this purpose is dammed at certain points in its course. The inundations, however, that occur from the two first-named rivers, supply a natural means of irrigating the low-lying *diára* lands described in Part I.

and from lakes and tanks.

When the amount of rainfall in the district has been great, especially when there have been heavy falls of rain in September and October, an immense area is irrigated from natural

lakes (*jhíl*) and artificial tanks. The spring crops, sown in October-November (*Kártik*), after they have attained the height of a few inches, receive an abundant watering, which secures a full crop even without the occurrence of the Christmas rains.

Increase of cultivation.

Prior to the permanent settlement, a good deal of this district was waste, owing chiefly to mal-administration and the disputes between rival clans of Rajputs. But at the time of the revision of settlement, in 1840, the district had become fully cultivated. As the annexed statement shows, there has been no increase in the cultivated area since 1840:—

	Total area in 1840.	Cultivated area in 1840.	Total present area.	Present cultivated area.
	Acres.	Acres.	Acres.	Acres.
Doába	76 074	59,230	78,489	55,481
Ballia	121,801	93,385	114 499	90,734
Kharíd	144,236	105,877	155,826	110,199
Kopáchit	83,443	53,585	85,034	57,258
Lakhnesar	36,460	25,144	35,813	24,888
Sikandarpur	234,120	153,338	212,448	148 619
Bhadáon	32,665	1,8081	32,275	19,584
Total ...	728,799	508,640	732,384	506,763

The differences in the areas are due to differences in the survey measurements and to alterations of area under river action, rather than to any real change in the extent of cultivation at the two periods.

The full limit of cultivation having been reached, and the density of population being greater than in any other district, except Benares, in the provinces—reaching the enormous figure for a purely agricultural district of 808 to the square mile—it would seem that the pressure of the population on the soil must have reached its limit; and that, except under improved methods of cultivation, there can be no further increase of population in this district unless at the expense of general impoverishment.

Famines.

To the history of famines given in the memoirs of Azamgarh and Ghazipur—districts which until quite recently included the area now known as Ballia—there is little, if anything, to add. The extremity of famine has never been reached in the eastern part of the district. In the lowlying alluvial lands the failure of the rains, though it means scarcity, does not bring famine. Provided the Ganges rises so as to cover the lowlands—which it scarcely ever can fail to do—a crop in them is assured, and from *kachcha* wells water can always be obtained. Thus Ballia

enjoys the same practical immunity from the severer consequences of a season of drought that we noticed in Azamgarh.

Reh.

Only in Lakhnesar and Kopáchít parganahs is found the saline efflorescence known as *reh*. As to the origin of this destructive agent, and as to the best means of removing it, experts seem to differ. [See Oldham's *Memoir*, Part I., appendix II., and the *Azamgarh Settlement Report* (1877), p 5]

Mineral kingdom: *kankar*

Konkar, or impure carbonate of lime in its nodular varieties, is found everywhere in the upland tracts. In some places it crops out in masses at the surface; in others, it is only found by penetrating through thirty or forty feet of clay. It exists in some localities as a solid and compact mass; in others, as a coarse gravel, mixed with fine grains of a ferruginous gritty substance. The rocky and massive kankar can for years resist the action of a violent current; while the small kankar mixed with iron-stone gravel, renders the soil in which it exists peculiarly friable. Here and there, in parganahs Lakhnesar, Sikandarpur and Bhadáon, the kankar, in place of being nodular, takes the form of solid sheets of coherent rock, varying in thickness from a few inches to a foot and a half. These kankar sheets are compact, hard and tough, more so than the varieties of nodular kankar. The people sometimes used to quarry rock kankar for building purposes. Its use has not been observed in buildings of recent date, but in the foundations of old temples, mosques and bridges, rectangular blocks of it may occasionally be seen

Hard block kankar fit for building purposes is now scarcely available, but soft kankar can be had from the following quarries:—Hanumánganj, Amdaria, Phipná, Sihachaur, Chilkahar, Saunora, Barágáon, Firozpur, Bánsdíh, and Sahatwár. The cost per 100 cubic feet at the quarry is Rs. 2-10-0.

Building materials.

There is no stone or rock of any kind, except *kankar*, in the district; nearly all the stone for building purposes comes from Chunár and Mirzapur. It is used for pillars, lintels, flooring and roofing, wall plates, &c. Stone for pillars costs from Rs. 2-8-0 to Rs. 3 per cubic foot; for flooring and roofing, from 1½ to 2 inches thick, Rs. 20 to Rs. 25 per 100 square feet. The cost of first class bricks, $9 \times 4\frac{1}{2} \times 3$, is Rs. 10 per 1,000; second class bricks, Rs. 8; and third class, Rs. 6. Kankar-lime costs from Rs. 20 to Rs. 24 per 100 cubic feet. The cost of teak wood is Rs. 4-8 per cubic foot or Rs. 1-8 per square foot; of *sál* wood, Rs. 3-8 per cubic foot or Re. 1 per square foot; and country wood, Rs. 1-12 per cubic foot.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population

For the reasons stated in the Azamgarh and Gházipur notices, which apply with even greater force to Ballia, it will suffice to give very briefly the results of the censuses that preceded the one taken on the 17th February, 1881. In the following table are shown the totals of the population, by each of the four censuses, of the tract now included in Ballia district, omitting minor changes of area that have resulted from alluvion and diluvion :—

Census of	Total population	Hindus.	Muhammadans and others	Density per square mile.	Increase or decrease.
1853	794,611	724,743	69,868	714	...
1865	631,636	583,351	48,285	544	−162,975
1872	686,127	632,539	53,588	607	+54,491
1881	924,763	855,410	69,353	808	+238,636

Census of 1881.

We may now turn to the detailed statistics collected at the census of 1881. The following table shows the totals by religion for each parganah (Kopáchít and Sikandarpur being each treated as a single sub-division) in the district :—

Parganah	*Total population.*		*Hindus*		*Muhammadans*		*Christians.*		Area in square miles.	Density per square mile.
	Total.	Females	Total.	Females.	Total.	Females.	Total.	Females.		
Ballia ...	197,791	104,734	182 870	96,912	14,891	7,808	30	14	178 9	1,105
Kharíd ...	186,467	97,092	177,305	92,335	9,160	4,757	2	...	243 5	767
Doába ...	88,024	46,410	84,359	44,482	3,665	1 928	...	..	122·6	716
Kopáchít ...	99,388	49,443	91,303	45,208	8,085	4,235	...	...	129 8	765
Lakhnesar ...	55,162	27,890	48,036	23,984	7,126	3,836	...	...	56 0	985
Sikandarpur ...	269,545	134,880	244,038	121,454	25,507	13,426	...	...	363 2	743
Bhadáon ..	28,386	13,779	27,499	13,366	887	413	...	...	50 4	537
District total..	924,763	474,158	855,410	437,741	69,321	36,403	32	14	1,144·4	808

The area was returned at 1,144·4 square miles. The population, 924,763, was distributed amongst 10 towns and 1,603 villages; the houses in the former numbered 12,909, and in the latter 113,776. The males (450,605) numbered less than the females (474,158) by 23,553, or 4 9 per cent. The density per square mile was 808·0; the proportion of towns and villages per square mile 1·40, and of houses 110·6. In the towns 7·1 persons, and in the villages 7 3

persons, were on an average found in each house. The most remarkable circumstance in the results of the recent census is the apparent increase in the population. In the 9 years between 1872 and 1881, it had, if the returns could be trusted, increased by 238,636, the increase in the males being 91,144, and in the females 147,492. The total difference represents an increase of 34·8 per cent, and this is the highest recorded rate in the provinces; the next being Gorakhpur, with a percentage of increase represented by 29 6. As already mentioned (*supra* p. 1), this enormous apparent increase can only be explained on the supposition that the census of 1872 was grossly inaccurate, a suspicion which must also apply to its predecessor of 1865.

Christians by race.

Following the order of the census statements, we find (*Census Form IIIA*) the persons returned as Christians belonged to the following races:—British-born subjects, 8 (2 females); other Europeans, 5 (all males); Eurasians, 17 (11 females); and Natives, 2 (1 female).

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions, as returned by the census, were as follows:—ratio of males to total population, ·4873; of females, ·5127; of Hindus, ·9250; of Muhammadans, ·0750; and of Christians, ·0003: ratio of Hindu males to total Hindu population, 4883; of Muhammadan males to total Muhammadan population, ·4748; and of Christian males to total Christian population, ·5625. Of single there were 198,169 malesand 145,102 females; of married 231,539 males and 241,946 females; and of widowed 20,897 males and 87,110 females. The total minor population (under 15 years of age) was 366,832 (174,254 females), or 39·6 per cent.; and the following table will show at a glance the ages of the two principal classes of the population, with the number of single, married and widowed at each of the ages given:—

Civil condition of the population.

Conjugal condition and ages of the population

	Hindus						Muhammadans					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years ...	121,210	114,643	4,045	5,943	86	102	10,201	9,724	316	526	14	6
10 to 14 ,, ...	32,744	16,146	19,400	23,195	396	417	2,994	1,472	1,241	2,018	18	25
15 to 19 ,, ..	10,827	1,389	17,657	22,851	551	721	818	158	1,236	1,887	40	76
20 to 24 ,,	6,253	413	21 480	21,880	930	1,674	309	62	1,685	2,547	58	105
25 to 29 ,, ...	4,552	266	27,044	35,096	1,788	3,218	183	55	2,025	2,78	77	196
30 to 39 ,, ..	4 690	349	54,920	58,545	2,281	11,827	150	73	4 054	4,95	173	848
40 to 49 ,, ...	1,682	142	36,112	38,459	3,401	17,771	45	38	3,184	3,62	206	1,907
50 to 59 ,, ..	774	64	18,971	10,919	2,520	16,852	20	23	1,680	96	202	1,195
60 and upwards ...	744	74	15,248	6,129	6,117	28,156	24	10	1,527	64	499	2,126
Total	185,282	133,474	214,677	227,901	19,010	81,206	14,777	11,620	16,854	18,95	1,287	5,944

Of the total population, 69,020 (55,980 females), or 7·4 per cent, were returned as born outside the limits of the district Of the total population, 901,416 (473,740 females), or 97 47 per cent., were returned as unable to read and write and not under instruction ; 18,856 (388 females , or 2·04 per cent., as able to read and write; and 4,491 (30 females), or 49 per cent., as under instruction. Of those able to read and write 17,165 (353 females), and of those under instruction 3,815 (19 females), were Hindus. The Muhammadans who came under these categories were 1,671 (27 females) and 669 (8 females) respectively. Of the Christians, 20 (8 females) were returned as literate and 7 (3 females) as under instruction.

Distribution by birth place

Distribution according to education.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district. The total of all religions was 129 (40 females), or ·01 per cent. In this category 7 (5 females) were returned as "over 60." Distributing them into religions, Hindus thus afflicted were 112 (33 females), the largest number being 27 (7 females) between 30 and 40 years. Of Muhammadans, there were 17 (7 females), the largest number, 5 (3 females), being between 30 and 40 years as in the case of the Hindus. No members of other religions were returned as of unsound mind. The total number of blind persons was 1,984 (1,027 females), or ·21 per cent. of the total population. Of these, more than one-third, or 718 (159 females), were "over 60;" 209 (112 females) between 50 and 60; 202 (114 females) between 40 and 50; 262 (125 females) between 30 and 40; 209 (77 females) between 20 and 30; 75 (32 females) between 15 and 20; 105 (44 females) between 10 and 15; 132 (44 females) between 5 and 10; and 72 (20 females) under 5 years. Of the total number, 1,839 (948 females) were Hindus, and 145 (79 females) Muhammadans. Of deaf mutes there were 357 (119 females), or ·036 per cent., the largest number, 79 (29 females), appearing among persons between 20 and 30 years of age. Of these, 337 (112 females) were Hindus, and 20 (7 females) Muhammadans. The last infirmity, of which note was taken at the recent census, was that of leprosy. There were in the Ballia district 542 (48 females) afflicted with this disease. The percentage to the total population is ·056, so that 5 in every ten thousand of the population were on an average lepers. Of these, 104 (11 females) were "over 60," and 411 (31 females) over 20 years Of the total number, 519 (45 females) were Hindus, and 23 (3 females) Muhammadans.

Statistics of infirmities: persons of unsound mind

Number of the blind.

Deaf mutes.

Lepers.

Castes.

Turning now to the statistics of caste, and distributing the Hindu population into the four traditional classes, we find that by the last census Brahmans numbered 102,300 (52,901 females); Rájputs, 131,126 (64,928 females); Banias, 8,998 (4,958 females); and persons belonging to "other castes," 612,986 (314,954 females).

Brahmans

Brahmans (102,300) are numerous in this district, and are spread pretty evenly over it, a circumstance that is doubtless due to the methods by which they obtained a footing in the country. They did not come in as a conquering tribe, but generally as family priests of the Rájput and Bhúinhár immigrants, from whom their ancestors obtained small grants of land. It thus happens that in every parganah there are some Brahmans, descendants of the original grantees, whose estates, called *chuks*, are fragments of larger ones. The proprietary bodies are, however, comparatively few. In the eastern parganahs (Kharíd, Doábá, and Ballia), Brahmans hold lands under a tenure peculiar to this district and described hereafter, called Ganwádh, which is in effect an inferior proprietary holding. Brahmans in this district include representatives of all the principal *gotras*; but the majority are of the *gotras* usually classed together as Sarwariá Brahmans, of whom a sufficient account has been given in the Azamgarh notice.

Rájputs

Rájputs (131,126) are here the dominant and chief landholding class; in no other district, indeed, in the provinces (if we except Almora and Garhwál, where the so-called Rájputs are mostly spurious) do they amount to so large a proportion of the total population. Nearly the whole district is held by them; and even where their proprietary rights have been lost by sale, they maintain their hold upon the soil as privileged tenants. In the census volume of *Sex Statistics* will be found a list which professes to give all clans represented in the district with more than 100 members. This list is unfortunately very inaccurate, and the mis-spellings are such as in some cases to render identification impossible[1]. The following is an account of the principal clans, arranged in order

[1] For the benefit of the inquirer who may have occasion to consult the census list, such of the misspellings as have been identified may be given:—

Name in census.	*Supposed correct name.*	*Name in census.*	*Supposed correct name.*
Barmha ...	Barahia.	Mandor ...	Mahraur
Bichoria ...	Pachtoria.	Mobaz ...	Monas.
Chikwán ...	Chikwaen.	Sangal ...	Singhel.
Chobaria ...	Chaubaria	Sarahna ...	Saranica.
Gohna ...	Gumha	Sutbakharia ...	Satpakharia.
Kachotia ...	Kochhania	Tahta ...	Tetiha
Lononia ...	Lohania.	Udhatia ...	Udmatia.

of numerical importance, and of the parganahs where they are chiefly found :—

	Clan	Total population.	Females.	Parganah where chiefly found.
1	Sengar .	17,139	8,243	Lakhnesar.
2.	Karcholia ...	10,4 0	4,984	Kopachít (except the southern portion)
3	Bais ...	8,108	3,952	Sikandarpur.
4	Donwár ...	7,574	3,654	Ballia and Sikandarpur
5	Barahia ...	7,314	3,495	Sikandarpur.
6	Birwár .	7,143	3,666	Kharíd West (Majhos and Maniár)
7	Bisen ...	6,362	3,110	North Kopáchít and Sikandarpur
8	Naraunl ..	5,707	2,820	Kharíd (Bánsdih).
9	Kausik ..	4,955	2,378	South Kopáchít
10	Kinwar ...	4,587	2,482	Kharíd (Sahatwar).
11.	Nikumbh ..	3 889	1,974	Ditto (Reoti)
12	Lohtamia . .	3,742	1,931	Doába.
13	Chauhán ..	2 950	1,447	Ballia
14	Ponwar or Ujain ..	2 866	1,453	Ditto
15	Tetiha	2,675	1,260	Doaba.
16	Harihobans (Hayobans, Haiha or Haihaya)	2,464	1,363	Ballia.
17.	Chandel	2,184	1,057	Doába and Ballia.
18	Anthaián ...	2,176	1,155	Doába.

Other clans of less importance are the Chaubaria (1,613), Dichhit or Pachtoria (2,717), Gautam (1,683), Kákán (1,721), and Sakarwár (1,598).

Traditions of origin of Rájput clans

Materials are not forthcoming for an exhaustive account of the Rájput and Bhúinhár colonies, such as we were able to give for Azamgarh No such searching investigation into the inner structure of the proprietary communities of the whole district has ever been made in Ballia, or indeed in any of the permanently-settled districts, as was carried out in Azamgarh during the recent settlement operations. Some account of the principal clans and their traditions has, however, been given by Dr. Oldham in his *Memoir*. He noticed, what was also remarked in Azamgarh, the comparatively recent date of the immigration of the Rájput and Bhúinhar colonists. According to their traditions, not more than from fifteen to thirty generations have elapsed since their ancestors first came to this district. Many of the tribes possess pedigrees that trace the descent of all their present members from some eponymous ancestor, but it by no means follows that the tie of blood thus acknowledged and supported exists in fact. The Harihobans and the Kinwárs excepted, all the tribes are said to name places in the north, north-west, and west as the homes of their race : such places being Málwa, Bundelkhand, the Doáb, the trans-Jumna tract from Agra to Dehli, Oudh, and the Sarwár

or trans-Gogra country. The Harihobans mention Ratanpur in the Central Provinces (Bilâspur district) as their home, and the well-known Haihaibansi kings, that ruled over Chhatîsgarh for many centuries until their deposition by the Marhattas in 1740 A.D., had at Ratanpur their ancient capital. The traditional home of the Kinwârs will be mentioned hereafter.

Harihobans.

The clan of greatest interest, although sixteenth in numerical rank, is the Harihobans just mentioned. The Haihaibansis of Chhatîsgarh claimed to belong to the lunar race. Mr. Charles Grant mentions (*Central Provinces Gazetteer, Introduction*, p. 74) that this powerful branch was at a very early period supreme in the Narbada valley, inscriptions being extant that carry back their rule to the first centuries of our era. Further back even than this go the traditions of the Ratanpur branch, and there seems to be little doubt that, 18 or 19 centuries ago, they held all the eastern part of what is now known as the Central Provinces. Mr. Grant thinks that the Kshatri king of Kosala visited by Hwen Thsang in the 7th century, may have been one of this line; and if so, he must have been a Buddhist. Professor Fitz-Edward Hall identifies the Haihaibansi kingdom with the Puranic realm of Chedi, an identification which, as pointed out by Mr. Grant, throws back the dynastic history not over centuries but over thousands of years. It is, however, with a comparatively recent period that the history of the Ballia clan is more immediately concerned. In the year 850 A.D., according to the pedigree which Dr. Oldham obtained, a cadet of the Ratanpur house, named Chandra Got, migrated northwards, and settled at Mânjhi (Sâran district) on the Gogra, whence he led his followers in successful expeditions against the aboriginal Cherûs. After about 200 years, the headquarters of the clan was moved to Bihia (Shâhabad district), south of the Ganges, where it remained for five centuries, the Cherûs everywhere giving way before the invaders. About 1528 A.D., the head of the clan, Râja Bhopat Deo, or one of his sons, violated a Brahman woman named Mâhinî, who belonged to the household of the family priests of the Harihobans clan. Mâhinî is said to have burnt herself to death, and, when dying, to have imprecated the most fearful curses on the Harihobans race. Soon after this the clan left Bihia, and crossed over into the Ballia parganah. For a time they were located at Gâighât, but finally settled at Haldi, which gives its name to the modern Harihobans râjas. Until the time of Balwant Sinh, the famous uprooter of old families, the râjas of Haldi held possession of the entire Ballia parganah; but by him they were deprived of it, about the middle of the 18th century. Their ill-fortune lasted only until 1782, for in that year a three-years' lease of the entire

parganah was given to the rája by Mr. Francis Fowke, the Resident at Benares. In 1785, the lease having expired, Mr. Fowke, in the name of the Governor-General, Warren Hastings, gave to the rája, whose name was Bhuábal Deo, a *sanad*, or deed of grant in perpetuity, of a *málikána* allowance amounting to Rs. 16,000, as compensation for the deprivation of possession. At the permanent settlement in 1790, five estates, having an area of about 16,000 acres, were, by Mr. Duncan, settled with the rája at a revenue of Rs. 24,165. The annual allowance was continued both to Bhuábal Deo and to his son, Ishri Baksh, the latter of whom died in 1806. On the accession of the next rája, it was reduced; and in the time of his successor, Harak Náth Deo (1825), it was entirely stopped. The present rája, Thákur Parshád Narain, succeeded his father, Sarab Narain Deo, in 1861. All the family estates had by his ancestors been sold to the rája of Dumráon, and the present rája owes what little land he possesses to the British Government, or rather to his father's loyalty during the mutiny, which induced that Government to make him a grant. Two small villages, formerly the property of Kunwar Sinh, the rebel of 1857-58, were, subject to the payment of the ordinary land-revenue, Rs. 666, bestowed upon the rája in 1859. Dr. Oldham mentions the further allowance of 500 bíghas of land made to him at a moderate rent by the Dumráon rája. Very low, then, must have fallen the fortunes of this house; although the prestige that a long pedigree rarely fails to give, preserves to it in popular estimation (according to Dr. Oldham) a rank higher than that of the Dumraon rajas themselves, their immense estates notwithstanding. The detailed pedigree, which occupies many pages in Dr. Oldham's memoir, has from considerations of space been omitted here. It is of interest, however, to notice, that the 21st rája, Dhír Deo Jí, installed in the year 1645, is stated to have been the chief *tilakdárı* rája between Allahabad and Sáran, and the fort at Jhúsi in the former district was built by him.

Besides the main family to which the rája belongs, there are several fraternities of the tribe owning villages in the Ballia parganah. Noticemay be taken, in passing, of a suggestion thrown out by Mr. P. Carnegy, and considered by Dr. Oldham to be probable, that the swarthy complexion and non-Aryan features that are said to characterize this clan, point to an aboriginal Támil origin.

Ponwár or Ujain.

Next in point of interest is the Ponwár (Punwár) or Ujain clan, at the head of which is the Mahárája of Dumráon in the Sháhabad district. To a brotherhood of this clan belongs the large taluka of Sheopur Diár in the Ballia parganah, and there are some

communities of the tribe in the Doába parganah The second name, Ujain, refers to the period when the ancestors of the Dumráon rája were lords of Ujain in Malwa. The first settler in the Bhojpur parganah of Sháhabad was Rája Sámi Sáh, from whom the present rája, Mahárája Rádha Parshád Sinh, is the 18th in descent. He was installed, in succession to his father, by Sir Ashley Eden, Lieutenant-Governor of Bengal, in February, 1882. His estates in this district are very extensive, including nearly the whole of Doába parganah. (See *post* 'leading families.') Kunwar Sinh, the famous rebel, and one of the three men who, according to Colonel Malleson, showed marked military talent on the rebel side in the mutiny, was a kinsman of the late rája. Although not mentioned in the Dumráon pedigree, Dr. Oldham thinks that the clan may claim as a member the great Síláditya, king of Málwa, who, in the 7th century, overthrew the Gupta dynasty.

Sengar.

The Ballia district may be considered the present headquarters of the Sengar clan, as they are more numerous here than in any other district where they are found, not excluding even Etáwah, whence the Sengars of Ballia and Gházipur trace their origin. The traditions of the parent clan have been given in the notice of the Etáwah district (*Gazetteer, IV.*, 276), and the legends current among the colony settled in these parts have been noticed under Gházipur. Before the establishment of British authority, and during the first year of our administration, the Sengars of Lakhnesar possessed an unrivalled reputation for courage, independence, and insubordination. They even carried the last quality so far as to molest with arrows the bodyguard of the Benares Resident, Mr. Duncan, when he approached their forts while on tour in the parganah. But both this offence and others were condoned by that officer, and the entire parganah settled with the headmen of the clan as its undivided estate, no more onerous terms being exacted than those under which it had been held in the time of the Benares rájas. This lenity seems to have made the clan only more turbulent; advantage was taken of a formal defect in Mr. Duncan's proceedings to withhold the Government revenue, and in 1798 a military force had to be sent to reduce them to submission. Stronger measures were then taken; a greatly enhanced revenue was demanded (but contrary, it is believed, to the orders of Government, *vide* article on LAKHNESAR, *post*), and their forts were levelled with the ground. Again they failed to meet the revenue demand, and the parganah was sold by auction for the balances, and bought by the rája of Benares. To buy, however, was easy; to obtain possession, impossible. In the end, the sale was cancelled by order of Government, and the Sengars

scored a victory, being re-admitted to settlement on the former revenue. The tenure of land in this parganah is peculiar; every Rájput of the clan is a landed proprietor, and a single member frequently owns small patches scattered over the whole parganah. Prior to 1868, when an attempt was, for the first time, made to compile a correct record, no village papers or detail of rights and interests existed. The attempt then made was only partially successful. Writing in 1870, Dr. Oldham states that, owing to the impossibility of identifying the property of any one of the proprietors, no civil court decree, giving possession to a purchaser by auction or private sale, had up to that date ever been executed in the parganah. This condition of things no longer obtains, and in the revision of records now in progress, those of this parganah will doubtless be made as correct as elsewhere in the district. For a more detailed account of the fiscal affairs of this parganah reference may be made to the separate notice at the end of this memoir (*see* LAKHNESAR). The peculiar religious views of the clan will be referred to hereafter (see under the head 'Religion,' *post*).

Karcholia.

The next clan in numerical importance, the Karcholia, occupy about 200 villages in parganah Kopáchít. They trace their descent from Sissodia Rájputs of the Hamírpur district, who, they say, were themselves an off-shoot from the family of the rája of Chitor in Rájputána. The name Karcholia they derive from *kar*, 'a hand,' and *chalána*, 'to let drive'; and they have a tradition that it was conferred upon them as a title of honour by the Emperor Alá-ud-dín Khilji, who took the fort of Chitor in August, 1303 A.D. The leader of the Kopáchít colony was, according to tradition, Hem Sáh; from him to the present day 18 generations are counted. A few families of this clan are found in the Gházipur and Gorakhpur districts.

Bais and Donwár.

The Bais and Donwár are identical in origin with the clans of the same name in the Gházipur district (*q. v.*) The Ballia Donwárs of Basantpur own all rights of fisheries and other spontaneous products of the great Surahá lake.

Barahia.

Although separate recognition is now given to the Barahia clan, it is believed to be a branch of the Sengar, being descended from the same chief as the latter, but by an illicit connection.

Birwár.

The Birwárs of tappas Majhos and Maniár in parganah Kharíd, although now entirely distinct from each other, both claim descent from the Tomars of Dehli. They appear to have immigrated into this parganah under the auspices of the Naraunis, whom they helped in the

task of expelling the Cherús. Their traditions speak of an intermediate colonization of a portion of the Azamgarh district, whence the Ballia branch migrated (see AZAMGARH). The Bisens have been noticed under Azamgarh, and the colony in this district has no special traditions.

Bisen.

The Naraunis of the census are the 'Nurowlias' described by Dr. Oldham, but his derivation of the name from Narwal (a place in Gwáliár) notwithstanding, Narauni seems to be the correct version of at least the modern name of the clan. They claim to be a branch of the Parihárs, and were among the first of the Rajput tribes to settle in parganah Kharíd. They at present occupy two important talukas in tappa Bánsdíh (see separate notice of parganah KHARÍD). The tradition of their entrance into Ballia district is, in its main features, a reproduction of many similar ones. The leaders of the colony are represented as having taken service with a Cherú rája (Mahípa); and on some real or fancied insult being offered to them, they murdered their master, after having, it is said, rendered him intoxicated. Although it might be supposed that such a means of acquiring their present possessions afforded little reason for arrogance, we are told that they are "inordinately proud, passionate, and extravagant." To the last of these qualities is doubtless owing the fact that they now retain little more than half their original possessions.

Narauni.

Kausiks have been mentioned in AZAMGARH, but the traditions of the colonies in this district are distinct from those there recorded, although it is possible that the Azamgarh Kausiks are connected with the same clan in Ballia. The latter claim descent from a rája Gádh, the traditional founder of Gházipur, which they say has been corrupted from Gádhipur [see *Gazetteer*, VI. (Gorakhpur), p. 354]. Dr. Oldham regards the tradition as in all probability a myth, on a par with that which derives the name Benares from a rája Banár, and with another one by which the Zamániah parganah is made to take its name from a *rishi* Jamdagan. This rája Gádh seems to be identical with the Gád whom the Sakarwár Rájputs claim as an ancestor (*see* AZAMGARH). The Kausiks of taluka Chit claim connection with the family of the rája of Gopálpur, both being, they say, descended from two brothers, Del Chand and Sel Chand.

Kausik.

Like the Sengars, there is something peculiar in their religion or rather in that of their spiritual guides, for although the Kausiks themselves are orthodox Hindús, their *gurús* belong to a sect of monotheists called Bhíkasháhis. The fiscal and general history of the clan during British rule will be found in the separate notice of the parganah (see KOPÁCHÍT).

Kinwár.

The Kinwárs are part Rájputs and part Bhúinhárs. The Rájput branch is settled in tappa Sahatwár or Mahatpál of parganah Kharíd; the Bhúinhár in the neighbouring district of Gházipur. There is an offshoot of the Rájput branch in the Ballia parganah, where they own the large talukas of Chháta and Sariyá (see BALLIA PARGANAH). From the account of their traditions given by Dr. Oldham (*Memoir*, *I.*, 60), the Rájput branch admits that it and the Bhúinhár branch are descended from two brothers, who were, it is stated, Dikhit Rájputs of a royal family settled at Padampur in Karnáta. These brothers, according to the legend, had taken service with rival rájas, one the Gaharwár rája of Benares, and the other a Bhúinhár Gautam (of what place is not mentioned), who were at war with one another. On the restoration of peace, each brother married his patron's daughter, and as these daughters belonged to Rájput and Bhúinhár families, respectively, their descendants have adopted and retained those caste distinctions. The Bhúinhár branch of Kinwárs, ignorant of the origin thus ascribed to it, claims to have come from Karnát-Padampur, which is supposed to be somewhere near Delhi. The present possessions of the Sahatwár Kinwárs were, it is said, obtained by the founder of their clan as a dower, on his marriage with the daughter of the rája of Bhojpur (Sháhabad district), a Ponwár or Ujain Rájput. Dr. Oldham mentions that there were three other branches of the clan owning property in the neighbourhood, but that these had been, by the Sahatwár branch, reduced to the condition of cultivators.

Nikumbh.

The Nikumbhs occupy the Reoti tappa of parganah Kharíd, adjacent to Doába. They claim descent from Bikram Deo, brother of Rája Akráj Deo, of Unwal in parganah Katgara of Gorakhpur. This Bikram Deo came some centuries ago to the shrine of a *rishi* near the confluence of the Sarju and Ganges at Ballia; and, taking a liking to the country, founded a colony there. The Gorakhpur branch is better known by the name Sarnet, which is said to mean 'headless,' and to be accounted for by a tradition that has been given in the Gorakhpur memoir (*Gazr.*, *VI.*, 354). The Nikumbhs of Reoti hold a very high rank among Rájputs, but in part owing to natural causes, *viz.*, the encroachment of the Gogra, and in part to internal dissension, they became defaulters, and lost the greater part of their estates, before the mutiny. During that event they joined heartily in rebellion under a leader named Bábu Bahádur Sinh; but the Queen's proclamation granted them immunity from punishment. Dr. Oldham, though admitting their general good disposition and present respect for authority, saw little reason to suppose that they would retain those qualities if a favourable opportunity

offered for recovering their lost possessions; for, "like so many of the most influential and manly tribes of the district, they have little to lose and everything to gain by any upheaving of the present state of things"

Lohtamia.

Of doubtful origin, the Lohtamias are said to rank very low among Rájputs. They are described as sturdy and independent; but their former estates, which at one time included the entire Doaba parganah, have passed almost altogether into the proprietorship of the Dumraon rája. Many of the clan, however, still hold a large number of villages as lessees of the rája, and, owing to the peculiar productiveness of the soil, have acquired wealth. Not many years ago the clan had the evil repute of being closely associated with the gangs of dacoits and robbers for which this parganah was famous. It is not quite certain whether these gangs should even now be referred to as non-existent.

Chauhan and Chandel

The Chauháns and Chandels are clans of lesser importance in this district, and the well-known traditions in connection with them have been more than once given in this series. As regards the Chandels, a theory has been put forward that makes them out to be descendants of the aboriginal Bhars. The subject, however, is one that can only be glanced at here.

Tetiha and Anthaián.

Rather numerous clans of the Doába parganah are the Tetihas and Anthaiáns, whose names appear for the first time, it is believed, in the present census. Nothing is known of their connections or origin.

Other Rájput clans.

The remaining Rájput clans of importance have been described under AZAMGARH and GHÁZIPUR.

Bhúinhárs.

Of the Bhúinhárs (26,033), and of their claim to rank as Brahmans, all that is necessary has been said in the Azamgarh and Gházipur notices. The recent census took no note of Bhúinhár sub-divisions, although the traditions regarding them are as full of interest as are those of the Rájput clans.

Banias.

Banias are not numerous in this district, and have no hereditary possessions, merely owning an estate here and there, which they have acquired by purchase at auction sales. Most of the sub-divisions are represented. It may be noted that the Kándus, who are sometimes reckoned as Banias, number 16,322; and the fact that in the census returns of 1872 they were counted along with Banias, will account for the apparent falling off at the recent census in the number of the latter.

Other principal Hindu castes.

In accordance with precedent, the remaining castes may be divided into the "other principal Hindu castes" and the "unspecified of the census." The cause of this somewhat arbitrary classification has been explained in the Azamgarh notice. The following list shows the names included in the "other principal castes," with their total and female population in 1881 :—

Name of caste.	General occupation.	Total population.	Females.
Ahír	Cowherd	93,891	45,641
Barhaí	Carpenter	4,975	2,405
Bhangi	Scavenger	2,214	1,165
Bhar	Agriculturist, labourer ...	58,147	29,319
Bhat	Genealogist, panegyrist	582	324
Bhúinhár	Landholder, cultivator	26 093	13,703
Chamár	Skinner and leather worker ...	87,554	45,655
Dhánuk	Village messenger, watchman ..	6	
Dhobi	Washerman	7,880	3,984
Dom	Bamboo-basket maker, singer, dancer...	709	337
Gadariá	Shepherd	3,327	1,682
Gosáin	... ...	135	44
Ját	Cultivator	4	2
Káchhi (called 'Koeri' in Ballia)	Agriculturist	59,791	29,794
Kahár	*Pálki* bearer	65,182	34,398
Kalwár	Distiller	13,395	7,428
Káyath	Scribe	14,751	7,564
Khatik	Pig and poultry breeder	71	47
Korí	Weaver	6,187	3,345
Kumhár	Potter	10,555	5,356
Kurmi	Landholder, cultivator	4,765	2,434
Lodh	Cultivator	16	...
Lohár	Blacksmith	16,961	8,556
Lonia or Lunia ...	Salt-extractor, labourer	21,430	10,604
Máli	Gardener	1,688	856
Malláh	Boatman	17,864	10,932
Nái	Barber	11,539	5,931
Pási	Fowler, watchman	709	373
Sunár	Gold and silver smith	8,986	4,697
Tamoli	Betel-leaf seller	6,691	3 344
Teli	Oilman	23,269	12,055
Unspecified ...	... ...	44.089	22,959
	Total ...	612,986	314,954

None of the above has, it is believed, been left undescribed in previous notices. It may be noted that the Dusádhs, who numbered 22,334 (11,717 females), have, for some reason, not been separately specified in the census, but have been included among Chamárs. They are not Chamárs, being, indeed, held much superior to that caste, although resembling it in the one matter of keeping swine. Dusádhs abound in the eastern parganahs, especially in

Doába. All the village watchmen of Ballia, Kharíd, and Doába are of this caste. They are of thievish propensities, and formerly joined the Lohtamia Rájputs in the formidable bands of dacoits that carried their raids into Eastern Bengal. They have not yet quite left off this habit.

The "unspecified of the census"

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Bahelia	Fowler	87
Banmánas	Rope, string, mat maker	127
Bánsphor (same as Dom) ...	Bamboo worker	1,160
Bári	Leaf-plate seller, torch bearer ...	1,987
Bengali	Clerk, writer	85
Bhand	Dancer, singer	4
Bind	Toddy drawer, cultivator	7,722
Birjbási	Dancer, singer	533
Churihár (not properly a caste, but a trade.)	Manufacturer of glass bangles (*chúri*) ...	5
Dabgar	Leather vessel (*kuppa*) maker ...	281
Darzi	Tailor	25
Devotee (*vide infra*) ...	Mendicant	6,170
Dhángar	Coolie	2
Kanchan...	Dancer, prostitute	119
Kándu	Cultivator, shop-keeper	16,322
Kanjar	Rope maker, trapper	100
Khatri	Merchant, servant	213
Mahábrahman	Performer of funeral ceremonies of Hindus	192
Nat	Acrobat	457
Patwá	Braid, fringe, tape maker	336
Rangrez	Dyer	1,128
Raunár (a sub-division of Banias).	Trader, cultivator	56
Sandhara	Polisher, furbisher	167
Tatwa	Cultivator, palanquin bearer ...	1,961
Tawáif	Dancer, prostitute	6
Thathera	Brass and copper smith	1,182
Turha	Vegetable seller	452
Turi	Basket maker, coolie	3,050
Undescribed	...	160
	Total ...	44,089

Devotee.

From the same source is derived the following list of devotees and religious mendicants (but not the classification in the second column) :—

Name of sects.	Classified as Vishnuite (V), Sivaite (S), Shakté (Sh.), &c.	Total Population.	Females.
Abadhút	S V	2	2
Aghorí	Sh.	68	36
Atíth	S Sh. V.	5,113	2,532
Bairágí	V.	535	193
Kabirpanthí ...	V.	112	23
Nánakshábí ...	Sikh.	101	60
Paramhans ...	S.	2	...
Rámánandi ...	V.	27	4
Sádhu	S.	16	1
Sannyásí	S V.	46	7
Udásí	Sikh.	5	1
Vaishnao	V.	95	30
Unspecified ...	..	48	16
	Total ...	6,170	2,910

Muhammadans.

Muhammadans are divided by the census according to religion, as Sunnís (orthodox), Shías (followers of Ali), Wahábís and "unspecified." The Muhammadans in this district numbered 69,321 (36,403 females); of these, 68,720 (36,105 females, were Sunnís, and 601 (298 females) Shías. No members of Muhammadan tribes, such as Rángars, Tagás, &c., were returned for this district; but the Rákís, chiefly located at Lakhnesar, may be mentioned as a thriving community. Their supposed origin has been given in Azamgarh (p. 89), where a full account of the principal classes of Muhammadans will be found.

Occupations.

The inhabitants of Ballia may be divided, according to occupation, into two primary classes, those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 (*Form XXI.*) allots 603,708 persons, or 65·28 per cent. of the total population; and to the latter, 321,055, or 34·72 per cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 237,827 members *actually* possessing or working the land (*Census Form XII, table* 6). The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	22,401	937	23,338
Cultivators	129,728	36,405	166,133
Agricultural labourers	25,605	22,232	47,837
Estate office service	519	...	519
Total agriculturists ...	178,253	59,574	237,827

Classification according to census returns.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes. (1) The first or professional class numbered 4,348 males, amongst whom are included 2,405 persons engaged in the general or local government of the country; 2 engaged in the defence of the country; and 1,941 engaged in the learned professions, or in literature, art, and science. (2) The second or domestic class numbered 1,124 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. (3) The third or commercial class numbered 8,424 males: amongst these are all persons who buy or sell, keep or lend money, houses or goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (1,013); and persons engaged in the conveyance of men, animals, goods and messages, such as pack-carriers, cart-drivers, &c, (7,411). (4) Of the fourth or agricultural class something has already been said; but besides the 178,253 males engaged in agriculture and horticulture, as shown in the preceding table, the census returns include in this class 1,402 persons engaged about animals (Class IV., order IX.), making a total of 179,655. (5) The fifth or industrial class contains 51,832 members: it includes all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (1,657); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,788); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (15,376); and, lastly, dealers in all animal, vegetable, and mineral substances (16,011). (6) The sixth or indefinite class contains 205,222 members, including labourers (24,914) and persons of no specified occupations (180,308).

Emigration.

From the lowest or labouring classes are obtained nearly all the recruits for emigration to the colonies. From November, 1879, the date of the constitution of the district, to August,

1882, altogether 27 persons were registered for emigration, including 8 males, 15 females, and 4 children. Their destinations were Demerara, 14 (6 males, 4 females, and 4 children); and Natal, 13 (all females).

Towns and villages.

The number of villages or townships is returned by the census of 1881 as 1,615. Of these, 1,382 had less than 1,000 inhabitants; 218 between 1,000 and 5,000; 10 (Ballia, Maníar, Reoti, Bánsdíh, Bairia, Sikandarpur, Turtipár, and three large villages) between 5,000 and 10,000; and 3 (Sahatwár, Rasra, and Barágaon *alias* Chit-Firozpur) over 10,000 inhabitants. Amongst the villages are distributed in the present year (1882) 1,321 estates (*mahál*), but the number is constantly increasing with the sub-division of landed property, a process that the modern partition law, perhaps, tends to foster.

Habitations.

Religious buildings.

The description of the habitations of the people given in the Azamgarh notice leaves nothing to be added here. Although the district is not without its full complement of sacred places, and of temples erected by the piety or ostentation of the well-to-do, chiefly those belonging to the trading classes, there is no temple, mosque, or religious monument that can be said to have any antiquarian or architectural interest. There are numerous *thákurdwáras* (temples to Krishna) alternating with *siválas* (temples to Siva), built in the styles peculiar to those buildings. Although always more or less spoiled by the tawdry and inelegant decoration characteristic of the degradation of Hindu art, some of these may be called handsome, being, with few exceptions, faced with stone, and often of elegant contour and good general style. In fact, few large villages are without a good *sivála* or *thákurdwára*. Those dedicated to Náth Bába in the grove at Rasra, the *thákurdwáras* built in that town by Misri Lál and his family, the *thákurdwára* at Rámnagar, on the Ballia and Rasra road, four miles from Rasra, with its quaint and conspicuous idols, the *sivála* at Hanumánganj built by Dhyán Bhagat, may be mentioned as those most conspicuous for size, costliness, and architecture. Among the sacred places the temple of Bhirugásram at Ballia takes first rank for the number of its devotees. The former temple fared no better than the mosque at Ballia, and like it was swept away by the river in 1874-76. The present building is a mean structure run up at a little distance from the present bank of the river. It is crowded with devotees at every bathing day (and bathing days are numerous) and especially at the Ballia fair, it being the shrine of Bhirug Muni, a fact that determines that at Ballia on the Ganges the great purification on the full moon of Kártik shall take place.

But the most interesting and picturesque shrine in the district is that of Náth Bába at Rasra. Here there are several temples of no great individual merit, built near a large tank, the water of which is approached by numerous *ghâts*, or flights of stone steps. A dense grove surrounds the place, composed not of orderly-arranged mango trees, but a piece of the forest primeval, full of uncommon trees, open glades, and fantastic creepers, a suitable setting for the most interesting objects of all, the groups of *sati* monuments that stud the slopes of the mound on the west side of the tank. There are hundreds of these little monuments, of cylindrical shape and ovoid tops, whitewashed and dotted over with red marks, some of earth merely, and some substantially built of stone or brick. This was the great *sati* necropolis of the district in the old days, and few families in Lakhnesar are without the memory of one *sati* at least. The pious memory of the sacrificed widows is kept up by a yearly whitewashing and renovation of their tombs. The hold of these associations upon the people is evidenced by the fact that so late as 1870 A.D., a *sati* took place near Rasra. The widow, with fanatic determination, though unable to die with the honours of a funeral pyre and with her husband's body, or with accompaniment of the clash of cymbals and the hoarse murmurs of an assembled crowd, nevertheless contrived, aided by her family, to be burnt on a pyre, extemporised of cane straw, in front of her house.

Mosques.

As there are but few Musalmáns, there are few mosques in the district. There was a fine old mosque at Ballia which was carried away by the river, along with a great portion of the town, in the years 1874-76. The minarets of the Rasra mosque still tower conspicuously above the town, and a wealthy merchant in Sikandarpur has just built a pretentious, if too tawdrily decorated, mosque at Nawanagar.

Archæology

It does not appear that the district has enjoyed the advantages of a detailed archæological survey, so that it is possible it may contain objects of antiquarian interest that have escaped the casual observer. With our present knowledge the account of its archæology that can be given must be meagre. The objects of greatest presumed antiquity are the numerous mounds, which the present inhabitants refer to the aboriginal Bhars and Cherus. The most remarkable of these are the ruins at Pakka Kot, near the Sarju, not far from Chit-Firozpur in parganah Kopáchít East. They consist of earthen embankments of considerable extent faced with brickwork; but beyond the tradition of Cheru origin, there is little apparently to be learnt about them. At Lakhnesar, a now deserted village site in the south-east corner of the parganah of the same name, are immense piles of *débris*,

in which pieces of sculpture have from time to time been found. It has been thought that some of these fragments may belong to the Gupta period (*vide* '*Objects of Antiquarian Interest in the North-Western Provinces and Oudh*'). Near Bánsdíh is a mound, which tradition points out as the site of Mahípa Cheru's stronghold. But beyond the fact that Mahípa was a leading Cheru chief, nothing is known of his history. At Karnai, in parganah Ballia, and at Zirábasti, a few miles to the east of it, are similar mounds; in the latter name is said to be enshrined the memory of a Cheru chief Zirá These are a few only of the many places where similar traditions survive; and to show what little reliance can be placed on local legends, it may be mentioned that near Garwár, in Kopáchít East, is a mound which some attribute to the Cherus and others to a period so recent as the early part of the 18th century. Those who take the latter view say it is the remains of a pyramed formed of the skulls of recalcitrant zamíndárs of Sukhpura, after their defeat near Garwár by the governor, Mír Rustam 'Ali. At Kathaura in Sikandarpur East are the ruins of a fort attributed, and it is believed with reason, to the time of Kutb-ud-dín Aibak, that is, to the beginning of the 13th century of our era. The village of Bhalsand claims to have been founded by Rámdeoji Bahádur, the eighth rája of Haldi, and cannot be less than 750 years old, if the pedigree of the family may be trusted. The fort at Haldi attributed to Dhirdeoji, who was installed in 1643 A. D., has long since been swept away by the Ganges. A similar fate appears to have overtaken the fort built in Ballia itself by his successor Dhunddeo Bahádur. Conspicuous on the Ballia and Gházipur road five miles from Ballia are the ruins of the fort of Waina. The mound is referred to the aborigines; but it was a fort or *garhi* down to the time when the Haldi rája was lord of parganah Ballia.

Tanks.

Objects of more modern interest are the two large tanks on either side of the high road near Chit-Firozpur. One of these, built of stone throughout, is for size and beauty the finest in the district, and is said to have cost its builder, a banker named Dín Diál Rám, £10,000. They have both been built within the last few years.

Customs.

The accounts of customs regarding marriage, divorce, &c., given in Azamgarh and Gházipur apply without modification to this district.

Religion.

Under the head of religion may be noted the existence of two peculiar sects, one known as Náth Bába, and the other as the Bhíka Sháhi. The first of these takes its designation from the founder, whose original name was Amar Sinh. He is supposed by

Dr. Oldham to have lived 200 years ago and to have been a deified hero of the Sengar tribe. The local tradition about him is as follows:—He became an ascetic at five years of age; and after 24 years of wandering life, spent mostly in the Panjáb, returned to his people. His divine power was manifested by the singular phenomenon of his cooking-fire remaining unextinguished in the rain, and his identity was proved by a miraculous renewal of lactation in his aged mother. He is represented as a guardian deity, interfering, in various ways and with constant success, on behalf of his votaries. Their successful resistance to the *rájas* of Benares, and the restoration of the parganah to them by the English Government, are regarded as instances of the power and influence of Náth Bábá. Every third year in the month of Baisákh a festival is held in his honour at Rasra, the peculiar feature of which is the large offerings of cakes then made. His worship consists principally of adoration of various relics His shrine is supported, among other offerings, by the voluntary contribution of one pie in the rupee on the Government revenue of parganah Lakhnesar. The zamíndárs, indeed, were willing to have this recorded and made a legal claim upon them, but the Government declined to have anything to do with its collection or legal recognition, and it continues to be a voluntary offering.

Nath Bábá sect

Similar to Náth Bábá among the Sengars is Bhíká Sháh among the Kausik Rájputs of Kopáchít. The history and tenets of the sect are given as follows by Bhola Náth, a kánúngo of the Ballia tahsíl :—

Bhíká Sháhí sect.

"There was a devotee in Dehli whose name was Sháh Muhammad Yári. In his time, a certain zamíndár of Bhirkurá, named Mardan Sinh, was arrested for default in payment of revenue and sent by the viceroy (*subadár*) to Dehli, where he was imprisoned. A servant who had attended Mardan Sinh paid visits in his leisure hours to Muhammad Yári Shah. One day the devotee enquired what he was and where he lived. On this the servant narrated the circumstances of his master's imprisonment and of his own presence there. 'Go and tell your master,' said the devotee, 'that he will be set free to morrow by the order of the minister of state, and that he should then present himself to me' Mardan Sinh was actually released the next day and, as directed, attended on Muhammad Yari Sháh. After several days' attendance and devotion, the devotee expressed himself satisfied, and directed Mardan Sinh to proceed to his own country, and there worship the *Átmá*, and show mercy to the poor and hungry.

"He also gave him a *seli*, or necklace of black silk, worn as a distinguishing mark by the chief who sits on the *gaddi* when he has occasion to go to his disciples. Mardan Sinh was further instructed by Muhammad Yari Sháh to observe the following simple ceremony at the time of making a disciple: a *kantha*, or sacred garland, is put round his neck, and the disciple is strictly enjoined to repeat constantly the invocation '*Rám, Rám*,' and never to take life or tyrannize over any one. Mardan Singh on his return to Bhikurá made one Bhiká his disciple,

and the latter finally settled in Baragaon This happened some 400 years ago. and the Bhika Shahi *gadi* (seat) was thus founded."

It may be noticed with regard to the above account that a Muhammadan *fakir* is represented as enjoining the repetition of the strictly Hindu formula '*Ram, Ram.*' If the legend is a correct statement of fact, the circumstance is an interesting illustration of the partial amalgamation of Muhammadan and Hindu forms, which we know was the aim of some Vaishnava reformers.

There are numerous establishments of Gosains and Atiths in this district, some celibate and ascetic, some who have allowed themselves to marry and acquire property and retain little of the priestly function beyond the orange-coloured garment that they affect. These ascetics are the *gurus*, or religious advisers, of great numbers of the lower castes and seem to have ousted the Brahman to a large extent as religious directors, although on ceremonial occasions the offices of the *purohit*, or Brahman priest, are as indispensable as ever.

There is very little bitterness of religious feeling between the Musalmans and Hindus of this district. Indeed, in many parts the Hindus take part in the Muharram festival, and even organise *taziya* processions of their own—a confusion of religious ideas not easy to explain.

There is no Christian mission established at Ballia.

Language.

The language of the district is Eastern Hindi,—or, as Dr. Hœrnle and Mr. Grierson now prefer to call it, Bihari,—of the Bhojpuri dialect. Its peculiarities have been illustrated in the Azamgarh Settlement Report, Appendix II., and a separate grammar of the dialect will appear shortly from the Bengal Secretariat Press, having been included by Mr. G. A. Grierson, B.C.S., among his "Seven Grammars of the Dialects and sub-Dialects of the Bihari Language." The main differences between Eastern and Western Hindi have been stated in the notice of the Mirzapur district.

As regards the written language in use, it may be said that the educated classes and persons in Government service use Urdu, that the bankers, here as elsewhere, use the rounded Mahajani character, and the great bulk of the people use the Kaithi character. The very slight extent to which the Persian character is in use was illustrated at the census, when all the enumerators, with one or two exceptions in the towns, wrote Kaithi. This character is only recognised officially in these provinces in so far as it is the character used by *patwaris* in writing up the village papers. This perhaps is the reason why it is usually so badly written that one man can only *spell* through another man's

writing. Properly written, however, Kaithi, now the official character of Shâhabad and Sâran, the Bengal districts that enclose this one, is both clear and legible. Unlike the *shikast* of the court, it is not a shorthand and cannot be rapidly written.

Literature.

Under the head of literature, the Deputy Inspector of Schools supplies a list of four authors. Two of them have published Sanskrit verses and two of them manuals of arithmetic; of literature, properly so called, the record is a blank. The only society (*sabha*) in the district is that known as the Ballia institute (see separate notice of BALLIA *post*). There are no printing presses in Ballia

Public instruction.

The school statistics for the year 1882-83 may be shown as follows:—

	Class of school.	Number of schools.	Number of scholars.		Average daily attendance.	Cost per head	Expenditure borne by the State.	Total charges.
			Hindus	Musalmâns.				
						Rs. a. p.		
Government.	Tahsîli and parganah ...	5	403	84	411	3 10 4	1,499	1,499
Government.	Halkabandi	80	3,024	247	2,585	3 8 8	9,161	9,161
Aided by Government.	Anglo-vernacular boys' ...	1	207	26	149	18 0 0	1,500	2,632
	Total ...	86	3,634	357	3,145	4 3 8	12,160	13,292

The absence of a *zila* (district) school will at once be noticed. Instead of establishing one of the ordinary type for this new district, the local Anglo-vernacular school was strengthened by an increased grant-in-aid, and the experiment thus made has been successful. The school is increasing and improving, and requires and deserves a larger and more suitable building. It teaches up to the third class of the Government standard. The middle

vernacular schools include 5 town (*tahsíli* and *parganah*) and 3 village (*halkabandi*) schools. The tahsíli schools are at Rasra, Sahatwár, and Sikandarpur; the parganah schools at Bánsdíh and Reoti. The primary schools numbered 78. The number of pupils on the rolls in all schools was 3,991, and the average daily attendance 3,145.

Post-office and telegraph.

The district contains thirteen imperial post-offices and one district post-office. The former are at Ballia, Bánsdíh, Bairia, Durjanpur, Garwár, Haldi (tahsíl Ballia), Maníar, Nagra, Rasra, Reoti, Sahatwár, Sikandarpur, and Turtípár; the latter is at Haldharpur. The introduction of postal money orders has vastly increased the payments, which in 1880-81 were returned at Rs. 6,191 only. In the year 1882-83 Rs. 2,73,000 was drawn from the various post-offices to meet payments of money orders. Payments as yet largely exceed receipts, and money orders have driven *hundís* out of use. The figures just given show the great development attained by the money-order system in this district. The number of letters received in the post-offices now included in this district was, in 1880-81, almost six times that in 1865-66; while the number of newspapers, books and parcels received was more than nine times that in the latter year. There is no telegraph-office in the district.

Police.

Ballia, according to the latest allocation statement, contains 17 police-stations, 6 first-class, 5 third-class, and 6 fourth-class (outposts); there are no second-class stations. The first-class stations are at Ballia, Bairia, Bánsdíh, Rasra, Garwár, and Nagra; the third class at Reoti, Sikandarpur, Haldharpur, Haldi (tahsíl Ballia), and Ubháon; and the outposts at Tola Siwan Rái, Maníar, Sahatwár, Phipna, Chándpur, and Barauli.

In 1883 the regular, municipal and town police mustered together 357 men of all grades, including 3 mounted constables. There was thus one policeman to every 3·21 square miles and 2,590 inhabitants. The cost of the force was Rs. 41,170, of which Rs. 35,224 were debited to provincial revenues, and the remainder defrayed from municipal and other funds. Besides the regular and town police there were, in 1881, 1,278 village and road watchmen. These were distributed amongst the 1,626 inhabited villages of the district at the rate of one to every 691 inhabitants. Their sanctioned cost, Rs. 46,056, was met out of the acreage cess and the revenue from commuted *jágirs*.

A word or two of explanation of the term "commuted *jágir*" may not be out of place. The village watchmen (*chaukidár*) were originally supported by grants of land from the zamíndár, and the understanding was that each chaukidár

should have at least 5 bighás of land. The arrangement worked badly; many chaukidárs were ousted from their lands and the magistrate was continually worried with endeavours to keep the chaukidárs in possession of them. Further, the *jágír* being often insufficient, had to be supplemented by doles given out on the condition that the chaukidár did menial service to the zamíndár, thus destroying his independence and his efficiency wherever the zamíndár was concerned to conceal crime. As these *jágírs* were specially exempted from the permanent settlement, opportunity was taken, when the Local Rates Act was passed, to resume them. The *jágírs* were then settled with the zamíndárs, who thereby became relieved of all obligation to provide for the maintenance of the village police. The right of nomination, subject to the magistrate's approval, is still retained by them. The village chaukidar is known locally as the *gorait* (from *agornd*, to watch), and is so called in the old Regulations.

The statistics of reported crime for the three years 1879-81 include 4 murders, 8 dacoities, and 14 robberies. The reported value of property annually stolen varied from Rs. 7,841 (of which Rs. 2,803 were recovered) to Rs. 16,699 (of which Rs. 7,237 were recovered). The percentage of convictions to persons tried varied from 65 to 69. In the year 1882, 6,629 offences were reported, 1,382 cases brought to trial, and 1,357 disposed of. But these and other similar matters are fully dealt with in the departmental reports and do not call for further notice here.

Infanticide.

There is reason to believe that the proclamation under the Infanticide Act (VIII. of 1870) of most of the villages in this district was made on insufficient grounds, the census of 1872 having been shown to be utterly incorrect as regards the Benares division, and the magistrate believes that infanticide is not now practised by any of the clans. From the 1st April, 1883, 26 out of the 38 proclaimed villages were accordingly exempted. The other 12 remain on for the present, because, although there is no strong case of guilt made out against them, yet the statistical returns of births and deaths during the past eight years are not satisfactory, and leave it doubtful whether girls are as carefully looked after as boys. The population of the 12 proclaimed villages is 1,157.

Jail.

There is as yet no regular jail in the district. Under-trial prisoners are confined in the magistrate's lock-up (*havalát*) at Ballia, but convicted offenders are lodged in the district jail at Gházipur.

Present area, revenue, and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of area, revenue, and rent for the district at the present time; but it must be borne in mind that the areas are only approximate. The total area according to the latest official statement (1881) was 1,144·4 square miles, of which 794·8 were cultivated, 146 1 cultivable, and 203 5 barren; and the area paying Government revenue or quit-rent was 1,094·9 square miles (745 7 cultivated, 142 7 cultivable, 197 5 barren). The amount of payment to Government in 1881, whether land-revenue or quit-rent, was Rs. 6,29,399; or, with local rates and cesses, Rs. 7,85,372 The cesses consisted of Rs. 58,116 on account of patwári cess (abolished from 1st April, 1882); Rs. 81,672, acreage cess; Rs. 84, twelve per cent. cess; Rs. 9,902, commuted *jágírs* (*vide supra* p. 46); and Rs. 6,199, road cess. The amount of rent, including local cesses, paid by cultivators was Rs. 17,40.941.

Fiscal history.

This, the youngest district of the old Benares province, can only be said to have a fiscal history in respect of its constituent sub-divisions. Reserving, therefore, to the parganah notices the detailed account of the arrangements made at the permanent settlement and the later modifications, it will suffice here to show in tabular form the revenue that, according to the *Ain-i-Akbari*, was assessed in the time of Akbar, the amount at which Mr. Duncan's settlement was fixed in 1790, and the present revenue:—

Parganah.	Revenue in the *Ain-i-Akbari*.	Demand at permanent settlement.	Present demand.
	Rs.	Rs.	Rs
Ballia	31,250	1,75,474	1,56,482
Kharíd	36,143[1]	1,0 ,995	1,23,156
Doaba	Not separately given in the *Ain*, but included in the revenue of Fatehpur-Bihia	67,325[2]	68,909
Kopáchit	23,554[1]	66,178	70,690
Lakhnesar	3,166[1]	20,273	20,273
Sikandarpur	42,660	1,31,531[3]	1,65,198
Bhadaon	5,732	21,791	25,508
Total ...	1,42,505	5,92,567	6,30,216

[1] In addition to the cash payment, there was a payment on account of *sáyarghál*, a variety of imposts, such as customs, transit duties, &c This amounted to about Rs. 78½ for Kharíd, Rs 22 for Kopáchit, and Rs. 21 for Lakhnesar. [2] One mahál, Chándpur on the Gogra, which was formerly on the Sáran side of the river, was settled in the Sáran district, and the remainder in the Shahabad district. [3] This was the final revenue, the original one given in Mr. Shakespear's *Selections* (Rs. 1,09,427) having been a progressive demand.

As regards Akbar's assessment, we need not repeat the explanation given and the deductions drawn in the corresponding portion of the Ghâzipur memoir. Interesting from an antiquarian point of view though it be, Akbar's assessment could not be taken as a test of what the district yielded then or could yield now.

Revision of settlement in 1837-41.

As elsewhere in the Benares province, the defects in Mr. Duncan's settlement compelled the undertaking of a revision. This revision was for Sikandarpur and Bhadáon made by Mr. R. (now Sir R.) Montgomery in 1837. It was followed by a further revision of records and re-adjustment of settlement in some alluvial lands by Mr. Wedderburn in 1847. These two parganahs, as the reader has already learnt, were at that time included in the Azamgarh district. The other parganahs of the present Ballia district, *viz.*, Kopáchít, Ballia, Kharíd, Lakhnesar and Doába, were, with the exception of Doába, included in Mr. Duncan's settlement. Doába was left out of Mr. Duncan's arrangements as, until 1818, it belonged to the Shâhabad district (see separate notice of DOÁBA *post*), and was included in the settlement of that district. A revision of records, following on a regular survey of Doába, was carried out by Mr. Raikes in 1840; that officer during the same year superintended the preparation of settlement records for parganah Kharíd, and in 1841, for parganahs Kopáchít and Lakhnesar. The preparation of records for the Ballia parganah took place in 1840. During these operations, some slight enhancement of the revenue demand was effected, not by any infringement of the permanant settlement, but by bringing under assessment alluvial increment and lands that for any reason had not been included in that measure. These consisted chiefly of resumed *muáfís*, or revenue-free tenures, and of others held on invalid titles. Details of these operations, as full as the records will allow, have been given in the parganah notices.

Leniency of the permanent settlement.

Taken at 55 per cent. on the returned rental of the district, a re-settlement of the district, on the terms under which the temporary settlements of other districts are made, would apparently yield Rs. 9,57,550, an increase of Rs. 3,28,150, or over 50 per cent., on the present demand. But even this does not sufficiently show how lenient the permanent settlement is, when viewed with regard to the present circumstances of the district. For it should be observed that the advantages of the light assessment have not been reaped wholly by the zamíndárs. These advantages have fortunately been largely shared in by the privileged and occupancy tenants, and the rent-roll of Rs. 17,41,000 is nothing like the rental

that would be paid by unprotected or *shikmi* tenants. Lands for which the chief tenant pays only Rs. 2 or Rs. 3 per bígha can be sublet for Rs. 5, Rs. 10, and even Rs. 15. Mere tenant-right, in parts of this district, frequently brings over Rs. 200 per bígha, or Rs. 166 per acre, a price probably quite unparalleled in temporarily-settled districts. Although no special inquiry has been directed to the subject, it is a fair conclusion to be drawn from the known capacities of the district, that if rents were raised here to the average of rents in heavily-assessed districts up-country and assessment made on that corrected rental, the land-revenue would not be short of 12 lákhs (Rs. 12,00,000) at least, or double the present demand.

It must not be inferred from this criticism that the permanent settlement was unduly lenient on the whole, having regard to the circumstances of the country at the time. The country had long suffered from mal-administration and internal feuds. Mr. Duncan described Kharíd as being almost a desert when he visited it. In fact, the settlement in many cases was felt to be very heavy, and for some years the revenue was collected with much difficulty, estates being frequently sold for arrears. Compared with a modern settlement, the permanent settlement was, however, marred by many inequalities, such as would be impossible at the present day. The mahárája of Dumráon holds the mahál of Singahi in Doába, comprising 19 villages, at a gold mohar per village, or a total of Rs. 304. The present rent-roll of that mahál is returned at Rs. 48,672 on a cultivated area of 14,364 bíghas. The turbulent Sengars of Lakhnesar (thanks to their determination and unity) secured the settlement of their parganah at an average rate of 8 ánas per bígha. Some mahals are not so well off, and, perhaps, could not be re-settled even now at any very considerable enhancement.

Later revision of records.

In the revision of settlement made by Mr. Raikes, the village boundaries were, for the first time, laid down by a regular theodolite survey; this survey, indeed, was the first of any kind made in the district. The field maps, however, for the interior of each village were not drawn to scale, but were mere eye-sketches to illustrate the *khasra*, or detailed measurements of each field; and, consequently, although, considering the way they were drawn, they are wonderfully correct on the whole; it is not always easy to reconcile the shape and position of a given field with the village map.

No effective measures were taken, after Mr. Raikes's revision, to correct the village records from time to time. The rent-rolls annually filed were mere copies of those that preceded them, or were clumsily falsified by the *patwári*

to suit the interest of that party in the village to which he allied himself. In course of time, the village records of the Gházipur district, in which most of Ballia was included, became a by-word and reproach to the district, and the advantages of the revision of settlement seemed in danger of being lost. The attention of Government was called to the matter, but the question of cost stood in the way, as there could be no additional land-revenue raised to meet the expense. As, however, it was considered to be incumbent upon the zamíndárs to file correct rent-rolls, and to be their interest to do so, an attempt was made, in 1867-69, to correct the village papers for all villages of which the zamíndárs were willing to pay the cost; and a deputy collector was appointed to carry out this idea. The staff appointed was inadequate, and arrangements for supervision scarcely existed. After going on for about two years the matter was dropped. This revision, known by the name of Baldeo Bakhsh, the deputy collector appointed to carry it out, comprised 430 villages in the present Ballia district. The field maps of Baldeo Bakhsh were drawn to scale and are very good; and the village papers prepared by him are a great improvement on what they superseded. But they were never sufficiently tested, and cannot be confidently trusted. It has also to be borne in mind that this revision, carried out on behalf of the zamíndárs, was not a revision of settlement as contemplated by the Revenue Act, and, therefore, these records are not authoritative; that is to say, a record of *sír*, for example, in these papers is no proof that the land is *sír*. As only a minority of the zamíndárs of the district agreed to pay the cost, and, as there was no means of compelling them, this revision laboured under the radical defect that it could not include the whole district.

At the same time that this was taking place, the preparation of village papers for parganah Lakhnesar was undertaken, under the orders of Government, by Munshi Debi Parshád, the tahsíldár of Rasra, and was completed. Here, again, the maps were the best part of the work. Numerous errors were, on examination, found in the papers. This partial failure was due, as in the previous case, to insufficient supervision, the tahsíldár being expected to carry on the ordinary work of his tahsíl in addition to the revision of settlement of the most difficult parganah in the provinces. Of the partial failure of this record as a record of proprietary tenures, *vide infra*. The above remarks, it should be stated, apply only to that portion of Ballia which until 1879 belonged to Gházipur.

At length, the Government, having overcome the difficulty of the ways and means, agreed to a cadastral survey and regular revision of settlement of the Gházipur district. The parganahs of Lakhnesar, Kopáchít, Kharíd, Ballia,

and Doába were brought under settlement by G. O. No. 1148, dated 5th July, 1880. The work was entrusted to the collector, aided by two deputy collectors, and may be completed in 1885. The real work of preparing the village papers only began in November, 1882. The cadastral survey of these parganahs began in December, 1880, and is now (June, 1883) almost complete. The grant for the cadastral survey is Rs. 1,95,616 for both Gházipur and Ballia districts, and for settlement work it is, for Ballia district only, Rs. 1,65,796.

Alienations

No statistics are available from which an accurate idea can be obtained, for the whole district, of the extent to which, during British occupation, the ownership of land has been transferred. Partial statistics, however, embracing parganahs Sikandarpur and Bhadáon, are available. Even in temporarily-settled districts, where protracted investigations have been directed to this subject, little reliance could be placed upon the statistics after they were collected. As an indication of the market price of land, sales at auction afford a very unsafe test; whereas, with regard to private sales, the recorded price is very frequently more or less, according as the object of the parties is to defeat the stamp law or a possible claimant by right of pre-emption, than the one actually paid. Any deductions, therefore, that we might draw from the statistics, if we possessed them, of the whole district, would require a large margin for error. Taking the statistics that we possess, it would seem that the following prices per acre were during the year mentioned realized in the parganahs (Sikandarpur and Bhadáon) to which those statistics refer:—

Period.	Average price per acre of land.				Percentage of area alienated to total area.
	By private sale.		*By auction sale.*		
	Total area.	Cultivated area.	Total area.	Cultivated area.	
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	
1798-1815	...	...	1 2 3	1 11 6	12·67
1816-31	...	...	3 0 11	4 6 8	1·15
1832-47	12 14 6	22 15 11	3 11 1	5 10 9	9 56
1848-58	19 13 9	31 2 0	4 14 9	10 11 10	2 24
1859-69	22 6 6	36 0 6	9 10 7	14 15 6	8 68
1870-79	33 1 0	51 4 9	10 4 1	16 4 10	12·14

The total number of transactions on which the above averages were struck amounted to—private sales, 1,725; public sales, 338. The record as regards

the period preceding the mutiny is very imperfect, as is at once evident from the fact that only 96 private sales are included in the period before 1858. Defective though they are, the figures nevertheless point to a steady increase in the value of land, and they warrant the assertion that that value has more than doubled since 1847.

The above remarks refer only to a portion of the district; but from a statement prepared by the collector for the whole district, showing the alienations by private sale that have occurred during the 12 years 1871-82, some idea of the great fluctuations in the average price, year by year, may be obtained. These are shown below :—

Year	Private sale.			
	Revenue-paying lands		*Revenue-free lands.*	
	Number of cases.	Average price of land per acre.	Number of cases.	Average price of land per acre
		Rs. a p.		Rs. a p.
1870 71 ...	199	64 2 3	...	
1871-72 ...	180	48 11 7	6	72 5 4
1872-73 ...	247	24 3 9	4	74 6 9
1873-74 ...	298	26 14 11	...	...
1874-75 ...	308	28 11 4	2	75 0 0
1875-76 ...	275	73 2 11	4	70 0 0
1876-77 ...	220	47 0 6	5	145 9 11
1877-78 ...	244	61 15 7	2	270 0 0
1878-79 ...	331	59 3 10	9	92 3 8
1879-80 ...	173	15 10 4	12	75 12 2
1880-81 ...	276	39 2 10	...	...
1881-82 ...	198	43 3 8	...	...

By far the larger proportion of these transfers, both as regards number and area, took place in the western half of the district. The area of revenue-free lands transferred was, compared with the other class, very small, the largest in any year being 88 acres in 1879-80. What vitiates these tables to a large extent is the tenant-right of which mention has been made above. For example, the proprietary right in land held by a fixed-rate tenant, say at Rs. 2-8 0 per acre, is only worth so many years' purchase of the rental; perhaps 16 years' purchase, or Rs. 40. If *sír* land, however, its rack-rent to an under-tenant might be Rs. 10, and the value Rs. 160; and as, since 1873, an ex-proprietary tenant-right in *sír* land has been created, auction-sales are less than ever an indication of the value of proprietary rights in the soil.

Landholding castes.

The chief landholding castes in the district are the Rájput clans. The parganahs where they are found have been mentioned in the account of the castes (*vide supra*). In the

absence of statistics for the whole district, the proportions of the lands held by the other castes cannot be exactly stated. In Sikandarpur and Bhadáon, next to the Rájputs come, among Hindus, the Bhúinhárs; but the area they hold is less than a fourth of that in the possession of the former. Brahmans are shown with about half the area of the Bhúinhárs. The trading castes (Agarwálas, Baranwárs, Kándus and Khatrís) had a little less than the Brahmans; and all the other castes together had not as much as the Bhúinhárs. The Muhammadans appear with nearly double the area held by the Bhúinhárs. It would be idle to guess at the proportions in the remaining parganahs. The average share of land held by proprietors can only be stated for the western parganahs. In Bhadáon this average area was 4·71 acres, of which 2 75 were cultivated; in parganah Sikandarpur the total average area was 11·43 acres, of which 7·36 were cultivated.

Leading families

The chief notables of the district are shown in the accompanying list, which was submitted to Government on a revision of the Darbár list. On the present Darbár list only the five names first mentioned are entered. These names include all really well-to-do and influential zamíndárs in Ballia, resident in the district, and are chosen as, in great measure, *clan* representatives :—

Number.	Name	Residence.	Estimated income.	Remarks.
			Rs	
1	Maháraja Rádha Prasád Sinh.	Dumráon, Sháhábad district	5,00,000	Ujain Rájput.
2	Rájá Thákur Narain Deo.	Haldi, parganah Ballia	2,500	Harihobans Rájput.
3	Bábu Mahípál Bahádur Sinh,	Nagra .	6 500	Bais Rájput.
4	Bábu Raghunandan Prasád Pánde.	Bairia ..	10,000	Bhúnhars
5	Bábu Rádhámohan Prasád Pande	Ditto ...	6,000	
6	Bábu Sheopartáp Narain Sinh	Bánsdíh ...	5,000	Narauni Rájput.
7	Shaikh Abdussamad ...	Pharsátár ...	9,000	Largest Musalmán proprietor in the district
8	Bábu Jugalkishor Sinh ..	Bánsdíh ...	5,000	Narauni Rajput, same family as No 6.
9	Bábu Deoki Prasád ..	Rasra ...	15,000	Máhájan of Rasra, representative of the wealthy firm of Purandar Lál
10	Maulvi Muhammad Sharíf,	Katalla, Gházípur district, and Ballia.	7,000	Zamindar and a leading vakíl at Ballia

Number.	Name	Residence.	Estimated Income.	Remarks.
			Rs.	
11	Bábu Baijnáth Sinh .	Sheopurdíár ...	3,800	Ujain Rájput.
12	Babu Thakur Sinh ...	Maniar ...	5,000	Birwár Rájput, leading zamíndár in Maníar.
13	Bábu Beni Sinh ..	Sahatwár ...	8,000	Kinwár Rájputs, zamíndárs of Sahatwar and neighbourhood.
14	Bábu Bisheshar Kunwar ...	Ditto ...	1,400	
15	Bábu Harcharan Sinh ...	Hajauli ...	2,400	Karcholia Rájputs, leading zamíndárs in parganah Kopáchít.
16	Bábu Sahdeo Narain Sinh ..	Chilkahar ...	4,000	
17	Bábu Brijmohan Sinh ...	Ratsar ...	2,000	
18	Bábu Kuldíp Narain Sinh .	Jagarsand ...	3,000	Birwár Rájput; has property in Kuch Behar also.
19	Bábu Banabahádur Sinh ...	Takarsand	3,000	Harihobans Rájput.

The following are the names of persons paying more than Rs 5,000 revenue annually:—Mahárája of Dumráon, with a rent-roll of Rs. 1,05,704; Bábu Gaurishankar Prasád, Rs 11,266; Bábu Harshankar Prasád, Rs. 10,870; Bábus Sádho Lál and Mádho Lál, Rs. 8,174; Bábu Misri Lal, of the firm of Purandar Lál of Rasra, Rs. 5,586; Shaikh Abdussamad of Pharsátár, Rs. 5,073.

Mahárája of Dumráon.

A more detailed notice of some important families connected with this district may be of interest, and first in importance is the Dumráon family. The mahárája of Dumráon, head of the Ujain clan, traces back his pedigree 87 generations to Rája Vikramaditya of Ujain, from whom the *sambat* era of the Hindus is reckoned. The first settler in Bhojpur parganah of Sháhabad district was Rája Sámi Sáh, from whom the present rája is 18th in descent. The mahárája of Dumráon owns nearly the whole of parganah Doába and nearly a third of parganah Ballia. He is the largest proprietor in the district, and derives more than a third of his income from it. He pays Rs. 89,109 as Government revenue, and has a rent-roll of Rs. 2,82,241. The hereditary estates of the family have been greatly enlarged by judicious private and auction purchases. The present mahárája, Rádha Prasád Sinh, succeeded his father, Maheshur Bakhsh, in December, 1831, and was installed at Dumráon by Sir Ashley Eden, lieutenant-governor of Bengal, the following February. He is a man of no energy or capacity and takes little or no part in the management of his extensive estates. The Dumráon family is noted for its litigiousness, and, formerly, for its great success in litigation. It is one of the principles of the management to appeal every

adverse decision and carry the case to the highest court of appeal. A tenant or neighbour of the mahárája, therefore, who has a dispute with him has to reckon upon litigation of unknown length if he carries his case into court, and the knowledge of this must have some deterrent effect even upon persons whose cases are good and sound. As a rule, however, the mahárája meets with opponents as litigious and obstinate as himself; and the sturdy Rájput and Bhúmihár tenantry in Ballia have, on the whole, maintained their rights and privileges, and hold their land at fair rates.

Deokínandan's descendants.

Harshankar Prasád and Gaurishankar Prasád are descendants of the famous ámil Deokínandan, of whom some account has been given in AZAMGARH and GHÁZIPUR. The estates are at present under the Court of Wards; revenue, Rs. 5,054; rent-roll, Rs. 22,136.

The Kantu Bábu jágír.

The Maháráni Saranmaí of Kásimbázár, Bengal, Member of the Imperial Order of the Crown of India, holds as *jágírdárin* the talukas of Hathaunj and Mundiári in parganah Kharíd and taluka Duha-Behra, in parganah Sikandarpur. The zamíndárs of Hathaunj and Mundiári having made default in payment of revenue, their rights were sold in execution of decrees for arrears, and she is now zamíndárin as well as *jágírdárin*. A full history of the *jágír* will be found in Dr. Oldham's *Memoir*, II, 56-60. It was originally known as the *jágír* of Kantu Bábu, an *alias* of Diwán Kishn Kanth Nandi, the confidential private secretary of Warren Hastings. It was bestowed on him by the latter on 10th January, 1785, as a provision for his religious observances, and was to be enjoyed by him and his descendants. The estimated value of the *jágír* was Rs. 10,000. At the time of the permanent settlement, the *jágír* was in possession of Rája Loknáth, son and successor of Kantu Bábu. Rája Loknáth died in 1818, leaving his son, Hari Náth Ráe, a minor. The estates were, during the minority, taken under the management of the Calcutta Revenue Board and given in farm to Mr. Dacosta, an indigo-planter in the neighbourhood. In 1835, Rája Hari Náth Ráe died, and as his son, Kishn Náth Ráe, was a minor, his estates were again taken under the management of the Calcutta Revenue Board. In 1844, Kishn Náth Ráe committed suicide. He left no male issue, and by will alienated his property from his widow, the present Maháráni Saranmaí Pending an inquiry into the validity of the will, the estates were taken under the management of the Court of Wards. The will was pronounced invalid; but effect had hardly been given to the orders for placing the maháráni in possession, when the Local Government ordered (G. O. No. 549 of 14th

February, 1848) the attachment of the *jágír* with a view to assessing it to land revenue. A suit was brought by the maháráni to contest the liability to assessment, and on 16th September, 1858, a decree in her favour was given by the judge of Gházipur, and was upheld on appeal by the Sudder Diwáni Adálat on 17th December, 1860.

The Sonwáni *jágir.*

The estates of Masúma Bíbi, heir of Sharíat-ulláh Khán, jágírdár of Sonwáni, comprise 14 villages in parganah Ballia, with a net profit of Rs. 32,700. Sharíat-ulláh, a native of Bardwán in Lower Bengal, was *mír munshi*, or native Persian secretary, of Warren Hastings. The *jágír* was bestowed on him by the latter "in recognition of his zeal, meritorious conduct, and long standing in the service." Sharíat-ulláh died about 1790, leaving two widows, Talámand and Jugna, and two children, a son by the former named Ghulám Khán, and a daughter by the latter named Hasína. On his father's death, Ghulám Khán entered into possession of taluka Sonwáni, and continued so until 1811, when he died, leaving a widow, Mauji Bíbi, but no issue. On his death, his estates were divided among his four surviving relatives, *viz.*, mother, wife, aunt, and cousin. In 1812, his cousin Hasína married Tassadduk Husain, sarsishtadár of the magistrate's court of Jaunpur. By him she had one daughter, Masúma, the present jágírdárin. After Tassadduk Husain's death, his relative, Jalál Bakhsh, a low-paid vernacular clerk in the Jaunpur civil court, persuaded Hasína, in 1827, to marry him. In the same year Ghulám Khán's widow, Mauji Bíbi, died. A long course of quarrel, conspiracy, and litigation followed; this has been treated of by Dr. Oldham (*Memoir*, II, 60-68) with a degree of minuteness that the interest of the subject alone would not justify us in following. In the mutiny of 1857-58, Hasína and Masúma Begams exerted their influence in the service of Government. In 1859, the North-Western Provinces Government adopted the same procedure in this *jágír* as in that of the Kantu Bábu (G.O. No. 927 of 16th July, 1859), and took the Sonwáni taluka into its own possession. Hasína Begam and her husband, owners of a nine-ána share, and Masúma, owner of the remaining seven-ána share, brought a suit against Government to recover their property, and obtained a decree in their favour from the judge of Gházipur which was upheld by the Sadr Court. After Hasína Bíbi's death, a suit was brought against Jalál Bakhsh by Masúma Bíbi; in the execution of the decree, Jalál Bakhsh's share was sold by auction on 20th November, 1863, and bought in by the decree-holder, who thus acquired the entire *jágír*. Owing to the extravagance of the *jágirdárin's* family the estate became heavily involved, and at the request of

the proprietor was, in 1869, taken under the management of the Court of Wards. The management by the Court of Wards, after prolonged litigation with the creditors of the estate, has failed to extricate it from debt. The estate is now for sale to liquidate the debts. Ahmad Husain Khán, grandson and only male descendant of the jágírdárin, has been taken into Government service as tahsíl peshkár.

The Bairia Pándes' estates.

Raghunandan Prasád Pánde and his two nephews, Rádha Mádho Prasád and Rádha Mohan Prasád, are Bhúinhárs residing at Bairia. Formerly members of this family were land agents in this district of the Dumráon ráj and acquired much property in their own right. They have of late years quarrelled with the mahárája, but one of them still holds some leases under him. Under a decree obtained by the mahárája, Rádhámohan is being slowly sold up; the other two are still moderately well off.

Rájput families.

The chief representatives of the Rájput families are given in the list on a former page.

Tenures of the soil. Complexity of tenures generally.

Proprietary and cultivating rights in the soil of Ballia are held in every variety and complication known to the law. And as the present Rent and Revenue Law of these provinces is mainly a redaction of the law obtaining in, or imposed upon, the temporarily-settled districts, it often proves a Procrustean bed for the actual facts of this district. There are tenures and customs that are not fully or explicitly set forth in the law, and there is not a little difficulty, at times, in ascertaining what particular provision of the law applies to the special circumstances of a case. Another difficulty is felt where the law on the face of it is clear enough, but the customs of the country ignore it. Nevertheless, beneath the tangled web of tenures and varieties of rights in the soil of which the actual cultivator is often happily quite unconscious, there is a real uniformity, which fiscal and legal technicalities obscure, but do not destroy: and this uniformity cannot be too strongly insisted upon.

Under-lying uniformity in tenures.

The land is held in small holdings by the Rájput and Bhúinhár tribes and by the Brahmans that accompanied those tribes when they conquered the country from the aboriginal Bhars and Cherús. By them the land was reclaimed and cultivated; and the fortunes of war, the changes of laws, and the chicanery of schemers, have not in the slightest degree weakened their connection with it. Whether the sturdy Rájput pays rent direct to the Government for his little holding, or to one of the brotherhood that stands between him and Government, or to the interloping auction-

purchaser that bought up the *zamíndári* right in the evil days when a default in paying revenue by the *lambardár* (in whose name settlement of revenue was made) brought whole *talukas*[1] to the hammer, or to the wealthy creditor into whose possession the proprietary right has passed on failure to pay the debts contracted either by imprudence or misfortune, or to the *jáyírdár* to whom the Government interest in the revenue has been assigned,—his grip on the soil remains the same. The nature of his tenure, and whether his annual payment on account of it is called rent or revenue, merely affect, just as do the varying seasons, the amount of profit he draws from it. Where his proprietary right has passed away he has, nevertheless, generally managed to maintain his ground as a privileged tenant, like the vast numbers of his fellow-clansmen whose proprietary rights were never acknowledged at all.

Position of landholders and privileged tenants contrasted.

The difference between a community of privileged tenants and of zamíndárs is not very great; for it not unfrequently happens that, owing to the inequality of the original permanent settlement, the rent of a privileged tenant is, in some places, a smaller proportion of the produce of the soil than the Government assessment elsewhere. In Doába there is but one proprietor, the mahárája of Dumráon, and in Lakhnesar every Sengar Rájput in the parganah is a proprietor. But, owing to the much greater fertility of Doába, the tenants there paying Rs. 3, Rs. 4 or Rs. 6 per *bígha*, are much wealthier men than the Sengars, upon whom the Government demand falls only at an average of 8 ánas per bígha. There has been discovered no power in the law or the mahárája to raise generally the rents of the communities of privileged tenants. It is useless to enhance, if you cannot collect your enhanced rent; to eject, if you can get no other tenants. Thus, except where the local enmities of adjacent villages have been warily availed of, the cultivators have maintained their position up to the present day, and pay only the old customary rates or reasonable rents to which they have consented. These privileged tenants are still, in all but name, the proprietors of the soil. They mortgage and sell it, and exchange it just as proprietors do.

Effect of British administration on village communities.

It would not be right to infer from this that the condition of the cultivators and the cohesion of the village communities is just what it was when the country passed under British rule. On the contrary, our administration, by creating individual

[1] It may be as well to remind the reader that *taluka* or *taluk* carries a different meaning in these Provinces and in Bengal. Here a *talukdár* is the superior landlord never under the zamíndár; in Bengal, on the other hand, a *taluk* is commonly (but not always) a holding subordinate to a *zamíndári*. See further Field's *Land holding*, Chap. XXI.

property in the soil, and by imposing a force upon the clans stronger than their own, has weakened that cohesion by developing individuality, and by rendering less necessary for protection the bond of tribal union. The permanent settlement was made with the landholding clans by *talukas*, or great assemblages of villages, containing hundreds or thousands of co-partners in interest. Although, in the eye of the law and in the outward form of the tenure, these talukas still for the most part endure and appear as units on the revenue registers, this unity is rather a technicality and an embarrassment; it is a unity that is everywhere broken through, and even where, by operation of the law of partition, it is not cast off altogether, means are found for evading it. The land is not now truly said to be held by clans, or even by communities, but rather by individuals or small families. The mainstay of the small zamíndár is his *sír* holding; and in respect of his share of the common land, held by tenants, he is liable, if poor, to be ousted from it altogether, and if not, is left to collect from each tenant the share of the rent that appertains to him. In some cases, by an irregular private partition, some tenants are assigned to one shareholder and some to another. In other cases the rent is collected by the leading men of the village (not necessarily by the recognised *lambardárs* only) and goes to pay the Government revenue. Everywhere there is the same struggle to separate the individual from the community, and so avoid a common responsibility. The law of partition is slow, burdensome and costly; and the comparative infrequency of resort to it tends to conceal the extensive practical partition that is everywhere going on.

Complicated tenures in parganah Lakhnesar.

To pass from this general dissertation to a more particular exposition, the case of Lakhnesar parganah may be first cited. This parganah, containing 134 *mauzas*, belongs to the Sengar Rájputs, and, at the permanent settlement, was settled in the lump with the chaudhris, or leading men, for Rs. 20,501. Omitting to notice here particulars of historical interest given elsewhere, we pass on to the year 1802, when a re-settlement at the same *jama* was made, distributed over 35 *maháls*. These *maháls* are not simple aggregates of villages (*mauzas*), but a confused intermingling of *mauzas* and parts of *mauzas*, to an extent believed to be unparalleled elsewhere. Ostensibly, for example, *mahál* Amarpatti north includes seven villages; but, when the matter comes to be looked into, it will be found that portions of these villages belong to other *maháls* as well. Thus, parts of the village of Basti belong to eight other *maháls* besides Amarpatti. On the other hand, besides the villages ostensibly belonging to the *mahál*, there are portions of 25 other villages, scattered

over the parganah, also included in it. So that, instead of comprising the whole of 7 *mauzas*, the *mahál* Amarpatti includes no single *mauza* entirely, and is made up of portions of 32 villages. The reason of this curious interlacing is, probably, that, in the first instance, the division of the parganah into *mahálo* followed certain tribal sub-divisions; that is to say, all the land belonging to the descendants of certain families, whether residing together or scattered over the parganah, was created into one *mahál*. This is further complicated by the local custom of interchanging lands. Thus a Sengar resident in Nágpur owning land in Athíla, 10 miles off, would exchange some of his Athíla land with a resident of Athíla owning land in Nágpur. This exchange would in some cases have the effect of bringing the Nágpur land into the Nágpur *mahál* and *vice versâ;* but, generally, the *mahálwár* arrangement would not be affected. The interchange of lands has confused whatever bond of family union distinguished the original *mahálo;* and even in the beginning, the *mahálwár* arrangement was not a complete distribution by families. We, consequently, find that a man owning land in only one village pays revenue in 5 or 6 *mahálo;* and, conversely, a man owning land in a dozen villages may pay in one *mahál* only. Add to this that for some unknown reason the revenue rate fell unequally on the different *mahálo* and now varies from 2 ánas to Rs. 1-12-0 per bígha.

Until 1868 no register of proprietors was made for this parganah, and the collection of revenue was a dark matter managed by the *kánúngo* and the *patwáríe*, who, with the aid of numerous *chaprásís*, contrived in some way to make up the total. Nobody in the whole parganah knew what amount was the just quota of any particular proprietor. When a register came to be compiled, it was found, owing to its unwieldiness, to be comparatively useless. The entries and names were estimated at 20,000. This was owing to repetition, as the male population of the Sengar clan in Lakhnesar is only 8,896, and also to the failure to discriminate the personal shares of the shareholders in undivided lands. Thus, to find the revenue payable from an individual bearing the name Rámbakhsh, it would be necessary to add up a dozen entries in which his name appeared, and as in five or six entries his name would appear in common with others, it would be necessary to ascertain his particular share in those entries, probably an impossible task.

Such is the complicated state of proprietary tenures in Lakhnesar. It may be observed that the complication is for the most part introduced from without, consisting only in the relations between the landholders and the Government. The uniformity underlying it has been already pointed out, and, briefly stated, consists in this, that each individual or small family now

cultivates and depends upon certain well-defined and known lands, independently of all complications of *mauzas*, *mahâls* and pedigrees. The common land is managed by a few of the leading men of the village, and its proceeds go in common expenses for charity or rejoicings, or towards payment of the Government demand. The *lambardâri* arrangement, that is, the collection of revenue through a headmen, who in turn collects from his co-sharers and gets a percentage for his trouble—a system that works well in some districts, but has in general broken down in Ballia—was never even attempted in this parganah. By a special arrangement a *sazáwal* or agent was appointed by Government, and paid Rs 1,200 a year by the Sengars to collect the revenue of the parganah. This payment has since been amalgamated with the Government demand, and the collections are made by the tahsildár of Rasra.

Tenures in parganah Kopáchít

In the adjoining parganah of Kopáchít the first division is into talukas. Of these the principal are Chit, Firozpur, Hajauli, Garwár, Chilkahar, and Ratsar, held all by Kausik and Karchoha Rájputs.

Taluka Garwar.

The position of the original landholders in taluka Garwár has been simplified to their disadvantage by the loss of their proprietary rights. These passed into the hands of Deokínandan the ámil, whose descendants are Harshankar Prasád and Gaurishankar Prasád, the latter a lunatic and the former a spendthrift. The estate, as already mentioned, is now under the management of the Court of Wards.

Taluka Chit.

Taluka Chit likewise passed by auction sale into the hands of the Bairia Pándes; but the ex-zamíndars murdered their agent and generally behaved so turbulently that the auction-purchase (a rather iniquitous business in itself) was, for the benefit of both parties, cancelled, and the original zamíndárs (Kausiks) were restored. The distribution of land, and the rights of the zamíndárs, were confused and unequal, and the heroic remedy of a partition has been applied, resulting in the formation of 27 perfect *mahâls*, of which 12 are sub-divided into 46 imperfect *mahâls*, making a total of 73 *mahâls*, perfect and imperfect.

Tenures of other parganahs.

The tenures in other talukas in Kopáchít and the other parganahs of the district are those known as *pattídári* and imperfect *pattídári* and described in the Azamgarh notice. Some of the talukas are divided by regular, perfect or imperfect, partition, carried out by the court; and all are sub-divided into *pattis* by a *khetbat* division, which gives every *patti* a greater or less share in every *mauza* and every quality of soil. *Khetbat*, or division by fields, is the plan universally followed in partitions, regular

or irregular, in this district; and it has always been found impossible to get the sharer to agree to compact partitions, such as would give to each sharer a single compact tract as his individual share. The sharers invariably insist upon retaining their own scattered *sír* holdings, and upon having their share made up of patches of every description of land, waste or cultivated, that is to be found in the *mahál*. A partition map in this district is, therefore, a most variegated picture; much as if a sheet of paper were splashed at random with 10 or 12 different colours.

Mahárája of Dumráon's property.

In contrast to this excessive distribution of proprietary right, which, as we have already remarked, tends to assimilate the condition of proprietors and privileged cultivators, may be set off the great property held by the mahárája of Dumráon, which is preserved from breaking up by a family custom of primogeniture. A large portion of this is hereditary in the family, and the rest has been acquired by purchase at a cheap rate. Nearly the whole of the rája of Haldi's ancestral property has in this way passed over to the mahárája. The Rájput and Bhúinhár tenantry, however, hold their lands on generally easy terms. The mahárája is also the chief proprietor in Bhojpur and Bihia parganahs in Sháhabad, across the river; and thus owns the greater portion of both sides of the Ganges for its course in this district. As a consequence of this, a special arrangement has been made with him by Government, in variation of the ordinary rule, whereby his assessment is not open to revision on account of changes by alluvion or diluvion. In the long run, and over a series of years, the gain from alluvion must be equalized by loss from diluvion; and, therefore, the one is set off against the other.

Cultivating tenures.

As the permanent settlement was the charter of the zamíndárs, so the revision of settlement by Mr. Raikes, in 1839-41, may be regarded as the charter of the tenantry. All the tenants whose ancestors are found recorded as cultivators in those records, are now secured as fixed-rate tenants, for there is no evidence attainable to prove that their tenancies began after the permanent settlement. Until completion, however, of the present revision of records, it will not be possible to state what proportion fixed-rate tenancies bear to the whole, but it is known to be very considerable. A tenure peculiar to the eastern portion of the district is the *ganwádh* (of uncertain derivation, a corruption, perhaps, of *gánw-wárá*). The normal form of this tenure is the grant at a fixed rent of a whole village, or

Ganwádh and *tíka istimrári*.

definite tract within a village, to a community of Brahmans. Where this can be inferred to have existed

at the permanent settlement, the tenure is proprietary; in other cases the precise definition and legal quality are rather doubtful. *Ganwádhs* may originate by grant, as above mentioned, by purchase, or even by mere usurpation on the part of the village headmen. In the last case it is confused with, and generally indistinguishable from, the *tíka istimrári*, or 'perpetual lease,' another not unfrequent tenure in which a whole village or definite part of it is leased to the *mukaddam*, or headman, at a fixed rent. In the case of *ganwádhs* and *tíkás*, the status of the under-tenants that pay rent to the *ganwádhdárs* and *tíkádárs*, is somewhat obscure, and has to be determined, when dispute arises, by the investigation of each particular instance. For it may happen that the under-tenant is a mere tenant-at-will, incapable by law of acquiring occupancy right by lapse of time, or he may be a fixed-rate tenant whose holding dates before the *ganwádh* or *tíka*, or he may have acquired occupancy right under a *ganwádhdár* whose own tenure is recognised as proprietary. Another tenure verging on the proprietary is the '*árázi* English,' grants of land at low rents to sepoys in the old company's service, made by the zamíndárs at the instance of the Government. In Sikandarpur and Bhadáon there are similar *quasi*-proprietary tenures, of which the holders are known as *árázídárs* and *mushakhkhasídárs*. [*See* Azamgarh].

Rents.

Mr. Vaughan found that more than 90 per cent. of the tenant-held land paid cash rents in the two parganahs Sikandarpur and Bhadáon. The custom of taking rent in kind is unsuited to any but upland rice-lands or to very low land liable to flooding, where, in either case, the crops are precarious. As a rule, cash-rents are not fixed with reference to the crops grown; but this rule has exceptions, a special rate being in many estates levied for sugarcane and poppy. A further account of the customs that regulate the fixation of rent will be found under AZAMGARH. The circumstance of high-caste tenants paying a lower rate than other castes is brought out by the figures collected at the recent revision.

Ordinary rents are at a rate per *bígha*, and the standard *bígha* of the district is the Duncan *bígha*, which is ·6479, or nearly two-thirds of an acre. The lineal measure corresponding to this square measure is the *latha* = $8\frac{1}{2}$ feet. But as often as not the rent is calculated on the village *bígha*, an indeterminate area of fluctuating dimensions, which, within the same village, may sometimes be less, sometimes greater than, and sometimes equal to, the standard *bígha*. The fact seems to be that the village *bígha* is now a mere hypothetical area for the purpose of calculating the rent, and was a device for preventing the alteration of the rent when the survey of the district was made in 1840.

Thus, if a tenant cultivated 10 *bíghas* at Rs. 2 per *bígha*, and at the survey it was found that his holding contained 11 standard *bíghas*, then, to preserve intact both rent-rate and total rent, the entry of his holding would continue to show an area of 10 village *bíghas*. As the old area was rather a rough estimate than an actual measurement, the village *bígha* would necessarily vary in nearly every holding.

In some villages in Doába, to the rent thus calculated is added an item called *batta*, or discount, which records the fact that rent was formerly paid in the Gaurshâhi rupees current in Bengal; and, when the currency was changed to the company's rupee of lesser intrinsic value, this *batṭa*, or discount, was added to the rent. Doába, it will be remembered, originally belonged to Bengal. In other villages, again, in Ballia parganah only, there is an addition of *adhkattia*, a term explained to mean 2½ *gatthas* or *biswas* (*arhdi gatha* being corrupted into *adhkattia*), and to refer to the custom of levying rent for 2½ *biswas* more per *bígha* than the actual area that the tenant might hold. This cess is generally considered illegal now, although, originally, it was perhaps a way of calculating the rent analogous to the fictitious village *bígha*. *Gánw-kharch*, or village expenses, is an item frequently added to the rent; and where it has always obtained, is considered legal. The *bígha* is divided into 20 *biswas*, and the *biswa* into 20 *dhúrs*; but in the eastern part of the district the *biswa* is more commonly called a *kottah*, as in Bengal; and a measure of two *biswas*, called a *manda*, is frequently used.

Trade.

The chief article of trade is sugar, which is manufactured in the district and is exported chiefly to Bengal, but partly to Agra and Bombay. Oilseeds, gram, wheat, and coarse country cloths are exported to Bengal: the imports in return being rice, spices, cloths, iron, salt, &c. Wheat is exported both east and west. As regards the avenues of traffic, the greater part of the district produce finds its way by boats down the Ganges and Gogra. On the former there are two principal wharves, one at Ballia and the other at Shukul Chhapra. On the Gogra are also two, Manlar and Belthra, of equal importance to those on the Ganges, but overshadowed by the thriving mart of Rivílganj at the junction of the Ganges and Gogra. No registration of this traffic has ever been made. Besides the traffic on the Ganges and the Gogra, that of the Sarju, which joins the former, deserves mention. Rasra is the chief place of trade for this river, with which it is connected by unmetalled roads. The chief exports from Rasra are sugar, shellac (*chapra*), and impure carbonate of soda (*sajji*). These go, in the rains, by boat from Pardhánpur on the Sarju, 4½ miles from Rasra; in the cold and

dry season, by road to Baxar, 24 miles, and to Gházipur, 30 miles. Carbonate of soda (*sajji*) is manufactured in the neighbourhood of Rasra, and is despatched by boat along the Sarju to Bengal. The extent to which the railway on the opposite side of the Ganges from Ballia is made use of for the local traffic cannot be exactly stated, but it is believed that, owing to the want of good communications, it is inconsiderable.

Manufactures.

The manufactures of the district are sugar, opium, country cloth, indigo, saltpetre, and *sajji* (impure carbonate of soda); but the first is of most importance. In and near the town of Sikandarpur, *atar* of roses and essential oils of sorts are manufactured; these are exported to Bengal. No detailed description of the methods of manufacture of any of these products, except that of *sajji*, need be given here, as they have been amply treated of in the AZAMGARH and GHÁZIPUR notices.

Indigo.

All the indigo trade is at present in the hands of natives, with the exception of a branch, at Parmandapur, of the Gahmar concern, whose head-quarters are in the Gházipur district, and two other branches of the same concern at Kapuri and Sariya.

Sugar.

The number of sugar refineries in the district is exceedingly large, those (having a net profit of Rs. 500) assessed to license tax in 1882-83 being 571. In Sikandarpur alone Mr. Vaughan found 318 refineries in 119 villages, and one village, Siwán, had as many as 25. It should be noted that only *chini* is made in this district and not *misri* or crystallized sugar. The manufacture is so important and so well established that large imports of *gúr* are made from Sháhabad to supply the refineries.

Cotton cloth.

As regards the manufacture of cotton cloth the figures are not constant, but some idea may be formed from Mr. Vaughan's estimate, as regards Sikandarpur, of the condition of this manufacture. In the whole parganah he found 934 looms in 233 villages. None of the villages contained more than 50 looms, so that the industry, though widely spread, is a strictly rural one. It is said also to be steadily declining. Some specialities in the way of extra-fine or extra-strong cloth are not now procurable.

Saltpetre.

There are 465 crude saltpetre factories in the district; the quantity annually manufactured is estimated at 16,475 maunds. Most of the factories are in parganahs Kharid and Sikandarpur, each of these parganahs having some 200 works, while the rest

are scattered sparsely over the other parganahs of the district. The quantity of saltpetre refined in the district is estimated at 5,000 maunds. There are six refining factories: two in parganah Kharíd, at Bánsdíh; and four in parganah Sikandarpur, two at Chíchor, near Bilaunja, and two at Behra, near Belthra.

Sajji.

The quantity of *sajji*, or impure carbonate of soda, manufactured in Ballia is estimated at 11,400 maunds. The factories, 50 in number, are all in the parganahs of Bhadáon, Lakhnesar, and Kopáchít, and the south-west corner of parganah Sikandarpur. Mr. D. Reid, Inspector of the Gházipur circle of the Salt Department, describes the manufacture of *sajji* as follows:—

"The *reh* soil is first scraped up and collected into long narrow beds (*kiárs*), of about one yard broad by 2 to 4 yards long. Water is then poured on it and allowed to stand for two or three days, till the sun has brought all the *sajji* properties to the surface. The surface is then scraped carefully up and collected in heaps near the place where the boiler is intended to be made. A large hole is dug in the ground, say, for a medium-sized boiler, 15 feet broad, 25 to 30 feet long, and about 4 feet deep. Into this hole pillars of mud (clay) are erected at equal intervals all over it. On the top of these pillars, clay and straw arches, like the beams of a roof, are made; and when the whole is perfectly dry, the boiler is put on it. This boiler consists of a matting made of all the straw and refuse that can be procured, well-bound together, and plastered over twice or thrice with clay. When dry it is carefully lifted on to, and fitted over, the rafters of the excavation above-noted. Sides of the same material are constructed and carefully fitted all round it, so that none of the heat can escape from its lower edges. The sides and inside are then plastered with clay again, and when dry the pan is ready.

"The *reh* collection is then thrown in, and water added till it attains the consistency of thin gruel. The fire is then lighted at both ends of the excavation, and a strong heat applied for some 20 to 30 hours. During the process of boiling, and as the carbonate of soda melts, the refuse mud is carefully raked out and water added as necessary. After the *sajji* has been prepared, the whole is allowed to set and cool; when set, water is thrown on it to expedite the cooling The *sajji* is then in a cake from one end to the other of the boiler. It is then broken up into large pieces and taken out. A new boiler has to be made for every operation, but the excavation and pillars last for a whole season"

Markets and fairs.

The villages where markets are held once or oftener in the week are exceedingly numerous, but it will suffice to mention here those assemblages that combine religious observances with traffic in worldly goods. Of these the Ballia fair (Mela Dadri) is the one which has more than local celebrity, and is attended by people from a considerable distance. A fuller account of it is given in the separate article (see BALLIA TOWN *post*). The others are given below :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object
Rudarpur ...	Ballia ...	13th Phágún and Baisákh	2 000	Sheorátra
Deokali ...	Ditto	Ditto ...	10,000	Ditto
Bhirugásram ...	Ditto ...	30th Kártik or full moon	300,000 to 500,000	Bathing in the Ganges.
Shankarpur ...	Ditto ...	24th Chait ...	4,500	Worship of Devi.
Maniar ...	Kharid ...	18th Baisákh ...	15,000	Bathing in the Gogra on the Akshaitritia.
Chhatauni ...	Ditto ...	13th Phágún ...	4,000	Sheorátra.
Bálúpur ...	Ditto ...	Ditto ...	12,000	Ditto.
Asegáh ...	Ditto ...	Ditto ...	15 000	Ditto.
Bishanpura ...	Doába ...	30th Kártik ...	16,000	Bathing in the Tengaraha nála on the full moon
Lachhmípur ...	Ditto ...	13th Phágún ...	1,000	Sheorátra.
Rasra ...	Lakhnesar ...	From Kuár sudi 1st to Kuár sudi 10th	7,000	Rámlíla.
Ditto ...	Ditto ...	From 1st to 10th Muharram	4,000	Muharram.
Ditto ...	Ditto ...	On Sunday in Baisákh	2,000	Mela of Gházi Mían.
Ditto ...	Ditto ...	After every 5th or 7th year.	14,000	Mela in honor of Náth Bábá celebrated by Rájputs.
Lakhnesardíh...	Ditto ...	On Sundays in the month of Sáwan.	2,000	Assemblage at the tomb of Sayyid Sháh Jamál and Sayyid Sháh Kamál.
Uchhehra ...	Kopáchít ...	24th Chait ...	6,000	Rámnaumí.
Sonádíh ...	Sikandarpur ...	Ditto ...	20,000	Ditto.
Sikandarpur ...	Ditto ...	From 1st to 10th Muharram every year.	7,000	Muharram.

Wages.

The average wages during the half-year ending 31st December, 1882, for syces and horse-keepers was Rs. 4 monthly; for carpenters and blacksmiths, Rs. 7-8-0 monthly or 4 ánas daily; and for agricultural labourers, Rs. 4 monthly or 2 ánas daily.

Prices.

The statement of prices for a series of years given in the AZAMGARH notice may be taken as applying generally to this

district. It will suffice here to give the prices of the principal commodities at two periods in the year 1882-83 :—

Articles.	Average weight purchaeable for one rupee on					
	15th March.			15th October.		
	M	s.	c	M.	s	c
Wheat	0	16	4	0	16	8
Barley	0	30	0	0	25	0
Rice, best sort	0	10	0	0	10	0
,, common	0	22	8	0	15	0
Gram	0	28	12	0	26	4
Dál, arhar pulse	0	16	4	0	19	4
,, *másh* or *urd* pulse	0	17	8	0	15	0
,, *mung* pulse	0	8	12	0	7	8
Gur (unrefined sugar)	0	15	0	0	15	0
Ghí	0	1	12	0	1	10½
Sarson (rapeseed)		...		0	13	12
Cotton	0	2	8	0	2	8
Salt	0	9	6	0	11	4
Bhúsa (corn husk, chaff and straw)	3	30	0	3	35	0
Grass	1	22	0	2	20	0
Firewood	2	20	0	2	20	0

There is nothing special to the district to be noticed regarding money-lending and interest.

Weights and measures.

As regards weights and measures, the local ser weighs 103 tolas, that is, is just one-fourth heavier than the common ser of 82 tolas. As regards the coinage, the *Gorakhpuri paisa*, a thick square disc of copper, is invariably used for small transactions, the Government coin having a very restricted circulation. The value of the *Gorakhpuri paisa* varies from time to time, but ordinarily 80 go to the rupee, or 5 to an ána.

District receipts and expenditure.

The accounts of receipts and expenditure have been, up to the current financial year, incorporated with those of Gházipur. The following figures, however, will show the receipts and expenditure under the heads mentioned :—

Receipts.	1881-82.	Charges.	1881-82.
	Rs.		Rs.
Land-revenue	6,34,206	Revenue courts	38,954
Cesses	97,211	License-tax	108
License-tax	98,345	Record funds	1,260
Record funds	3,499	Charges for the service of rent suit processes.	2,443
Process-serving fees	1,319		
Magisterial fees and fines ...	5,101	Criminal courts	14,361
Pound receipts	1,158	Pound charges	380
Ferry	16,215	Miscellaneous	100
Miscellaneous	431		
Total ..	7,87,485	Total ...	57,606

Local rates and local self-government.

The position of this district as regards the local self-government measures lately introduced is one of deficit as follows :—The balance of local cess available (1882-83) for local expenditure was Rs. 73,440. When from this is deducted Rs. 7,150 for general establishments, &c. (*viz*. district post, lunatic asylums, inspection of schools, training schools, district sanitation, and the district contributions to the Department of Agriculture and Commerce), there remains available for expenditure under local control Rs. 66,290. The normal expenditure, however, on the various heads made over to local control except public works (*i. e.*, on education, medical charges, and village watchmen) amounts to Rs. 60,990, leaving a surplus of only Rs. 5,300 available for local public works. Under a recent resolution (C 272B.-R., dated 25th January, 1883), the normal expenditure on public works has been fixed at Rs. 22,000, and for 1883-84 a special grant of Rs. 20,000 has been made.

Municipality and house-tax towns.

There is only one municipality in the district, at Ballia itself, and eight house-tax towns, *viz*., Turtípár, Sikandarpur, Rasra, Reoti, Bairia, Sahatwár, Maníar and Bánsdíh. The aggregate income of the Ballia municipality in 1881-82 was Rs. 11,861 (including a balance of Rs. 3,770 from the previous year), and the aggregate expenditure Rs. 9,250. Ballia municipality largely depends upon the profit realised from the annual fair. The income and outlay of the house tax towns will be found in the Gazetteer articles on each.

Income and license taxes.

During the year that the income-tax was levied, Ballia was included in the Gházipur district, and the figures for it, as at present constituted, are not available. The license-tax levied in the district (under Act II. of 1878) yielded in 1881-82 a gross sum of Rs. 28,295 ; and after deducting the cost of collection the net produce of the tax, according to the official report, was Rs. 26,982. The incidence of taxation per thousand of the total population was Rs 76 6 in towns with population exceeding 5,000, and the number of persons taxed per thousand was 2 ; while in smaller towns and villages it was only Rs. 51 4, and the number taxed 2 in 1,000. Judged by the net collections Ballia ranked seventeenth in the north-west provinces in 1881-82.

Excise.

Excise is levied under Act XXII. of 1881 (repealing Act X. of 1871) and Act I. of 1878. A brief account of the North-Western Provinces excise system has been given under CAWNPORE. The following figures show the receipts in rupees for the year 1880-81 :—license fees for vend of opium, 15 ; still-head duty, 12,756 ;

distillery fees, 7; fees for license to sell native or English liquor, 12,940; drugs, 7,983; *madak* and *chandu*, 55; *tári*, 13,386; opium, 184; fines and miscellaneous, 10; gross receipts, 47,336; gross charges, 482; net receipts, 46,854. In September, 1881, the outstill system was introduced into Ballia tahsíl (which then comprised half the district); and the following year it was extended to the whole district. The settlement of outstills made in September, 1882, was for Rs 1,02,875 against Rs. 25,703, the proceeds under the distillery system for 1880, the last year it was in force.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court Fees Act (VII. of 1870). The following figures give in rupees for the same year as the last the revenue under this head:—*hundi* and adhesive stamps, 784; blue-and-black document stamps, 23,796; court-fee stamps, 86,167; duties, penalties and miscellaneous, 686; total receipts, 1,11,433; gross charges, 1,103; net receipts 1,10,330.

Registration.

In 1880-81, there were 3,463 documents registered under the Registration Act (XV. of 1877); and on these fees (and fines) to the amount of Rs. 6,684 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 1,466. The total value of all property affected by registered documents was Rs. 10,88,879, of which Rs. 10,17,499 represented immoveable and the remainder moveable property.

Judicial statistics.

The number of criminal cases disposed of during the calendar year 1881 amounted to 855, and the number of revenue cases disposed of amounted in 1880-81 (*i. e.*, the year ending 30th September, 1881) to 3,600. The local civil courts are the munsifs of Ballia and Rasra; but for purposes of civil jurisdiction the district is included with Gházipur, and separate statistics of civil cases affecting this district cannot readily be obtained.

Medical charges.

The medical charges are in great part incurred at one central and one branch dispensary, The former is at Ballia and the latter at Rasra. They are both of the first class. The total district expenditure on dispensaries was, in 1881, Rs 7,194, of which 58·9 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both indoor and outdoor, in 1881, was 22,030, of which 15,455 were Hindus and 6,575 Musalmáns. The average daily attendance was 225·89: and the ratio per cent. of men, 51·79; of women, 21·55; and of children, 26·66.

At the central dispensary 163 major operations (116 on the eye) were performed. Seven pounds of cinchona febrifuge, at a cost of Rs. 116, was distributed on account of the fever epidemic, and a charge of Rs. 247 was incurred on account of the cholera outbreak.

Vital statistics.

The principal causes of mortality during the years 1880 and 1881, and the number of deaths from each cause, are shown in the following table :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Injuries.	Other causes.	Total.	Proportion of deaths to one thousand of population.
1880 ..	12,229	79	192	106	518	955	14,079	22·23
1881 ...	27,977	874	121	981	445	1,561	31,959	34·98

Vaccination.

The statistics of vaccination for the year 1881-82 are as follows :— average number of vaccinators employed, 9 ; total number of persons successfully vaccinated, 11,103 ; cost to Government, Rs. 996.

History.

The account which the materials at our disposal permit us to give of the early history of the tract included in the present district of Ballia, a district constituted, the reader will remember, only from the 1st of November, 1879, is a very meagre one. Our knowledge of the inhabitants of this tract, before the Muhammadan conquest, is limited to the traditions of Bhar and Cherú occupation.

Early inhabitants.

We need not enter here upon the apparently hopeless task of ascertaining who these people were, but that the names have some foundation other than the invention of a later age seems to be borne out by the existence of numerous ruined forts that are almost invariably connected with them in the legends and folklore of the present inhabitants. The localities where these remains are found have already been mentioned under the head ARCHÆOLOGY in Part III. All the traditions point to the Bhars as the earliest known occupants of the western part of the district, including parganahs Sikandarpur, Bhadáon, and Lakhnesar, while the eastern parganahs are assigned to the Cherús. These supposed aboriginal tribes were ousted from their lands, and perhaps reduced to serfage, or, as some authorities are inclined to think, to a great extent absorbed by the various tribes of Rájput invaders, who were doubtless accompanied or followed by Brahmans and members of other Hindu castes. Thus the Sengars were, by tradition, the conquerors of the Bhars in parganah Lakhnesar, although no date can be assigned to the conquest ; the Harihobans

(or Hayobans) similarly overcame the Cherús in the Ballia and Kharíd parganahs, and in their case something approaching accuracy in dates may be presumed; the pedigrees of the Haldi family making this event happen between the 16th century (*vide supra* p. 29). It was a century later (*circ.* 1623 A.D.) that Sikandarpur and Bhadáon parganahs were overrun by the Bais Rájputs under their leader Bhímsen. It would seem, however, that there were Hindu and even Muhammadan settlers there when the Bais invaders came. [See separate notice of Sikandarpur parganah *post.*] Kopáchít, again, preserves strong traditions of Cherú rule, the ruins at Pakká Kot being pointed to as those of a Cherú chief Mahípa's stronghold, when he ruled over the country north of the Surahá lake. The Karchulia and Kausik clans of Rájputs seem to have occupied this part of the district, but no trustworthy traditions have survived regarding the time or circumstances of their conquest of it.

References in the Histories: Haldi and Kharíd.

Two names of places in this district, those of Haldí and Kharíd, are mentioned in Sir H. M. Elliot's extracts from the Muhammadan historians. The first of these references is to the *Tárikh-i-Jahán Lodi*, (V. 90) where Sultán Bahlol (died 1488A.D.) is said to have arrived in the town of Haldí and there to have heard of the death of a near relative. After passing some days there in mourning he went on to Jaunpur. The other reference is to the *Tuzak-i-Bábari* (IV., 283), where the Emperor Bábar records the fact that when halting in the parganah of Arra[1], he received information that "the army of Kharíd was encamped at the junction of the Ganges and Sarú (Gogra) on the further side of the river Sarú, where they had collected 100 or 150 vessels." Bábar states that he regarded this as a hostile demonstration on the part of the Bengal ruler, with whom he says he was then at peace, and intimated to the Bengal ambassador, who came to wait on him in his camp, that "his master's dominions should suffer no harm, either by land or by water," provided that the army of Kharíd was withdrawn; and the Emperor offered to send some Turks to accompany them on the march. From Erskine's Bábar (page 500 *et seq*) we learn that the warning was not taken, but that an action ensued in which Bábar defeated both the Afgháns and the Bengal army, or "the Kharíd army, as it was called." The date of this event is not given exactly, but it was apparently about 936 Hijri (1529 A. D.), a year or so before Bábar's death[2]. The passage is mainly interesting from the confirmation it appears to throw upon

[1] In Erskine's *Bábar* (p. 500) this name is given as "Ari, a district lying between the Ganges and the Son at their confluence, in Behár." There we also read that Bábar was at this time occupied in pursuing Sultán Mahmúd and other Afghán chiefs who were in rebellion. [2] Dr. Oldham devotes several paragraphs to the description of Bábar's proceedings in this district. See *Gházipur Memoir*, Vol. I., pages 76—79.

the tradition, to be mentioned presently, which makes Kharíd to have been at that time the seat of a governor under the Bengal King. In a note to the passage, just quoted, the editor writes: "Kharíd appears to have included the country on both sides of the Gogra near Sikandarpur, and thence on its left bank down to the Ganges." No authority is quoted for this remark, but it is apparently taken from a footnote to Erskine's Bábar, page 502, and chimes in most thoroughly with the local traditions. At the present day the visitor to that part of the Ballia district will find ruins of former habitations or other buildings, almost continuously from Sikandarpur to the village of Kharíd on the Gogra.

Ancient city of Ghazanfarabad (Kharíd).

Little is recorded even by tradition regarding Sikandarpur, that little being summed up in the statement made in Part I. as to the derivation of the name from Sikandar, the Lodi Emperor of Dehli, although it is doubtful if he ever visited the place, and a legend regarding the fort that has been given in the separate notices of Sikandarpur (*post*). But of Kharíd tradition has a great deal to say, and, if it is to be believed, the place was a town of some importance as recently as 150 years ago. As the matter is one of tradition, the native compiler of the account[1] may be permitted to tell his own story, which is as follows:—

"The tract of country of which the eastern boundary reaches to the outskirts of Bánsdíh and the western to the village of Khaira in the suburbs of Turtípár, was the seat of a magnificent city called Ghazanfarabad.[2] It lay in the dominions of the kings of the east (Bengal), whose relatives held its viceroyalty. Sikandar Lodi, who erected a fortress at Sikandarpur, a town called after him, was one of the viceroys of this city. Ghazanfarabad was situated on the banks of a branch of the Gogra river, and the beautiful stream flowed below the lofty houses of the rich courtiers and other officers of the realm. The main stream of the Gogra passed by the bázár of Gothní, which at present forms the western boundary of the Sháhabad district. The natural features of the country have since completely altered, and a streamlet, by the name of the Gandak, flows in that place. The present town Darauní was originally a muhalla of this city and bore the name of Dáránagar. To the west of it on the banks of the river there was a large muhalla named *Umrpur*, which was occupied by Musalmáns.

[1] Munshi Muhammad Khalíl, Deputy Collector, Ballia, who states that his narrative is based on his own knowledge of the tradition and on the researches of Maulavi Bakhshish Ahmad, in whose family the office of Kázi was hereditary during Muhammadan rule, and with whom some historical records of the city are said to be preserved. He also quotes a work called the *Majma' ul-Irshad*, compiled by Maulavi Saif 'Ali in 1163 Hijri (1749A. D.) [2] This would be a distance of about 30 miles, but due allowance for oriental hyperbole must be made, and perhaps the country subject to the governor of Kharíd and not the city was really intended by the author of the *Majma'-ul Irshád*, from whom this description professes to be taken.

It is now called Ammarpur. The ruins of the old muhalla are no longer visible with the exception of that of a large mosque with three arched roofs."

Among the former residents of this ancient city is mentioned, by the writer just quoted, one Khán A'zam Khán, who is said to have held the office of 'mukhtár' of Kharíd, commander of the army, and *Amir-ul-'umra* (chief noble). To him is attributed the building of a large mosque, the date of the foundation of which and the name of the sovereign in whose time it was built, were engraved on a black marble slab. This slab, according to an account given to Mr. Whiteway, a former Assistant Magistrate in Azamgarh, was found near the Gogra. It is now fixed in the northern wall of the mausoleum of Rukn-ud-din Rukn 'Álam in Kharíd. The inscription is cut into the stone, which measures about 36 inches in length by 20 inches in breadth and 2 in thickness. The character in which the inscription is engraved is that known as the Toghra, but it will be more convenient to give it here in the ordinary Arabic character. The version of the text that follows has the authority of the late professor Blochmann, having been published by him in his learned *Contributions to the Geography and History of Bengal* [Journal of the Bengal Asiatic Society, XLII, page 296]. The translation given by Mr. Blochmann has been added to in parts where there were blanks or omissions. (The additions having been kindly supplied by Mr. M. S. Howell, C.S., and Vindhyeshwar Prasád, tahsíldár of Ballia.)

Inscription found near the Gogra.

لا اله الا الله محمد رسول الله قال النبي صلى الله عليه و سلم من بني مسجدا في الدنيا
بني الله تعالى له سبعين قصرا في الجنة * المتأسس لهذا المسجد في عهد الملك العادل
ناصر الدنيا و الدين ابو المظفر نصرتشاه بن حسين شاه السلطان جعل الله في زمرة عباده
ألر المجيد و هو خاناعظم مختارخان سر لشكر دره خريد في شهر الرجب ٢٧ سنة ثلث
و ثلثين و تسعماية *

Translation.

["The text," writes Mr. Howell, "presents difficulties In the second line the word المتأسس is post-classical, and when used, means 'the founded', not 'the founder.' 'The founded,' however, makes no sense." Other difficulties occur which need not be enlarged upon.]

"There is no God but god; Muhammad is the apostle of God. The prophet (God bless him and give him peace!) said 'whoso buildeth a mosque in the world, God will build for him seventy palaces in paradise.'

"The founder of the mosque, during the reign of the just king, the defender of the faith and of the world, Abu'l Muzaffar Nusrat Sháh, son of Husain Sháh, the king (may God set him among the company of His servants!) is "Kháu-i A'zam Kháu, *Mukhtár* of Kharíd. In the month of Rajab, 933 Hijri, 27th of the reign" [Mr Blochmann reads the latter part differently, *viz.* "——— is the great Ulur (Ulugh), *i. e.*, the great Khán——— Kháu, Commander of the district of Kharíd. On the 27th Rajab, 933 (29th April, 1527)]."

Mr. Blochmann remarks on this inscription that it "confirms the histories according to which Nusrat Sháh (the 22nd of the independent kings of Bengal)

extended his authority over the whole of Northern Behár; and, as Kharíd lies on the right bank of the Gogra, Nusrat Sháh must have temporarily held sway in the Azamgarh (that is, in the part that is now the Ballia) district." But beyond this inscription there is nothing to establish the fact of the Bengal King having pushed his frontier so far to the west, and the limits usually given to the independent Bengal Kingdom make it end much further east, although it doubtless varied under different rulers.

Jaunpur rule.

Nusrat Sháh, the Bengal King mentioned in the inscription, who is supposed by Mr. Blochmann to have reigned from 927 to 939 Hijri (1520 to 1538 A.D.) reigned long after the re-absorption of the Jaunpur kingdom into the Dehli empire, an event which happened in 1476 A.D. During the brief period (1394 to 1476 A.D.) of the existence of that kingdom, part at least of the tract included in the present Ballia district fell under its rule, which, as we know from inscriptions, extended eastwards as far as Behár. But no monument of Jaunpur rule has apparently been preserved and the traditions are silent on the subject.

From 1596 to 1761 A.D.

At the time of the compilation of Akbar's *Institutes*, the whole tract was included in the two *súbas* of Allahabad and Behár, as shown in Part I. *supra* p. 4). Excluding the Doába parganah, which belonged to the Behár *súba* (*sarkár* Rohtás), the remainder fell under the *sarkárs* of Jaunpur and Gházipur. It was mentioned in Part I. ("changes in subdivisions," p. 4) that we have no record of fiscal affairs in these parganahs from the time of the *Ain-i-Akbarí* (1596) to the period, about 1722,[1] when they, along with the rest of the Gházipur *sarkár* and the Jaunpur, Benares, and Chunár *sarkárs*, were detached from the viceroyalty (*súba*) of Allahabad and placed under the management of S'ádat Khán (styled, in the Histories, Burhán-ul-Mulk, a title he received afterwards), the first Viceroy of Oudh. During that interval the Gházipur *sarkár* was for a long time administered by governors appointed from Dehli (see Gházipur), but during the disintegration of the empire after the death of Aurangzeb the eastern districts were almost in open revolt, "the zamíndárs taking to the trade of robbery" (Curwen's *Balwantnáma*, p. 2). In the commencement of the reign of Muhammad Sháh (1719) the four *sarkárs* were assigned as a *jágír* to a nobleman of the court, Murtaza Khán, and, on Sa'ádat Khán's acquisition of the management, an agreement was made between him and Murtaza

[1] The date is uncertain Dr. Oldham, who followed Khair-ud-dín's *Tuhfa-i-Táza* (*or Balwantnáma*), gives 1722 as the date of Sa'ádat 'Ali Khán's appointment as viceroy of Oudh, and says that it was then, or soon afterwards, that the four *sarkárs* mentioned in the text were placed under his management. Khair-ud-dín, however, gives no date. Mr. T. W. Beale (*Oriental Biographical Dictionary*, p. 227) gives the date of Sa'ádat Khán's appointment as 1724 A.D. (1136H.).

Khán by which the latter was to receive seven lákhs of rupees per annum by way of revenue or rent charge. But Sa'ádat Kh n did not himself manage the *sarkárs*; they were first leased to Rustam 'Ali for seven lákhs, and upon a subsequent disagreement arising between them, Gházipur *sarkár* was separated from the rest and given to 'Abdullah on an annual revenue of three lákhs of rupees, in or about 1738 A.D. Ghazipur remained under the rule of 'Abdullah, and afterwards under that of his son Fazl 'Ali, until the expulsion of the latter for oppression and misconduct, when the *sarkár* was re-annexed to the other three and placed under Balwant Sinh's management; the date of this event is variously given as 1757 and 1761, but probably the latter is correct.

From 1761 to 1790 A.D.

From this time forward the Gházipur *sarkár* remained a part of the territories held by Balwant Sinh as a feudatory, first of the Oudh viceroy (Nawab Wazír) and then of the East India Company. The Ballia district (excluding Doába) therefore passed under British control in 1775, but British administration did not actually begin until 1794, the date of the agreement with Rája Mahípnarain Sinh, the third in succession from Balwant Sinh. The Doába parganah had come into British possession ten years earlier, in 1765, when the grant of the *Diwání* of Behár, Bengal and Orissa was made to the East India Company. It was not transferred from the Sháhábád and Sáran districts to Gházipur until 1818. But, although the dates given above are those on which the possession of the district passed to the East India Company, they do not represent the dates of the acquisition of sovereignty for the Crown. Mr. Justice Field, in his recent able treatise on *Landholding and the Relation of Landlord and Tenant in Various Countries* (p. 632), has examined this question and arrived at the conclusion that the date cannot be exactly fixed for the exchange by the Company's officers in India of the character of subjects for that of sovereign, that is, when they obtained for the Crown the rights of sovereignty, because it was effected by gradual change, not by any single occurrence happening on a particular date, but he would fix the beginning of the year 1806 as the time when the sovereignty of the Bengal Presidency was acquired.

Permanent settlement and Bábú Deokínandan Sinh.

The early years of British administration in this district were marked by the introduction of the permanent settlement, to which reference has been made in the fiscal history. That settlement dates from the year 1790, but was at first made for ten years, being afterwards extended in perpetuity by Regulation I. of 1795. In 1791 the famous Bábú Deokínandan Sinh appeared on the scene, having been appointed by Mr. Duncan, in that year, to the post of *ámil*, or collector of the revenues, in parganahs Sikandarpur and Bhadáon and elsewhere. Until 1802

he carried on the artifices so well known in connection with his name, by which, at the expense of the ignorant zamíndárs, he acquired the large estates, part of which still remain with his descendants. Even after the system of paid tahsíldárs was introduced, the practice of fraudulent sales of estates for fictitious arrears of revenue continued, and the years 1811 and 1812 are remarked upon by Mr. Wedderburn as showing an exceptionally large number of such sales Dissensions among the shareholders were the proximate cause of this state of things, and these dissensions are traceable to the recognition by the British Government of subordinate rights that had hardly existed in the days of the feudal chiefs. Mr. Wedderburn writes: "One striking effect of the system is almost melancholy when we see men whose fathers kept up the estate of Rájás now reduced to the condition of small *pattídárs* (co-sharers) without wealth or influence, and the large estates divided amongst a numerous kindred in every degree of affinity."

Mutiny of 1857-58.

There is nothing to record in the way of history from this time onwards to the mutiny of 1857-58. The Ballia parganah suffered during that period equally with the rest of the Azamgarh and Gházipur districts in which they were then included. The official narrative (by Mr. Taylor, C.S., dated 19th November, 1858) devotes one brief paragraph to events at Ballia, and to those only that occurred in July, 1858. Early in that month Mr. Bax, the Magistrate of Gházipur, marched out to Ballia, his object being to overawe and disperse the bands of rebels, many of them residents of this district, that swarmed into it after the break-up of Kuwar Sinh's rebel army. Mr. Bax found no opposition to his advance, although a bridge on the road had been broken by the rebels, and when he reached Ballia he found it empty. Mr. Probyn, the Joint Magistrate, was left in the town with a garrison of Sikhs, and Mr. Bax marched with the rest of his force towards the confluence of the Gogra and Ganges. The rebels came down in large numbers upon the small party and besieged it at Bairia. Finding themselves unlikely to obtain any success, they marched, after a few days, towards Ballia, with the intention of surprising it. Their purpose was, however, frustrated by the rapid advance of Brigadier-General Douglas, who drove them northwards. The parganahs of the Gházipur district north of the Ganges were not finally cleared of the rebels till October, 1858.

Conclusion.

Thus ends the brief and imperfect account of the history of this district, for there is nothing deserving mention regarding it under the head of history from the mutiny to the present time. The only important event is that already mentioned, its constitution as a separate collectorate on the 1st November, 1879.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

BALLIA DISTRICT.

PART IV.

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NOTE.—The above list contains the names of all places with a population, according to the Census of 1881, of 2,000 or upwards, besides those of places of importance on other grounds, such as being police-stations, post-offices, &c. The latitudes and longitudes have been obtained from the most recent survey data. The final vowels of names of places have been marked, when long, in this list, but the marks have frequently been omitted in the text, and the reader's indulgence must be asked for the omission.

Agraulí.—Village in parganah and tahsíl Ballia; lies to the south of the parganah, three miles south of the Ballia-Bairiá road, and seven miles south-east of the head-quarters' station. Population (1881) 2,522 (1,378 females). It is a village of recent foundation and of small importance. The site must have been at no distant time submerged in the bed of the river, though at the present time the river is three miles distant. The soil is fertile alluvial land. The village was settled, in 1790, with Dúbe Brahmans and, except a small share purchased by the Páudes of Bairiá, is still in the possession of their descendants.

Anjorpur.—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, four miles south of the Ballia-Gházipur road, and six miles west of the head-quarters' station. Population (1881) 2,357 (1,293 females) The village is still owned by the descendants of the Bhúinhár proprietors, with whom it was settled in 1790. It is a purely agricultural village, and at present is suffering from the erosive action of the Ganges. The inhabitants are principally resident zamíndárs of the Bhúinhár caste. There is a primary school, which is moderately well attended.

Athilá.—Village in parganah Lakhnesar, tahsíl Rasra; is situated in the north-western corner of the parganah, two and a half miles from the head-quarters of the tahsíl, and 20 miles north-west from the civil station. Latitude 25°-54′-04″; longitude 83°-53′-47″. Population (1881) 2,241 (1,120 females). This village is still in possession of the descendants of the original Sengar Rájput proprietors. It comprises a large hamlet called Purá Jaipál Ráe, which is the centre of a flourishing sugar industry, there being no less than twenty-one sugar factories. Athilá possesses fourteen looms, a primary school, and a weekly bázár.

Baghaunch—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, north and south of the Ballia-Bairiá road, and is eleven miles distant from the sadr station. Population (1881) 2,015 (1,156 females). This village belongs to the Sonwáni taluka; its population consists principally of immigrants from Gáighát and Rudarpur, whose houses were swept away by the river in 1877. It is a purely agricultural village, inhabited principally by Brahmans and Rájputs, and is liable to annual inundation, as the Ganges now flows close to the village site. There is a large mound under a banyan tree which is said to have been raised in honour of a female deity, named Baghaunch, from whom the village derives its name.

Bahúrá.—Village in parganah Doába, tahsíl Ballia; is situated near the road from Bairiá to Bihiá, three miles north of the Ganges, and twenty-two miles from the head-quarters of the district. Latitude 25°-43′-10″; longitude 84°-30′-01″. Population (1881) 4,529 (2,348 females). It belongs to the Damodarpur taluka, and comprises 13 hamlets (*tola*) which are very much scattered. The inhabitants are principally Lohtamia Rájputs, Bhúinhárs, and Ahírs. A considerable trade in cattle exists, and there is a sugar factory in *tola* Balwant Chhapra.

Bairiá—Principal town in parganah Doába, tahsíl Ballia; is situated in the centre of the parganah, at a distance of twenty miles from the head-quarters of the district. Latitude 25°-45′-38″; longitude 84°-31′-39″. According to the census of 1881, the site occupied an area of 82 acres, and the population was 9,160 (4,799 females), giving a density of 112 to the acre. Classified according to religion, there were 7,564 Hindus (3,923 females), and 1,596 Musalmáns (876 females). At the time of the permanent settlement the entire town was owned by Rájputs of the Lohtamia tribe, but it has since passed out of their possession One-sixth is owned by the mahárájá of Dumráon; one-fourth by a retired manager of his, who resides in Súrajpurá; and the remainder by a mahájan of the Sáran district. Next to Koerís, however, Rájputs are still the most numerous class in the town and number over one thousand. The town is said to have been originally a small hamlet, founded by one Bairí Bind and to have thence derived its name. It is situated on the high road from Ballia to Chhaprá and is almost equidistant from the rivers Ganges and Gogra. The nearest railway station, Raghunathpur on the East Indian Railway, lies sixteen miles to the south, the river Ganges intervening.

The import trade is of no importance, but there is a considerable export trade in sugar and coarse cloth. There are 17 sugar refineries in the town, the produce of which, together with that of the surrounding villages, is exported

to Agra and Calcutta. Of looms there are no less than 350 ; the cloth manufactured goes principally to Lower Bengal. Shoes made by Chamárs are sent to Ballia, Gházipur, and Dumráon. Having little or no import trade of its own, the town derives its supplies of grain and English cloth from a large bázár, which is held twice a week at Ránígaṅj, a place about two miles to the north-east. This bázár attracts imports, in sufficient quantities to meet the demands of the whole parganah, from Rivílganj, an important emporium of trade, situated beyond the Gogra in the Sáran district.

Bairiá is little more than a conglomeration of mud-built houses, traversed by one good street from east to west. The principal residents are a Bhúinhár family, known in the district as the Pándes of Bairiá. They were formerly agents for the mahárajá of Dumráon on this side of the Ganges, and their substantial house on a raised foundation is the most conspicuous object in the town. A first-class police-station and a primary school are provided with suitable masonry buildings ; there are also an imperial post-office in the town and a large mud-built sarái, on the high road, for the convenience of travellers to and from the Sáran district. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 329 from the preceding year, gave a total income of Rs 1,189. The total expenditure amounted to Rs. 601, of which the principal items were Rs 378 on police and Rs. 136 on conservancy. The returns gave 1,263 houses, of which 908 were assessed with the tax ; the incidence being Re. 0 15-2 per house assessed, and Re. 0-1 6 per head of population.

Ballia.—South-eastern tahsíl of the district, comprising parganahs Ballia, Doába, and Kopáchít East. The total area of the tahsíl, according to the latest official statement (1881), was 371·5 square miles ; of which 280·4 were cultivated, 23 cultivable, and 68·1 barren. Of the cultivated area, 75·5 square miles were irrigated and 204·9 unirrigated. The area paying Government revenue or quit-rent was 348·3 square miles, of which 258·6 square miles were cultivated, 22 4 cultivable, and 67 3 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 2,65,832 ; or, with local rates and cesses, Rs. 3,21,575. The amount of rent, including local cesses, paid by cultivators was Rs. 6,35,824. According to the census of 1881, the tahsíl contained 496 inhabited villages : of which 191 had less than 200 inhabitants ; 113 between 200 and 500 ; 100 between 500 and 1,000 ; 56 between 1,000 and 2,000 ; 19 between 2,000 and 3,000 ; and 12 between 3,000 and 5,000. Three towns (Ballia, Bairiá, and Barágáon) and two large villages with scattered hamlets (Sheopurdíar and Sonbarsá) contained more than 5,000 inhabitants.

The total population was 345,373 (181,279 females), giving a density of 928 to the square mile. Classified according to religion, there were 321,949 Hindus (168,950 females); 23,394 Musalmáns (12,315 females); and 30 Christians (14 females). Hindus were distributed among Brahmans, 53,099 (28,253 females); Rájputs, 50,620 (25,707 females); Banias, 24,183 (13,037 females); and "other castes," 194,047 (101,953 females). The principal Rájput tribes are Karcholiá, Hayobans, Lohtamiá, and Donwár, of whom the Karcholiás numbered 3,976. Among the other castes, Káyasths numbered 7,200; Bhúinhárs, 17,960; Ahírs, 32,864; Kahárs, 18,589; Malláhs, 8,141; Sonárs, 4,336; Dusáds, 10,643; Hajjáms, 4,778; Telis, 8,562; Chamárs, 14,962; Bhars, 6,885; Binds, 3,467; Kumhárs, 3,712; Barháis, 3,099; Koeris, 21,604; and Lohárs, 4,462. Amongst the total population, 61 persons were returned as insane, 134 as deaf and dumb, 726 as blind, and 240 as lepers. The educational statistics for the same period show that there were 5,950 males who could read and write, of whom 440 were Muhammadans.

The occupation statements show 60 male adults engaged in the learned professions; 583 in domestic service; 3,213 in commerce; 8,523 in tilling the ground and tending cattle; 80,439 in petty trades and the mechanical arts; and 6,903 as labourers. Of the total population, 6,785 are entered as landowners; 55,640 as agriculturists; and 91,737 as engaged in occupations other than agriculture.

A detailed account of the tahsíl will be found in the notices of the parganahs which it comprises.

Ballia.—Middle parganah of the tahsíl of the same name; is bounded on the north by parganah Kharíd, on the west by parganah Kopáchít, on the east by parganah Doába, and on the south by the river Ganges, which separates it from the district of Sháhabad in Lower Bengal. The total area of the parganah, according to the latest official statement (1881), was 178·9 square miles; of which 141·8 were cultivated, 10·2 cultivable, and 26·9 barren. Of the cultivated area, 23·6 were irrigated and 118·2 unirrigated. The area paying Government revenue or quit-rent was 158·7 square miles; of which 122·8 were cultivated, 9·8 cultivable, and 26·1 barren. The amount of payment to Government, whether land revenue or quit-rent, was Rs. 1,56,482; or, with local rates and cesses, Rs. 1,84,397. The amount of rent, including local cesses, paid by cultivators was Rs. 3,13,758. According to the census of 1881, the parganah contained 278 inhabited villages: of which 89 had less than 200 inhabitants, 79 between 200 and 500, 57 between 500 and 1,000, 32 between 1,000 and 2,000, 14

Boundaries, area, &c.

between 2,000 and 3,000, and 5 between 3,000 and 5,000. Only one town (Ballia) and one large village with scattered hamlets (Sheopurdíar) contained more than 5,000 inhabitants.

Population.

The total population (1881) was 197,791 (104,734 females), giving a density of 1,105 to the square mile. Classified according to religion, there were 182,870 Hindus (96,912 females); 14,891 Musalmáns (7,808 females); and 30 Christians (14 females). Hindus were distributed among Brahmans, 37,185 (19,973 females); Rájputs, 24,006 (12,552 female); Banias, 14,302 (7,664 females); and other castes, 107,377 (56,723 females). The principal Rájput tribes are Donwár, Kinwár, Hayobans, Chandel, and Bais, of whom the Donwár numbered 3,199. Among the other castes, Káyaths numbered 4,252; Bhúinhárs, 10,461; Ahírs, 15,816; Kahárs, 10,214; Malláhs, 4,952; Sonárs, 2,935; Dusádhs, 6,353; Hajjáms, 2,875, Koerís, 10,275; Lohárs, 2,559; Telís, 4,603; Chamárs, 7,087; Bhars, 2,827; Binds, 2,206; Kumhárs, 2,141; and Barháis, 2,027. Amongst the total population 36 persons were returned as insane; 51 as deaf and dumb; 332 as blind; and 93 as lepers. The educational statistics for the same period show that there were 2,353 males who could read and write, of whom 312 were Muhammadans.

The occupation statements show 56 male adults engaged in the learned professions; 440 in domestic service; 1,918 in commerce; 3,398 in tilling the ground and tending cattle; 45,529 in petty trades and the mechanical arts; and 4,622 as labourers. Of the total population, 3,837 are entered as land-owners; 29,721 as agriculturists; and 51,341 as engaged in occupations other than agriculture.

Fiscal history.

In ancient times this parganah is believed to have been in the possession of the Cherús or Rajbhars, who were ousted by Rájputs, many of whom belonged to the Hayobans tribe. The chieftain of this tribe was known as the Hayobans rájá, whose principal stronghold was at Haldi, and who in the course of time usurped the rights of his weaker brethren. In the time of Akbar the parganah probably consisted in great part of forest land, with isolated patches of cultivation; in the *Institutes* (1596) it is mentioned among the maháls (that is, parganahs) of the Gházipur Sharki sarkár. There is reason to believe that at this period the rájá of Haldi was recognized by the Mughals as sole proprietor of the whole parganah. After British occupation, which dates from 1775, the settlement, afterwards declared permanent, was made in 1790 by the ámil, Pandít Rámchand. It was based on the *daul dahsani*, or statement of the total

revenue and cesses payable in each of the previous ten years, and was revised by Mr. Duncan himself, who visited the parganah in 1791. Mr. Duncan's principal difficulties appear to have arisen from the claims of rival zamíndárs to engage for the Government revenue. The rájá of Haldi, Bhuábal Deo Ji Bahádar, who was in the receipt of a málikána allowance of Rs. 16,000, as a compensation for having been deprived of his zamíndári in Ballia by Balwant Sinh in 1760, had retained possession of certain talukas. His claims to these were, however, opposed both by the ámil and by the descendants of the original zamíndars. Mr. Duncan settled five of these disputed estates, having an area of about 16,000 acres, with the Haldi rájá at a revenue of Rs. 24,165, and the remainder with the *mukaddams*, or village headmen, who were the descendants of the original Rájput zamíndárs.

In deciding between rival claimants to engage for the Government revenue, the rights of all village landholders and co-parceners, who had, since the cession of the province to the company in 1775, held possession, by way of farm or otherwise, of their hereditary lands, were recognized in preference to the claims of farmers who were not hereditary proprietors. The settlement was made for four years on an increasing revenue-demand (*jama*) which might, at the option of the lease-holder, be confirmed for the six succeeding years. All lease-holders (*paṭṭa-dár*) were assured that so long as they continued to pay the revenue regularly according to their leases they should not be liable to any further demand during their lives. In 1795 these quarternial and decennial leases were declared to be perpetual.

In the year 1839 the first revenue survey of the parganah was carried out, there having been up to that time no record of the limits of villages and mahúls. In the following year (1840) a complete set of records was prepared by Mr. Raikes, who by the assessment of previously unassessed lands and the resumption of revenue-free grants enhanced the total revenue from Rs. 1,43,755 to Rs. 1,49,047, being an increase of Rs. 5,292. To the moderation and equity of Mr. Duncan's settlement, strong testimony is borne in Mr. Raikes' report. The number of mahúls, which at the permanent settlement was only 104, had increased to 136 at the time of Mr. Raikes' settlement, and is now 379. To the operation of the law in facilitating the partition of estates held by coparcenary bodies is to be attributed the fact that in little more than 40 years the number of separately held estates has nearly trebled. It is difficult to say when the limit of minute subdivision of the land will be reached.

Subdivision into tappas has never apparently been known in this parganah owing doubtless to its having been owned as a single estate by the rájás of Haldi. It is, however, divided into *talukas*, of which there are 16 worthy of notice. The talukas of Haldí, Gáighát, and Karnaí, which were settled in 1790 with the rájá of Haldí, are now in possession of the rájá of Dumráon. The Dighar and Durjanpur talukas, which at the time of the permanent settlement belonged to Hayobans Rájputs, have now passed entirely into the hands of strangers, the former being now owned by the mahárájá of Dumráon. The talukas of Takarsar, Raipurá, and Jamuan are still in the possession of the descendants of the original Hayobans Rájput proprietors, though in the latter taluka (Jamuan) they have been to some extent supplanted by purchasers of the Káyasth and Kalwár castes. The Basantpur taluka, important from the fact of its including in its area the vast Surahá lake, has in great part passed from its original Bhúinhár proprietors into the possession of Donwár Rájputs. The Ser and Rahuá talukas have passed out of the possession of the original proprietors, Kinwár Rájputs; while in the Chhátá and Midhá talukas the clan still holds its ground. Taluka Sheopurdíar is still in possession of Ujain Rájputs, heirs of the original proprietors; and the Sonwání taluka or jágír is held by descendants of the Musalmán jágírdár under the guardianship of the Court of Wards, but the estate is almost hopelessly insolvent. The history of the Sonwání jágír, which was bestowed by Warren Hastings upon his Persian secretary (*mir munshí*), Sharí'atulláh Khan, has been given in the district memoir [Part III, *supra* p 57] The nominal value of the jágír, when it was granted, was Rs. 8,000 per annum, but the grantee was able at once to realize Rs. 31,000 from it.

Proprietary changes in the 16 talukas.

The parganah is noted for the fertility of its soil and the energy of its agriculturists who form the bulk of the population. The tenantry consists mostly of occupancy tenants and tenants at fixed rates whose tenure is considered better than proprietary right. There are also many *ganwadhárs*, or holders under the *ganwádh* tenure, which has been described in the district notice (*supra* p. 63). The majority of the resident zamíndárs are petty co-sharers and holders of *sír*, or land which they cultivate themselves or by their servants. The money-lenders, sugar manufacturers, and other successful traders, whose number is insignificant, are well off; and a considerable number of the zamíndárs and occupancy tenants are rather better off than the corresponding classes in the western districts. But the mass of the population are poor; for fertile

Economic aspects.

as the soil is, it cannot support in comfort so dense a population as 1,105 to the square mile. There is probably no tract in the North-Western Provinces, purely agricultural, as Ballia is, which supports so enormous a population. The surface of the country is nearly flat with a gentle slope from north-west to south-east. In consequence of changes in the course of the Ganges the southern boundary of the parganah differs considerably from what it was at the permanent settlement, and every year undergoes a greater or less modification. One of the most notable of these changes occurred in 1876, when the greater part of the old town of Ballia, together with the mosque, English school, and dispensary, was undermined and carried away by the river. A cadastral survey of the parganah was commenced in the year 1880 and is nearly finished. On the basis of this survey a new record-of-rights is in course of preparation, which will, it is hoped, simplify the remarkable complications that attend litigation in this parganah, if it does not also reduce the amount of it.

Ballia.—Capital of the district, tahsíl, and parganah of the same name; lies in 25°-43-′44″ north latitude, and 84°-11′-12″ east longitude; is situated on the left bank of the Ganges, a little to the east of its confluence with the Sarjú. It is distant east from Gházipur 42 miles, south-east from Rasrá 20 miles, and north from Dumráon railway station 13 miles, with all of which places it is connected by indifferent unmetalled roads only, not open for wheeled traffic during the rainy season. According to the census of 1881 the area occupied by the site of the municipality was 2,484 acres, and the total population was 15,320 (7,422 females), giving a density of six to the acre. In 1865 the population was returned as 10,829, and in 1872 as 8,521; but as the area taken differed at each census, these figures are useless for comparison. The municipal area, however, includes a number of adjacent villages. The area that contains the town proper had in 1881 a population of only 8,798 (4,214 females), of which the following particulars may be given. Hindus numbered 7,448 (3,573 females), and Musalmáns, 1,349 (641 females). There was only one Christian, who was of the male sex. The number of inhabited houses was 1,584. Distributing the population among the rural and urban classes, the returns show 289 landholders, 104 cultivators, and 8,405 non-agriculturists. The following is a statement of occupations in the Ballia municipality followed by more than 40 males[1]:—

Position, area, and population.

(I) Persons employed by Government or municipality, 379: (III) ministers of the Hindu religion, 120: (XII) domestic servants, 318: (XVI) boat owners and boatmen, 340: (XVIII) landholders, 165; cultivators and tenants, 662; agricultural labourers, 73; (XIX)

[1] Roman numerals indicate the classes in the census returns.

horsekeepers and elephant drivers, 51 ; (XXIX) weavers, 121 ; calico printers and dyers, 93 ; tailors, 48 ; bangle sellers, 66 ; barbers, 64 : (XXX) corn and flour dealers, 134 ; confectioners (*halwái*), 51 ; greengrocers and fruiterers, 93 , grain parchers, 91 ; tobacconists, 48 : (XXXII) oil manufacturers, 83 : (XXXIII) manufacturers of earthenware, 43 , gold and silver-smiths, 99 ; blacksmiths, 49 : (XXXIV) general labourers, 448 ; persons in undefined service (*naukars*), 176 : (XXXV) beggars, 85.

The old town.

The name of the town is said to be derived from Bálmik or Válmíki, a Hindu poet, whose shrine is said to have formerly existed here. The old town of Balha was almost entirely destroyed by the erosive action of the Ganges between 1873 and 1877 ; the whole of the better-built part of the town, the old mosque, the English school, and the dispensary were all swept away, and the river encroached to within 500 yards of the tahsíli and kutcherries. The various efforts to control the current and save the town that were made by the engineers, proved entirely unavailing. In 1877, however, the set of the current changed, and there is good reason to expect that the main stream will run in future at a considerable distance from the town. In the rains the river still runs under the town and some crumbling of the banks takes place. Although the town may be considered safe for the present from further encroachment, it will always be liable to it. There is no permanent rocky bank of *kankar* to the Ganges from Baxár throughout its course in this district ; the river sways through the district in a serpentine course that is never the same for two consecutive years, and is always cutting away its banks on one side or the other.

The new town.

The new town of Ballia is built chiefly in a quadrangle, of which the southern longer side is the Ballia-Bairiá road. Houses stretch along both sides of this road for about a mile and a half. The other roads of the quadrangle and the intervening spaces are not yet completely occupied. In the middle of the northern side of the quadrangle, a handsome masonry circular bázár has been constructed. A mud-walled sarái of mean appearance has been built for the accommodation of travellers. The English school has been rebuilt, though after a very unpretentious fashion, and also a new dispensary. The other public buildings of Ballia are the combined tahsíli, munsifi, and police-station, constructed like a fortalice, and the new kutcherries for the district staff.

Temple of Bhirugásram.

Notable for its religious, but in no way for its architectural importance, is the temple known as Bhirugásram (lit. 'the hermitage of Bhirug'), which commemorates a famous ascetic of these parts. Bhirug (or, more correctly perhaps, Bhrigu), according to the Hindu legend on the subject, was a son of Bramha ; when at the commence-

ment of the *Kaliyuga* the Ganges became a sacred river for pilgrimages, and Nárada, an elder brother of Bhirug, mentioned this spot as being particularly holy and efficacious, he came and dwelt here. Dardar, his disciple, in order to preserve the holiness of the place, went to ajudhia and brought from thence the Sarjú. Other *munis* (saints)—Garg, Parásar, Kalo, Bashisht, Atri, Kausik, and Gautam—also came to the neighbourhood, attesting the sacredness of the place for ten miles round. The efficacy of the waters was proved in the case of a swan sent by Brahma, which became a man upon drinking the water of the Ganges here, and a crow which became a swan. Hansnagar (town of the swan), a village five or six miles east of Ballia, is said to take its name from this tradition. [The above is the local version of the legend; for the classical account of Bhrigu, the vedic sage, see Dowson's *Classical Dictionary, s v*] The changes in the course of the river have produced changes in the position of Bhirug's temple, which was built on its present site about six years ago, having formerly been much further south, where the river now flows.

Quarters.

The old town was not divided into quarters or wards (*muhalla*), but extended over four villages (*mauza*); of these one (Turk. Balhá) was entirely swept away by the river; and the other three (Tájpur, Bankatá, and Bijaipur) have lost a considerable portion of their area. The new town is divided into six muhallas, of which the names and probable derivations are as follows:—

	Name of muhalla.	*Derivation.*
1.	Satíwárá	From the shrines of Hindu widows who sacrificed themselves there
2.	Robertsganj	From the *chauk* or circular bázár built by the officiating Collector Mr Roberts.
3	Bhirugásram	From the temple of Bhirug Muni.
4	Tájpur	From mauza Tájpur
5	Kázipura	From mauza Kázipura
6.	Bálmik	From the shrine of the hermit Bálmík.

Besides these muhallas of the town proper, the municipality also includes the following villages and hamlets:—Bijaipur, Chhapra Guru Narain, Bidua, Chhapra Bahorkhán, Kanspur, Ramipur, Mauni Mabh, Chhapra Basantpánre, Wazírapur Tola Bibhekhi Thákur, Dhamauli, and Kásimpur.

Sanitation.

The town of Ballia possesses no masonry drains; shallow trenches extending along the sides of the streets take their place. The want of a regular system of drainage is the loss felt in consequence of the nature of the soil, which is porous and rests on a bed of pure sand. The result is that the ground absorbs the moisture quickly and dries in a few hours after the heaviest rain. The town is considered healthy;

the water is good, and amply supplied from wells and also from the Katehar nadi and the Ganges.

Education.

Education receives as much attention as the size and importance of the place require. Elementary English is taught in the school already mentioned in Part III. (p 45 , which is classed by the Educational Department as a "middle class Anglo-vernacular" school. The number on the rolls is about 175. Primary vernacular education is given in the same school and also in nine indigenous schools.

The Ballia Institute.

A society, under the name of the Ballia Institute, has recently been established, its first meeting having been held on the 7th of August, 1881. There are about 65 members, comprising Government officials and pleaders residing in Ballia and zamíndárs from various parts of the district. Meetings are held twice a month. The objects of the institution are to enable the intelligent and respectable of all religions and denominations to meet and associate on equal terms, and to afford them facilities for making their wants known to the Government through proper channels. At the ordinary meetings lectures and speeches are delivered on subjects of public interest, religious discussions being strictly prohibited. Members on admission are required to pay a donation of not less than two rupees, and a monthly subscription of not less than eight ánas. Several newspapers, in English, Urdu, and Hindi, are supplied for the use of members. The income of the society amounts to over Rs. 40 per month, and there is every hope that it will in time develope into a useful and prosperous institution.

Manufactures and trade.

The manufactures of Ballia are insignificant, and consist principally of coarse cloth, sugar, and iron and brass utensils. There are 38 looms and 12 sugar refineries in the town. But as a mart for the export of sugar it stands among the first, and the leading manufacturers of the district have agencies here. Most of the sugar goes to Calcutta, Agra, and Dacca. Among other exports to Calcutta are oil-seeds and clarified butter (*ghi*). The chief imports are rice, which comes in great quantities from Gorakhpur and Lower Bengal, and cloth, which comes from Calcutta and Gházipur. The traffic is carried partly by the Ganges and partly by rail, *vid* Dumráon; its extent cannot be gauged, as no measures have been adopted for its registration. The whole trade is concentrated at the Golá Ghát, which is within the limits of the municipality; the shifting nature of the river bank prohibits the erection of any permanent buildings for the accommodation of traders. The improvement of inland communications and of the road to Dumráon would do much to develope the trade and increase the prosperity of the town.

Fairs.

The Ballia or Dadri fair has arisen from the assemblage of pilgrims to bathe in the Ganges at this spot, and especially at the junction of the Sarjú and the Ganges, on the rising of the full moon of the month Kártik (October-November). It is held on a large open plain, on the bank of the river east of Bhirug's temple, and is attended by from 100,000 to 300,000 people. Shops of all sorts and descriptions are put up in regularly laid out streets, and there is an especially large number (over 50,000) of cattle for sale. Horses, tents, and palanquins are disposed of in considerable numbers, and people from all the country round lay in their annual provision of clothing, haberdashery, jewellery, &c. Of late years very efficient police and sanitary arrangements have been made at the fair; the expense is met by a slight cess upon the shopkeepers and horse-dealers. Details of the income and expenditure in 1882 were as follows:—(1) Receipts: from bullocks, Rs. 4,074; from horses, Rs. 435; from shops, Rs. 1,360; total Rs. 5,869. (2) Expenditure: collection, Rs. 317; police, Rs. 427; conservancy, Rs 433; miscellaneous, Rs. 337; total Rs. 1,514. The fair lasts for ten or eleven days, but the concourse of people is only remarkable on the two days preceding and the two days following the full moon.

Municipality.

Ballia was created a municipality under Act VI. of 1868 in November, 1871, having previously been a chaukidári town under Act XX. of 1856. The municipal committee consists of 15 members, of whom five sit by virtue of their office and the remainder by election. The income of the municipality is derived from a license-tax and house-tax, falling in 1881-82 at the rate of Re. 0-2-3 on net receipts per head of population, and this is supplemented by the proceeds of taxation, levied at the annual Dadri fair held within the limits of the municipality. The total income in 1881-82 was Rs. 7,419. The total expenditure in the same year was Rs. 7,678, the chief items of which were original works (Rs. 3,463) and police (Rs. 1,377). In 1882 a tax on circumstances and property was substituted for the license-tax and house-tax.

Local history.

There is nothing to add to the account of the town's local history given in the district notice and in the first part of this description.

Bálupur.—Village in parganah Kharíd, tahsíl Bánsdíh; lies in the north-western corner of the parganah, south of the Maníar-Sikandarpur road; is distant 20 miles from the civil station, and ten miles from the head-quarters of the tahsíl. Latitude 26°-00′-17″; longitude 84°-09′-03″. Population (1881) 2,625 (1,441 females). It is a village in the Bálupur taluka, which

formed a portion of tappa Havelí Kharíd before the transfer of that tappa to parganah Sikandarpur in 1837. When the town of Kharíd was plundered and ravaged by the Musalmáns of Sikandarpur, the hereditary kánúngo, who then resided in Kharíd, deserted that town and settled at Bálupur, which was his *dihát nánkár*. The entire village is still in proprietary possession of the descendants of the kánúngo, in whose family the office of kánúngo of parganah Kharíd is still held. The inhabitants are principally Káyaths and Brahmans. There are one sugar factory and a primary school in the village.

Bánsdíh.—North central tahsíl of the district; comprising parganahs Kharíd and Sikandarpur East. The total area of the tahsíl, according to the latest official statement (1881), was 374·3 square miles; of which 258·6 were cultivated, 47·5 cultivable, and 68·2 barren. Of the cultivated area, 128·4 were irrigated and 130·2 unirrigated. The area paying Government revenue or quit-rent was 353·3 square miles; of which 241·9 were cultivated, 45 cultivable, and 66·4 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,80,724; or, with local rates and cesses, Rs. 2,28,079. The amount of rent, including local cesses, paid by cultivators was Rs. 5,26,084. According to the census of 1881, the tahsíl contained 482 inhabited villages; of which 209 had less than 200 inhabitants, 127 between 200 and 500, 74 between 500 and 1,000, 44 between 1,000 and 2,000, 16 between 2,000 and 3,000, and 5 between 3,000 and 5,000. Seven towns contained more than 5,000 inhabitants, *viz.*, Maníar, Bánsdíh, Sahatwár, Reotí, Sikandarpur, Púr, and Sisotár.

The total population was 287,352 (147,763 females), giving a density of 768 to the square mile. Classified according to religion, there were 266,754 Hindus (136,868 females), and 20,596 Musalmáns (10,895 females). Hindus were distributed among Brahmans, 31,050 (15,915 females); Rájputs, 38 584 (19,147 females); Banias, 15,645 (8,254 females); and "other castes," 181,475 (93,552 females). The principal Rájput tribes are Birwár, Sengar, Bisen, and Kinwar, of whom the Birwár numbered 5,356. Among the other castes, Káyaths numbered 4,042; Bhúinhárs, 8,879; Ahírs, 26,922; Kahárs, 15,467; Mallahs, 6,249; Dusádhs, 8,390; Hajjáms, 3,602; Telís, 7,589; Chamárs, 14,987; Bhars, 23,099; Binds, 3,308; Kumhárs, 3,060; Koeris, 21,103; Lohárs, 5,450; and Lumás, 7,752. Amongst the total population, 55 persons were returned as insane; 153 as deaf and dumb; 631 as blind; and 158 as lepers. The educational statistics for the same period show that there were 6,226 males who could read and write, of whom 458 were Muhammadans.

The occupation statements show 10 male adults engaged in the learned professions; 401 in domestic service; 2,368 in commerce; 6,420 in tilling the ground and tending cattle; 67,690 in petty trades and the mechanical arts; and 8,268 as labourers. Of the total population 5,407 are entered as landowners; 56,219 as agriculturists; and 74,383 as engaged in occupations other than agriculture.

A detailed account of the tahsíl will be found in the notices of the parganahs which compose it.

Bánsdíh—Chief town of parganah Kharíd and head-quarters of the Bánsdíh tahsíl; lies in 25°-53′-13″ north latitude and 84°-15′-30″ east longitude; about a mile to the north of the Suraha Tál, and ten miles from Ballia. In 1853 the population numbered 7,620; in 1865, 6,247; and in 1872, 7,319. By the census of 1881 the area was 101 acres, and the total population 9,617 (5,186 females), giving a density of 95 to the acre. Classified according to religion, there were 9,007 Hindus (4,871 females), and 610 Musalmáns (315 females). Bánsdíh is situated close to the high road from Ballia, at the point where it divides into two branches, one leading to Manfar and Sikandarpur, and the other to Garwár. It is merely a large village clustered round high artificial mounds, called *garh* (fort), on which are built the more pretentious houses of the bábus, or leading zamíndárs. Owing to the low level of the surrounding country, the houses have been chiefly built on raised sites. This renders the town a conspicuous object from a distance, but its internal aspect is impaired by unsightly pits and excavations and the absence of any regular street. The immediate neighbourhood, however, is picturesque, abounding in groves and artificial tanks and being within a short distance of the large natural lake known as the Surahá Tál.

The town derives its chief historical interest from the fact of its being situated in the heart of the country formerly ruled over by the Cherús. Bánsdíh itself has no remains or traditions of Cherú rule, but close by, in the deserted village of Deorí, are pointed out the ruins of the stronghold of Mahípa Cherú, who is believed to have reigned over the country when the Rájputs first invaded it. There is also a tradition that the large inland lake called the Surahá Tál, was excavated by the Cherús under a rája named Súrat; but as the formation of the lake is manifestly due to natural causes, the tradition is only significant as showing how completely the power of the Cherús has been impressed upon the imagination of the people. The town is believed to have been founded by Rájputs of the Narauliá or Narauní tribe, whose descendants are the "bábús" of Bánsdíh. In 1841 they were described by the settlement

officer, Mr. Raikes, as "the most influential tribe of Rájputs in the district" A portion of the town passed by purchase into the hands of the Bhúinhár *ámil* Deokinandan Sinh, whose descendants are in possession. The members of the Bhúinhár family have generally resided in Benares, but Bánsdíh has ever been their country residence and the head-quarters of their large estate. The bábús of Bánsdíh (Narauní Rájputs), who are the chief residents of the town, have suffered the usual consequences of extravagance and litigation. The showy masonry mansions of their ancestors are mostly in ruins, and form an eloquent contrast to the mud-built houses occupied by the families of the present generation.

The town of Bánsdíh has been the headquarters of a separate tahsíl only since the 10th of April, 1882, and only a temporary building for the accommodation of the new tahsíl establishment has yet been provided. There is a first-class police-station in the town and a middle-class school, both provided with masonry buildings, but there are no other public buildings, and the town has no trade of any importance. It is, in fact, over-shadowed as a place of trade by Maníar, one of the most important marts of the district and distant some eight miles to the north-west. Bánsdíh is a town with a future, and will no doubt in the course of a few years present a more flourishing and imposing appearance. It has an imperial post-office. Provision is made for the watch and ward of the town by taxation under Act XX. of 1856.

During 1881-82 the house-tax, thereby imposed, together with a balance of Rs. 158 from the preceding year, gave a total income of Rs. 1,035. The total expenditure amounted to Rs. 994, of which the principal items were Rs 536-8-8 on police, Rs 233 on public works, and Rs. 90 on conservancy. The returns showed 1,127 houses, of which 491 were assessed with the tax; the incidence being Rs. 1-12-7 per house assessed, and Re. 0-1-2 per head of population.

Bánsthánáa.—Village in parganah and tahsíl Ballia; is situated between the Chhotí Sarjú and Ganges, two miles south of the Ballia-Gházipur road, and three miles west of the sadr station. Latitude 25°-44′-08″; longitude 84°-9′-40″. Population (1881) 2,594 (1,396 females). This village was settled in 1790 with Hayobans Rájputs, who still retain one-half, the remaining half having been purchased by Pachtoriá Rájputs. It is annually inundated by the Ganges. Both the abovenamed Rájput families are in flourishing circumstances.

Barágáon.—Large town or village in parganah Kopáchít East, otherwise called CHIT FYROZPUR, which see.

Barágáon.—Village in parganah Kharíd, tahsíl Bánsdíh; lies three miles to the west of the Mairitár-Maníar road; is distant 12 miles from Ballia, and seven miles from the headquarters of the tahsíl. Latitude 25°-55′-40″; longitude 84°-10′-55″. Population (1881) 2,106 (1,064 females) It is regarded

for revenue purposes as an appanage (*dákhili mauza*) of Kurammar in tappa Majhos, permanently settled with Birwár Rájputs, whose descendants are still in possession. It is not far from the Baherá nála, which feeds the swamps from which the cultivated lands are irrigated. The inhabitants are principally Telís, under whom a flourishing trade in sugar has sprung up, there being no less than five factories.

Basantpur.—Village in parganah and tahsíl Ballia; is situated on the western bank of the Surahá Tál, two miles east of the Ballia-Hanumánganj road, and six miles north of the headquarters' station, as the crow flies. Latitude 25°-50′-12″; longitude 84°-10′-42″. Population (1881) 4,105 (2,160 females). It is the principal village of the Basantpur taluka, which formerly belonged to Rájputs of the Donwár tribe. The taluka was settled by Mr. Duncan in 1790 with Kishn Chand, agent (*qumáshta*) of the notorious Deokínandan Sinh, but the original Donwár proprietors took action under regulation I. of 1821 and obtained possession of the greater portion of the estate. The descendants of Babú Deokínandan Sinh still hold a petty share. The village site lies on the western border of the Surahá Tál, and the whole of the valuable *sáyar* produce of this lake belongs to the proprietors of Basantpur. It is a very flourishing agricultural village. There is a primary school and a bi-weekly market.

Bhadáon.—Western parganah of the Rasra tahsíl; is bounded on the north and east by parganah Sikandarpur West, on the south by parganah Zahúrabad, and on the west by parganah Muhammadabad (Azamgarh district). The total area of the parganah, according to the latest official statement (1881), was 50·4 square miles; of which 29·9 were cultivated, 10·7 cultivable, and 9·8 barren. Of the cultivated area, 28·4 were irrigated, and 1·5 unirrigated. The area paying Government revenue or quit-rent was 50 square miles; of which 29·5 were cultivated, 10·7 cultivable, and 9·8 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 25,508; or, with local rates and cesses, Rs. 31,931. The amount of rent, including local cesses, paid by cultivators was Rs. 69,939. According to the census of 1881, the parganah contained 103 inhabited villages; of which 55 had less than 200 inhabitants, 34 between 200 and 500, 10 between 500 and 1,000, and four between 1,000 and 2,000. No village had a population exceeding 2,000.

Boundaries, area, &c.

The total population was 28,386 (13,779 females), giving a density of 557 to the square mile. Classified according to religion, there were 27,499 Hindus (13,366 females), and 887

Population.

Musalmáns (413 females) Hindus were distributed among Brahmans, 1,666 (774 females); Rájputs, 4,722 (2,187 female); Banias, 1,154 (571 females); and "other castes," 19,957 (9,834 females) The principal Rájput tribes are Chauhán, Baraha, Bisen, and Donwár, of whom the Chauhán numbered 1,505. Among the other castes, Káyaths numbered 313 ; Kumhárs, 378; Ahírs, 3,775 ; Koerís, 960 ; Kahárs, 1,090; Dhobís, 283 ; Hajjáms, 257 ; Lunias, 2,167 ; Telís, 698; Lohárs, 557 ; Chamárs, 4,213 ; Bhars, 3,838 ; and Atíths, 256. Amongst the total population, 20 persons were returned as deaf and dumb, 71 as blind, and 15 as lepers The educational statistics for the same period show that there were 620 males who could read and write, of whom 14 were Muhammadans.

The occupation statements show no one engaged in a learned profession. There were 98 male adults engaged in domestic service; 110 in commerce; 1,737 in tilling the ground and tending cattle; 6,642 in petty trades and the mechanical arts; and 414 as labourers. Of the total population, 1,445 are entered as landowners; 4,796 as agriculturists; and 7,416 as engaged in occupations other than agriculture.

Fiscal history.

Parganah Bhadáon with an area of 50 square miles, and a population under 30,000, occupies an insignificant space in the extreme south-west of the district. It at one time formed a portion of the Gházipur sarkár, and at the time of the permanent settlement was, together with parganahs Pachotar and Zahúrabad, leased to the ámil Bábu Rúp Sinh, whose prudent administration received Mr. Duncan's warm commendation. In 1837, a few years after the formation of the new district of Azamgarh, parganah Bhadáon, then consisting of 125 villages, was transferred to that district and formed a portion of the Sikandarpur tahsíl Since that time its history has gone hand in hand with that of parganah Sikandarpur. The professional survey and settlement of lapsed farms and resumed revenue-free estates were completed under Mr. R. Montgomery in 1837, and resulted in an increase to the land revenue from Rs. 19,833 to Rs. 25,507. In 1847 a record of rights was prepared by Mr. Wedderburn. In 1874, a cadastral survey was commenced, and on its completion a record of rights was undertaken and finished in 1879. A report on this work was drawn up by the officer entrusted with the operations, Mr. J. Vaughan, Deputy Collector, and has been printed and published along with the Azamgarh Settlement Report. It is replete with statistics and details regarding the agricultural condition of this and the neighbouring parganah of Sikandarpur. These statistics and details have been incorporated, as far as consistent with space, in the district notice. On the formation of the new district of Ballia in November, 1879, parganah Bhadáon was, along with

parganah Sikandarpur, transferred to the new district. No alteration has taken place in the total of the land-revenue since 1837.

Bhalsand or **Bharsand.**—Village in parganah and tahsíl Ballia; lies two miles south of the Ballia-Bairia road, and six miles east of the sadr station. Population (1881) 3,950 (2,188 females). It belongs to the Karnai taluka and is a village of great antiquity, said to have been founded by Rámdeo Jí Bahádur, the eighth rájá of Haldi, who, according to the pedigree in possession of the family, was installed in the year 1100A.D. The name is said to be derived from Bharadduáj, a saint (*muni*) whose permanent residence was at Prayág (Allahabad), but who lived for some time at Bhalsand. The present proprietor is the mahárája of Dumráon; the inhabitants are principally Rájputs and Brahmans. There are two factories for the manufacture of sugar, and a middle-class school, which is one of the best in the district.

Bigahi.—Village in parganah and tahsíl Ballia; is situated four miles north of the Ballia-Bairia road, and eight miles north-east of the head-quarters station as the crow flies. Latitude 25°-47′-20″; longitude 84°-20′-16″. Population (1881) 2,113 (1,141 females). The site of the village is said to have been formerly a forest, inhabited by Cherús, who were expelled by Bhúinhár immigrants. The inhabitants are principally Bhúinhárs. The only resident zamíndár is a Nikumbh Rájput, who owns one-fourth of the village, the remaining three-fourths being in the possession of the mahárája of Dumráon.

Chakiá.—Village in parganah Doába, tahsíl Ballia; is situated about a mile to the north of the Ballia-Bairiá road, at a distance of twenty miles from the head-quarters of the district. Latitude 25°-46′-52″; longitude 84°-30′-43″. Population (1881) 3,327 (1,936 females). It is a small village belonging to taluka Damodarpur and lying close to one of the branches of the Búrh Gang, or abandoned channel of the Ganges. It was no doubt originally, as its name indicates, a circular patch of alluvial land thrown up by the river. The population is swelled by the inclusion of eight hamlets, most of which are at some distance from Chakiá. The nearest of these is called Jamálpur and was founded by Muhammadans. The remainder are inhabited by Koerís and Ahírs. The whole taluka was permanently settled with the mahárája of Dumráon, and is still in the possession of his descendants. Chakiá Khás was founded by Anthaián Rájputs, and the bulk of the population is of that caste There is an insignificant trade in grain carried on by the Telís, Kalwárs, and Malláhs that reside in the village.

Chándpur.—Village in parganah Doába, tahsíl Ballia; lies two miles south of the Ballia-Bairiá road, and nineteen miles distant from the head-quarters of

the district. Latitude 25°-44′-40″; longitude 84°-35′ 57″. Population (1881) 2,465 (1,300 females) It belongs to the Bairiá taluka, which was permanently settled with Lohtamia Rajputs, but has since passed entirely out of the h nds of the original proprietors. It includes the *tola* of Sáwant Chhapra, which is nearly a mile distant from the parent village A portion of the village has fallen into the possession of the maháraj'á of Dumráon, and the remainder is owned by Banias and Káyaths, residents of the Sáran district. The inhabitants are principally Rájputs. This village must not be confounded with another of the same name in this parganah situated on the Gogra north of Ibráhímabad, to which appertains the tract known as Chándpur Diára and Chándiára mentioned in the notice of parganah DOABA.

Chándpur —Village in parganah Kharíd, tahsíl Bánsdíh; lies three miles south of the Gogra, 17 miles from the civil station, and seven miles north-east of the headquarters of the tahsíl. Latitude 25°-54′-06″, longitude 84°-22′-10″. Population (1881) 2,859 (1,424 females). It is a village in tappa Sahatwár, divided in equal shares between the talukas of Mádho Rái and Lakmi Rái, which were permanently settled with Kinwár Rájputs The whole of taluka Mádho Rái is in possession of the descendants of the original proprietors, but about one-third of taluka Lakmi Rái was sold for arrears of Government revenue and purchased by the Pándes of Bairiá, who by this means have become proprietors of a fractional share of Chándpur. The inhabitants are principally Rájputs There are a primary school and a police outpost, and a bi-weekly bázár is held.

Charauán.—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated about three miles west of the Turtípár-Rasrá road, 32 miles north-west from Ballia, and 14 miles from the headquarters of the tahsíl. Population (1881) 2,000 (978 females). It is the principal village of tappa Ismáilpur This tappa, which with the rest of the parganah had fallen into the hands of the Bais Rájputs of Nagrá, was wrested from them by Barahiá Rájputs about the middle of the 18th century. The permanent settlement was made with these Barahiá Rájputs, and their descendants are still in possession. The village is in a flourishing state and contains six sugar refineries. It also boasts of a primary school and a bi-weekly bázár.

Chhátá.—Village in parganah and tahsíl Ballia; is situated on the Ballia-Sahatwár road, eight miles north of the civil station, and four miles from the Surahá Tál Latitude 25°-49′-27″; longitude 84°-17′-05″. Population (1881) 3,194 (1,727 females). It is the principal village of the Chhátá taluka and is of considerable antiquity, said to have been founded by a Kinwár Rájput

named Chhatrpatí Sinh, from whom it probably derived its name. The Kinwár Rájputs are still in proprietary possession of the taluka and village of Chhátá. There are three factories for the manufacture of sugar, and a bi-weekly bázár is held. There is also a primary school, which is one of the best of its class in the district.

Chilkahar.—Village in parganah Kopáchít West, tahsíl Rasrá; is situated on the Ballia-Rasrá road, 14 miles from Ballia, and six miles from the headquarters of the tahsíl. Latitude 25°-49′-13″; longitude 84°-0′-56″. Population (1881) 2,138 (1,035 females). It is the principal village of the Chilkahar taluka, which was permanently settled with Kacholia Rájputs, and is still in possession of the descendants of the original proprietors. The inhabitants are principally Rájputs. The village contains one sugar factory and a primary school.

Chit Fírozpur (also called **Barágáon**)—Village or town, in parganah Kopáchít East, tahsíl Ballia; is situated on the right bank of the Chhoti Sarjú, north of the Ballia-Gházipur road, and eight miles from the headquarters of the district. Latitude 25°-45′-0″; longitude 84°-02′-51″. It comprises the villages of Chit and Fírozpur, covering 92 acres and containing 1,942 houses. According to the census of 1881, the population was 10,847 (5,780 females). Classified according to religion, there were 9,892 Hindús (5,247 females), and 955 Musalmáns (533 females). The following is a statement of occupations followed by more than 40 males:[1]—

(I) Persons employed by Government or municipality, 52 (XV) pack carriers, 47; (XVI) boatowners and boatmen, 71; (XVIII) landholders, 852, cultivators and tenants, 382; agricultural labourers, 339; (XXIX) weavers, 102; (XXX) corn and flour dealers, 93; grain parchers, 76; tobacconists 44; betel-leaf and nut sellers, 50; (XXXII) manufacturers of oil, 53; (XXXIII) gold and silver smiths, 54; braziers and copper smiths, 92; blacksmiths, 41; (XXXIV) general labourers, 111; (XXXV) beggars, 43.

This is the principal village of the Kausik Rájputs, the prevalent clan in the southern portion of the parganah. The town lies between the high road and the Sarjú, and is an irregular assemblage of mud-built houses without regular streets. Like all the villages of this district, narrow and tortuous lanes are the only means of intercommunication, and the open spaces are occupied by the usual dirty pits dug to provide earth for building houses. The town drains into the Sarjú, is well raised, and is not unhealthy. The Bhíkha Sháhi sect has a convent here, and from the high road can be seen the four dome-covered tombs of its departed spiritual guides (*gúru*). There are two large tanks adjacent to the town on either side of the high road. One of these, of stone masonry work throughout, is for size and beauty the finest in the district; it was built by Dín Diyál Rám,

[1] Roman numerals indicate the classes in the census returns.

banker, a few years ago at an expense, it is said, of more than a lákh of rupees; it swarms with large tame fish. At Pakká Kot on the Sarjú, not very far from Barágáon, there are extensive remains of brick-work and earthen embankments, which are referred to an ante-Hindú period, when the Cherús ruled over this portion of the district.

Doába.—Eastern parganah (usually known as "tappa Doába") of the Ballia tahsíl; is bounded on the north by the river Gogra, on the south by the Ganges, on the west by the parganahs of Kharíd and Ballia, and on the east by the Sháhabad district. The total area of the parganah, according to the latest official statement (1881), was 122·6 square miles; of which 86·7 were cultivated, 2·9 cultivable, and 33·0 barren. The whole of the cultivated area was returned as unirrigated. In these returns poppy land is entered as unirrigated, because when used for ordinary crops it is not artificially irrigated. The area paying Government revenue or quit-rent was 120·4 square miles; of which 84·8 were cultivated, 2·7 cultivable, and 32·9 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 68,756; or, with local rates and cesses, Rs. 87,239. The amount of rent, including local cesses, paid by cultivators was Rs. 2,28,418. According to the census of 1881, the parganah contained 66 inhabited villages; of which 12 had less than 200 inhabitants, 9 between 200 and 500, 18 between 500 and 1,000, 15 between 1,000 and 2,000, 4 between 2,000 and 3,000, and 6 between 3,000 and 5,000. Only 2 (Bairiá and Sombarsá) contained more than 5,000 inhabitants.

Boundaries, area, &c.

The total population was 88,024 (46,410 females), giving a density of 716 to the square mile. Classified according to religion, there were 84,359 Hindús (44,482 females), and 3,665 Musalmáns (1,928 females). Hindús were distributed among Brahmans, 10,792 (5,774 females); Rájputs, 17,579 (8,852 females); Banias, 5,037 (2,686 females); and "other castes," 50,951 (27,170 females). The principal Rájput tribes are Lohtamiá, Anthaián, Dhikhá, and Ponwár, of whom the Lohtamiás numbered 3,558. Among the other castes, Káyaths numbered 2,035; Bhúinhárs, 4,799; Ahírs, 10,971; Koiris, 6,393; Kahárs, 5,668; Malláhs, 2,172; Dusádhs, 3,369; Hajjáms, 1,320; Barháis, 1,060; Telís, 2,363; Kumhars, 933; Chamárs, 2,299; Tatwas, 979; Binds, 810; and Lohárs, 790. Amongst the total population, 15 persons were returned as insane, 38 as deaf and dumb, 206 as blind, and 63 as lepers. The educational statistics for the same period show that there were 2,612 males who could read and write, of whom 36 were Muhammadans.

Population.

The occupation statements show only one male adult engaged in a learned profession ; 105 in domestic service ; 485 in commerce ; 2,644 in tilling the ground and tending cattle ; 20,948 in petty trades and the mechanical arts ; and 1,750 as labourers. Of the total population, 152 are entered as land-owners ; 15,160 as agriculturists ; and 24,796 as engaged in occupations other than agriculture.

General aspects.

At the time of the permanent settlement the north-eastern portion of the parganah—known as Chánd Diárá or Chándpur—was north of the Gogra, and formed a part of the estate of Bábu Shahámat 'Ali Khán of Mánjhí in the Sáran district, while the remainder of the parganah was south of the Ganges in the Sháhabad district. At this time the deep stream of the Gogra flowed in the channel now known as the Tengaraha nála, and the main channel of the Ganges flowed in the *Búrh Gang*, or old Ganges. The two rivers then met at or near Bhákar, about 20 miles west of their present point of confluence. The exact date at which the two rivers abandoned their former course is not known, but the change must have taken place at the commencement of the present century. This very important fact in the history of the Gházipur district was for a long time unknown to the authorities on this side of the Ganges. This will be evident from the following extract from a letter of Mr. J. Shakespear, superintendent of police in the Western Provinces, to the joint magistrate of Gházipur, dated the 17th of January, 1817 :—

"On crossing the Dewah (Gogra) river from Chhapra at the Mánjhí ghát, I expected to encamp within your jurisdiction, but found my tents at a village called Madhúbaní, and was informed by a police jamadár stationed at the village Bairiá that the surrounding country, comprising 123 villages great and small, formed a part of the district of Sháhabad, and that the *chaukí* to which he was attached was a post subordinate to the *thána* of Bílauti, on the opposite bank of the Ganges. I am of opinion that the *chaukí* establishment and the villages referred to, and likewise a village named Chándpura, belonging to the *thána* of Mánjhí, in the Sáran district, situated on the west bank of the Dewah river, ought, from their locality, to be placed under your control, and included in the jurisdiction of the *thána* of Reoti."

It would seem, therefore, if the police officer who informed Mr. Shakespear was correct, that all the villages in his jurisdiction belonged to the Sháhabad district, with the exception of one called Chándpur (Chánd Diára), which belonged to the Sáran district. In consequence of the representations of Mr. Shakespear, an order in Council was issued, bearing date the 10th of March, 1818, directing the transfer to the Gházipur district of 123 villages from the Sháhabad district and one village from the Sáran district, which transferred villages now constitute parganah Doába.

The western boundary of the parganah closely follows the course of the Búrh Gang, and the eastern boundary, which had long been uncertain, was definitely fixed in 1876, in agreement with the Government of Bengal, to the effect that "the boundary on stable land between the villages of Karan Chhaprá and Ibrahímabad in the district of Gházipur on the one hand, and the Bengal village of Shitáb-Diárá on the other, should be the boundary as far as it goes between the Gházipur district and Bengal: and, further, that this boundary line should be completed by producing it due north from its Ibráhímabad extremity to the deep stream of the Gogra, and due south from its Karan Chhaprá extremity to the deep stream of the Ganges." What is termed the Bengal village of Shitab-Diárá is an immense taluka, extending 7 or 8 miles from the eastern boundary of the Ballia district to the confluence of the Gogra and Ganges. It comprises several populous villages and is traversed by the highway from Ballia to Rivílganj in the Sáran district. This taluka forms the delta of the Ganges and Gogra, and was the subject of protracted litigation between the maháráj of Dumráon and the zamíndárs of Mánjhí ghát, in which the mahárája was finally successful and became undisputed proprietor of the entire estate.

Fiscal history.

Doúba is the only parganah in the district—except perhaps Lakhnesar, the circumstances of which were peculiar—that was not permanently settled by Mr. Duncan. The reason was that at the time of the permanent settlement Doúba was a tappa of parganah Bihía in the Sháhabad district. It is principally occupied by a clan calling themselves Lohtamiá Rájputs, who were formerly owners of the parganah, but from time to time the ownership has passed away from them and has at length fallen entirely into the hands of the mahárája of Dumráon, who is now the largest proprietor in the district. They still, however, hold a large number of villages as lessees of the mahárája, and as the soil is peculiarly productive, many of them have become wealthy. They are a sturdy, independent race and addicted to feuds and affrays of a serious character. Their origin is doubtful, and they rank, it is believed, very low among Rájputs. Many of them are closely associated with the organized gangs of Dusádh robbers, for whom this parganah is famous. Not long since an immense amount of valuable Panjáb and Kashmír cloths were recovered from the house of a Lohtamiá of great apparent respectability and the nephew of a subadár in the army.

The first regular survey of the parganah was undertaken in 1839, and was followed by a revision of records in 1840, which was carried out by Mr. Raikes. Nearly the whole of the parganah was re-surveyed in 1867 by Rái

Baldeo Bakhsh, Deputy Collector, but with little practical result, and now in the present year (1882) a cadastral survey is being made, which will be followed by a complete revision of records. As a large portion of the parganah is open to fluvial action the cultivated area varies from year to year, boundaries of fields are constantly changing, and, in order to keep the records up to date, frequent re measurement is necessary.

Dubhand—Village in parganah and tahsíl Ballia; is situated on the Ballia-Bairiá road, four miles north of the Ganges, and five miles east of the head-quarters' station. Population (1881) 2,612 (1,433 females). This village forms a part of the Sonwáni jágír, of which a full account has been given in the district memoir, p. 57. It is said to have been founded by Kesrí Sinh, a Haveobans Rájput, about 500 years ago; and the name is said to be a corruption of *Durbása-áśram*, signifying the abode of Durbása, a celebrated *rishi*. It is a purely agricultural village, and part of it is liable to annual inundation. The soil is principally *karail*, and, except for growing vegetables, well irrigation is not used. The present inhabitants are chiefly Donwár Rájputs.

Dúhábahrá—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated on the right bank of the Gogra, about two miles north of the Sikandarpur-Turtípár road, 32 miles from Ballia, and 22 miles from the head-quarters of the tahsíl Latitude 26°-06′-24″; longitude 84°-0′-41″. Population (1881) 4,054 (2,122 females). It is one of the principal villages in *tappa* Haveli Kharíd, which tappa was transferred from the Gházipur to the Azamgarh district in 1838. The original zamíndars are Sengar Rájputs, descendants of Bír Thakur, who settled here at the time when their brethren colonized parganahs Lakhnesar, Zahurabad, and Kopáchít. But the village forms a portion of the *jagír*, or revenue-free estate, granted by Warren Hastings to his confidential private secretary, Kishn Kauth Nandi, commonly called Kantu Babú, in 1785, and is now owned by his descendant, Mahárání Saran Mai of Kasimbázár in Lower Bengal. The village contains twenty-eight looms and ten sugar refineries. There is also a primary school and a bi-weekly bázár.

Dumrí—Village in parganah Kopáchít West, tahsíl Rasrá; is situated on the Garwár-Gházipur road, one mile north of the Chhotí Sarju, 12 miles from Ballia, and seven miles from the head-quarters of the tahsíl. Latitude 25°-47′-41″; longitude 83°-59′-48″. Population (1881) 2,660 (1,252 females). It is the principal village in the Dumri taluka; was permanently settled with Karcholiá Rájputs; and, with the exception of an insignificant share, is still in possession of the descendants of the original proprietors. It is the centre of a flourishing sugar trade, there being no less than 22 sugar

factories. There is a primary school in the village, and a bázár is held twice a week.

Durjanpur.—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, about a mile to the south of the Ballia-Bairiá road and fourteen miles east of the head-quarters' station. Population (1881) 821 (425 females). The village is said to have been founded by Durjan Sáh, a Hayobans Rájput, about 500 years ago. It forms a portion of the Durjanpur taluka, which was settled by Mr. Duncan with Bábú Bhagwán Sinh, a Hayobans Rájput, in 1790, but has now, in consequence of the extravagance of the Rájput proprietors, entirely passed out of their hands The village was formerly in a flourishing condition, but about three-fourths of the area have been cut away by the Ganges, and the inhabitants have suffered much in consequence. The present proprietor is Benî Sinh, a rich Rájput zamíndár of Sahatwár, in parganah Kharíd. There is a post-office in Durjanpur in a hired house. The adjoining village of Sukul Chhaprá is a flourishing entrepôt for grain and oilseeds, which are collected there for exportation to Lower Bengal.

Gáighát.—Village in parganah Kharíd, tahsíl Bánsdíh; is distant 16 miles from Ballia, and nine miles from the head-quarters of the tahsíl. Latitude 25°-50′-10″; longitude 84°-24′-16″. It lies to the north of the Sahatwár-Reotí road, on the southern border of the Reotí Dah, a perennial lake, which was once the bed of the river Gogra. Population (1881) 2,671 (1,456 females). It is the principal village of taluka Gáighát, *tappa* Reotí, which was permanently settled with Nikumbh Rájputs. The entire taluka is still in possession of the descendants of the original proprietors. It is a flourishing village with two sugar factories and a bi-weekly bázár.

Garwár.—Village in parganah Kopáchít East, tahsíl Ballia; is situated on the Bánsdíh-Rasra road, ten miles from the head-quarters of the district. Latitude 25°-49′-30″; longitude 84°-04′-26″. Population (1881) 1,995 (1,062 females) It is the principal village of the Garwár taluka and was formerly owned by Karcholiá Rájputs. The settlement of 1790 was made with a contractor (*mustájir*), Jánkí Prasád Sinh, Bhúinhár, but the estate was subsequently sold for arrears of Government revenue, and purchased by Jánkí Prasád's son, Deokínandan Sinh, the notorious *dahyak* tahsíldár. The estate is still in possession of the descendants of Deokínandan Sinh, but is now under the Court of Wards. Garwár is a flourishing village, possessing a first-class police-station, an imperial post-office, a primary school, and three sugar factories. There is a small mound of rubbish, noticed in Part III., which is said by some to be the *débris* of a Cheru stronghold, and by others to be the ruins of

a pyramid formed of the skulls of recalcitrant zamíndárs of Sukhpura, who were defeated by Mír Rustam 'Ali in a pitched battle near Garwár.

Gopálnagar.—Village in parganah Kharíd, tahsíl Bánsdíh; is situated in the north-east corner of the parganah, between the Tengaraha nálá and the Gogra, at a distance of 24 miles from Ballia and 16 miles from the head-quarters of the tahsíl. Latitude 25°-51′-10″; longitude 84°-32′-05″. Population (1881) 2,733 (1,413 females) It belongs to the Gopálnagar máhal, in tappa Reotí, which was permanently settled with Baghaunchia Bhúinhárs. Shortly after the permanent settlement, the entire estate was sold by auction in execution of decrees of the mahárája of Dumráon, and purchased by zamíndárs of the Sáran district. The descendants of the original Bhúinhár proprietors continued in possession of their *sír* lands, and have since regained the greater part of the estate by private purchase. Almost all the cultivated land is annually inundated.

Hajaulí.—Village in parganah Kopáchít West, tahsíl Rasrá; is situated about two miles north of the Ballia-Rasrá road, 15 miles from the sadr station, and five miles from the tahsíl head-quarters. Latitude 25°-51′-19″; longitude 83°-59′-39″. Population (1881) 2,850 (1,332 females. This village belongs to the Hajaulí *taluka* and was permanently settled with Karcholiá Rájputs. About half the village is still in possession of the descendants of the original proprietors, and the other half has passed into the hands of Hájí Muhammad Husain, a rich trader of Rasrá. There are in the village a sugar factory and a primary school, and a bázár is held twice a week.

Haldharpur.—Village of parganah Bhadáon, tahsíl Rasra; is situated in the centre of the parganah, five miles north of the Chhotí Sarjú, 28 miles from Ballia, and 20 miles from the head-quarters of the tahsíl. Latitude 25°-57′-24″; longitude 83°-44′-19″. Population (1881) 995 (475 females). It was permanently settled with Rájputs of the Barahiá tribe, whose descendants are still in possession. Haldharpur is a very small village, but it possesses a third-class police-station, a district post-office, and a primary school.

Haldí—Village in parganah and tahsíl Ballia: is situated on the left bank of the Ganges, one mile south of the Ballia-Bairiá road, and ten miles east of the sadr station. Latitude 25°-43′-27″; longitude 84°-20′ 37″. Population (1881) 4,787 (2,657 females). It is the principal village of the Haldí *taluka*, which was settled by Mr. Duncan with Rája Bhuábal Deoji Bahádur in 1790. The whole of the taluka has now passed into the possession of the maháráját of Dumráon. The ancient town of Haldí contained a celebrated fort which was long ago carried away by the Ganges. The modern town is in no way

remarkable. It contains a third-class police-station in a mud house, and also a post-office and a primary school, both in hired buildings.

Haldí—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated on the right bank of the Gogra, to the north of the Turtípár-Sikandarpur road, 28 and 22 miles respectively from the head-quarters of the district and the tahsíl. Latitude 26°-06′-15″; longitude 83°-58′-13″. Population (1881) 3,296 (1,772 females). It is the principal village of *tappa* Haldi, originally in the possession of Chaubariá Rájputs, who were conquered by Kishn Sinh and Bishn Sinh, the Bais Rájputs of Nagrá. Early in the present century Paltan Sinh and Srírám of the Chaubariá tribe obtained a decree for possession of one-half of the estate, the other half remaining with the Nagrá family, who sold it to Khádim 'Ali of Pharsátár. The descendants of Khádim 'Ali are now in joint possession with the Chaubariás. There is a considerable trade in *sál* beams, which come from the jungles of Gorakhpur.

Hanumánganj—Village in parganah and tahsíl Ballia; is the terminus of the Ballia-Hanumánganj road and lies to the east of that road, five miles north of the head-quarters' station. Population (1881), including that of Barmháyán, 2,572 (1,190 females). Though included in the area of Zírábastí, it is more than a mile to the west of that village, being built close to the boundary of Barmháyán, of which village it may be considered a portion. It was founded less than 100 years ago by Hemráj Bhagat, a Kándú, who made it the centre of a flourishing and lucrative trade in sugar (*chíní*), and raised the village to a high pitch of prosperity. There are now some 50 factories engaged in this industry. The town is connected with Ballia by a second-class road, the Katehar nadi being spanned by a large bridge, which, with the road, was constructed by Dhyán Bhagat, father of the present proprietor. The proximity of the Surahá Tál is convenient, as it supplies in unlimited quantities the water weed (*siwár*) required for the refinement of *chíní*. The principal residents are Kándús and Bharbhunjás, who are employed chiefly in manufacturing sugar and making sweetmeats. The present proprietor, Debí Rám Bhagat, the richest banker in the parganah, who purchased the entire Zírábastí mahál some 15 years ago from Munshí Jalál Bakhsh of Sonwání, resides chiefly in Ballia, which is the mart for the export of Hanumánganj sugar.

Husainábád.—Village in parganah Kharíd, tahsíl Bánsdíh; is situated to the north of the Bánsdíh-Sahatwar road, about 12 and 3 miles respectively from the head-quarters of the district and tahsíl. Latitude 25°-53′-04″; longitude 84°-19′-40.″ Population (1881) 2,572 (1,321 females). This village

is in *tappa* Bánsdíh, and was permanently settled with Naraunf Rájputs, whose descendants are still in possession. The inhabitants are principally Brahmans, said to be the descendants of the ancient zamíndárs, whose rights were usurped by the Rájputs. These Brahmans hold their lands at fixed rates, which are very low, and they are notorious for withholding their rent. The lowlands towards the north are annually inundated, and about one-fourth of the area consists of mango groves and jungle. The village is said to have derived its name from Husain Sháh Sharki, who lived in the reign of Sikandar Lodí, and to whom is attributed the construction of a tank and mosque now in a dilapidated condition. The tradition is that the original name of the village was Kalasdíh, and that the inhabitants incurred the displeasure of the king. In consequence of this, having caused all the male adults to be killed and the village to be destroyed, he built the mosque on the ruined site. Husainábád possesses a primary school, and a weekly bázár is held.

Ibráhímábád.—Village in parganah Doába, tahsíl Ballia; is situated on the southern bank of the Tengaraha nálá, half a mile north of the Bairiá-Rivílganj road, and 25 miles from the head-quarters of the district. Latitude 25°-46′-20″; longitude 84°-34′-16″. Population (1881) 4,043 (2,017 females). It belongs to *taluka* Damodarpur and comprises 9 hamlets (*tola*), which are scattered about at varying distances from the parent village. There is a primary school in tola Rameshar Rái; and in tola Siwán Rái there is an outpost of the Bairiá police-station.

Jagdewá.—Village in parganah Doába, tahsíl Ballia; is situated in the south-western corner of the parganah on the Búrh-Gang, or abandoned bed of the Ganges, about half a mile south of the Ballia-Bairiá road, and fifteen miles distant from the head-quarters of the district. Population (1881) 2,365 (1,266 females). It belongs to the Damodarpur *taluka*, of which the mahárája of Dumráon is proprietor, and comprises seven hamlets (*tola*), which are rather scattered. The lowlands are annually inundated, but the uplying portions are irrigated by wells, and the poppy cultivation is considerable. The inhabitants are principally Brahmans, Rájputs, and Ahírs. There is a considerable trade in horses, which are imported from the Meerut and Rohilkhand divisions in March and April. They are marched down in strings and arrive in wretched condition, but soon recover, and, after being fed for six months, are sold at the Sonpur fair in the month of Kártik (October-November).

Jám.—Village in parganah Lakhnesar, tahsíl Rasrá; is situated in the north-eastern corner of the parganah, twenty miles from Ballia, and three miles from the head-quarters of the tahsíl. Latitude 25°-53′-0″; longitude 83°-56′-37″.

Population (1881) 2,767 (1,407 females). It was permanently settled with Sengar Rájputs whose descendants are still in possession. It is a flourishing village with a considerable weaving industry, there being forty looms. There are three sugar factories, a primary school, and a bi-weekly bázár.

Jawahi.—Village in parganah and tahsíl Ballia; is situated on the left bank of the Ganges, 4 miles south of the Ballia-Bairiá road, and 8 miles east of the head-quarters of the district. Population (1881) 2,327 (1,299 females). This village, forming a portion of the Haldí *taluka*, is said to have been on the right bank of the river in the Sháhabad district about 150 years ago, but that the lands after diluviation reformed in this district. A counteraction of the river is now in progress, and it is not impossible that the village may again re-visit its native district. It is nothing more than a collection of mud huts. The soil is chiefly *diárá* or alluvial. There is a primary school, which is moderately well attended.

Karammar. Village in parganah Kharíd, tahsíl Bánsdíh; is situated in the extreme west of the parganah, 4 miles west of the Bánsdíh-Maníar road, 12 miles from Ballia, and 6 miles from the head-quarters of the tahsíl. Latitude 53°-53′-43″; longitude-84°-09′-25″. Population (1881) 4,152 (2,069 females). It is the principal village of tappa Charkaend, taluka Majhos, which tappa forms a single mahál, and is still in possession of the descendants of the Birwár Rájputs, with whom the permanent settlement was made. They are the principal inhabitants and are tolerably well off. The village possesses one sugar factory and a primary school. A bi-weekly bázár is held here.

Karnaí.—Village in parganah and tahsíl Ballia; is situated to the south-west of the Ballia-Hanumánganj road, at a distance of six miles west of the head-quarters' station. Latitude 25°-49′-26″; longitude 84°-10′-04″. Population (1881) 2,607 (1,285 females). There is a tradition that the village was originally owned by Cherús, who were expelled by Ujain Rájputs under Kunwar Dhír Sinh, about 200 years ago, and a large mound, said to be the *debris* of a Cherú fort, is pointed to in support of the tradition. It is the principal village of the Karnaí *taluka*, which was settled by Mr. Duncan, in 1790, with the Hayobans rája of Haldí. Situated at the frontiers of the three parganahs of Ballia, Kopáchít, and Kharíd, the Karnaí taluka had been before the permanent settlement leased by the rája of Haldí to the zamíndárs of Kharíd in order that they might defend his frontier against the zamíndárs of Kopa and Chit Barágáon. The result was that the greater part of the taluka became an uncultivated jungle and, in the words of the ámil, Pandit Rám Chand, "if any ryots undertake to bring any part thereof under cultivation, the zamíndárs on all three

sides molest and obstruct them; and although the zamíndárs of Kharíd do cultivate it more or less, yet they do not carry it on effectually, but may be said to keep the jungle in question as a place of asylum, where, when they differ with the ámil of Kharíd, they find a place of retreat." The village of Karnaí with the entire taluka has since passed into the hands of the mahárája of Dumráon. The cultivators are principally Brahmans. The land is fertile and irrigated from wells and ponds, and a good deal of sugarcane is grown.

Kathaurá.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated on the right bank of the Gogra, two miles north of the Sikandarpur-Turtipár road, 28 miles from Ballia, and 15 miles from the head-quarters of the tahsíl. Latitude 26°-04′-40″; longitude 84°-04′-23″. Population (1881) 2,406 (1,245 females). It is one of the transferred villages of *tappa* Haveli Kharíd, and was permanently settled with Tetiha Bhúinhárs, whose descendants are still in possession. The village is divided into two parts, of which one is called Kathaurá, and the other Kutbganj. There is a mound which is said to be ruins of a fort built in the time of Kutb-ud-dín Sháh. The tradition is not improbable, as the conquest of Bengal and Behár was completed during the reign of that monarch, in 1203 A.D., and the towns on the Gogra have always been in communication with the Muhammadan principalities of Bengal.

Keorá.—Village in parganah Kharíd, tahsíl Bánsdíh; is situated on the Bánsdíh-Sahatwár road, 12 miles north of Ballia, and 3 miles to the east of Bánsdíh. Latitude 25°-51′-16″; longitude 84°-18-17″. Population (1881) 2,067 (1,053 females). This village is in the Bánsdíh *tappa*; with the exception of a small share, it is still in possession of the heirs of the Narauni Rájputs, with whom the permanent settlement was made. Several of the residents are afflicted with leprosy. The people are, on the whole, well off, and there is a flourishing sugar (*chíní*) factory in the village.

Khajurí.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated in the south-eastern corner of the parganah, on the Sikandarpur-Garwár road, 12 and 14 miles respectively from the head-quarters of the district and tahsíl. Latitude 25°-57′-23″; longitude 84°-07′-0″. Population (1881) 2,782 (1,344 females) It is included in *tappa* Sháh Salempur, and is one of those villages which, formerly belonging to parganah Kopáchít, were transferred in 1838 from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and remained in their undisturbed possession until 1812, when it was sold by auction. The purchasers did not obtain possession until troops were sent and forcibly installed them; and the

old proprietors, not long after, recovered the estate by a decree of the sadr court of Calcutta cancelling the sale. The greater part of the estate still belongs to the Sengars. The village contains ten sugar refineries and five looms. There is also a primary school.

Kharauní or **Rájágáon.**—Village in parganah Kharíd, tahsíl Bansdíh lies to the north-east of Bánsdíh, four miles south of the Gogra, twelve miles from Ballia, and two miles from the head-quarters of the tahsíl. Latitude 25°-54′-01″; longitude 84°-17′-26″. Population (1881) 3,359 (1,772 females). It is the principal village of *taluka* Kharauní, *tappa* Bánsdíh. This taluka was permanently settled with Narauní Rájputs, and in 1804 they were awarded an extensive alluvial tract, the right to which had been unsuccessfully contested by zamíndárs of the Sáran district. This alluvial tract, known as the Kharauní *diárá*, became the subject of disputes among the co-sharers, and sanguinary contests led to the attachment of the whole taluka in 1822. It has been ever since under direct management, but it was quite recently discovered that the *diárá* had never been assessed to revenue. The assessment was accordingly made, in 1877, at Rs. 4,000, the Government waiving its retrospective claims, which would have amounted to more than three lákhs. The zamíndárs have brought a suit against the Government to contest the right to assess the *diárá*. Kharauní is a flourishing village and possesses a primary school.

Kharíd—Eastern parganah of tahsíl Bánsdíh; is bounded on the north by the river Gogra, which separates it from the Sáran district, on the east by tappa Doába, on the west by parganahs Sikandarpur and Kopáchít, and on the south by parganah Ballia and the Surahá lake. The total area of the parganah, according to the latest official statement (1881), was 243·5 square miles; of which 172·2 were cultivated, 25·1 cultivable, and 46·2 barren. Of the cultivated area, 58 were irrigated and 114·2 unirrigated. The area paying Government revenue or quit-rent was 227 square miles; of which 159·8 were cultivated, 23·2 cultivable, and 44 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,22,492; or, with local rates and cesses, Rs. 1,53,545. The amount of rent, including local cesses, paid by cultivators was Rs. 3,10,088. According to the census of 1881, the parganah contained 323 inhabited villages; of which 151 had less than 200 inhabitants, 76 between 200 and 500, 48 between 500 and 1,000, 31 between 1,000 and 2,000, 9 between 2,000 and 3,000, and 4 between 3,000 and 5,000. The four towns containing more than 5,000 inhabitants were Maniar, Sahatwár, Reotí, and Bánsdíh.

Boundaries, area, &c

Population.

The total population according to the census of 1881 was 186,46 (797,092 females), giving a density of 767 to the square mile. Classified according to religion, there were 177,305 Hindús (92,335 females), and 9,160 Musalmáns (4,757 females). Hindús were distributed among Brahmans, 23,472 (12,191 females); Rájputs, 28,701 (14,559 females); Banias, 10,357 (5,604 females); and other castes, 114,775 (59,981 females). The principal Rájput tribes are the Birwár, Kinwár, Bisen, and Nikumbh, of whom the Birwárs numbered 5,356. Among the other castes, Káyaths numbered 2,654; Bhúinhárs, 4,316; Ahírs, 17,855; Koerís, 12,272; Kahárs, 11,129; Mallahs, 4,371; Sonárs, 1,666; Dusádhs, 6,196; Lumás, 3,959; Telís, 4,437; Lohárs, 2,870; Chamárs, 6,967; Bhars, 14,143; Binds, 3,024; and Hajjáms, 2,625. Amongst the total population, 36 persons were returned as insane; 114 as deaf and dumb; 418 as blind; and 110 as lepers. The educational statistics for the same period show 4,333 males who could read and write, of whom 170 were Muhammadans.

The occupation statements show 7 male adults engaged in the learned professions; 138 in domestic service; 1,563 in commerce; 3,138 in tilling the ground and tending cattle; 43,040 in petty trades and the mechanical arts; and 6,204 as labourers. Of the total population, 3,050 are entered as landowners, 35,520 as agriculturists, and 48,110 as engaged in occupations other than agriculture.

The six tappas.

This parganah formerly contained the six tappas of Bánsdíh, Reotí, Mahatwár or Sahatwár, Maníar, Charkaend or Majhos, and Haveli Kharíd. The last-named tappa lay between parganah Sikandarpur and the Gogra, and as long ago as 1837 was, with the exception of a mahal, transferred to parganah Sikandarpur. The mahál excepted from the transfer was that known as Bálúpur, and besides the rent-free lands (*dehát nánkár*) of the parganah kanúngos, included the three villages of Hathaunj, Mariárí, and Barsárí, belonging to the jágír of Díwán Kishn Kant. Tappa Charkaend is now absorbed in the neighbouring tappas of Maníar and Bánsdíh, but Majhos still gives its name to a taluka. Tappa Bánsdíh was permanently settled with Rájputs of the Naraulíá (or Narauni) clan whose descendants still retain the greater part of their original possessions. It is divided into eight talukas, of which two are important, *viz.*, Sukhpura and Kharauní. The latter of these has been held under attachment, since 1822, in consequence of disputes among the co-sharers. One taluka, Arjun Mal, has entirely passed out of the possession of the Naraulías and is now in that of the Bhúinhár bábús, Harshankar Prasád and Gaurí Shankar Prasád, descendants of the ámil Deokínandan. Tappa Reotí is divided into five talukas, which were permanently settled with Nikumbh Rájputs.

But more than half of their property has been sold for arrears of land revenue, and one taluka was bought entire by the Pándes of Bairiá. Tappa Mahatwár or Sabatwár is divided into three talukas, which were permanently settled with Kinwár Rájputs. One of these has in part been transferred to the possession of the Pándes just mentioned. Tappa Maníar forms a single taluka, which was permanently settled with Birwár Rájputs, but was sold in 1815 for arrears of land-revenue. A few years afterwards the estate was purchased by Government and settled with the original proprietors, the revenue being at the same time increased by Rs. 8,000, a sum which represented the interest at 5 per cent. on the arrears that had accrued.

Physical features and fiscal history.

The parganah takes its name from the small village of Kharíd, which was transferred to Sikandarpur in 1837. To the south and west of the parganah the soil is upland, of old formation; to the north it is alluvial and sandy; to the east, along the boundary of parganah Doába, stiff clay prevails. The permanent settlement of the parganah was not a successful one. In the words of Mr. Duncan, "this parganah perhaps more than any other in the four sarkárs had baffled the Resident's endeavours to restore it from the deserted and miserable state in which he found it on his first circuit in 1788." The fact is that the co-sharers in the large tappas were not agreed as to the extent of their shares, and, as no measurement was permitted, the revenue was distributed unequally. The natural result was sales for arrears. The first survey was made in 1839, and a complete set of records was, in the following year, prepared by Mr. Raikes. In 1867, new field maps for about one-fourth of the parganah were drawn up under the supervision of a deputy collector. A cadastral survey, undertaken in 1881-82, is now nearly complete, and a new record-of-rights is in course of preparation.

Kharíd.—Now a small village in parganah Sikandarpur East; distant 24 miles from Ballia and three miles from Sikandarpur. Population (1881) 802 (399 females). The only interest attaching to this place is the traditional account which makes it the site of a former large city also named Ghazanfarabad. The tradition has been noticed in the district history. It is stated that the inhabitants emigirated *en masse* to Azímabad (Patna), and Mr. Whiteway concludes from this and from the fact that mounds, apparently representing former inhabited sites, are found on both sides of the Gogra, that the old town may have been destroyed by the river. Regarding the name Kharíd a legend is told which may be given for what it is worth:—

"A certain merchant started from Kashmír with seventy camels loaded with saffron of the finest quality, and made a vow to sell the entire quantity to a single man, and receive as the

price the money coined in a single year. No purchasers on such condition could be found, and in the course of his travels the merchant came to this city. He spoke tauntingly of the king and courtiers and attributed to them want of wealth and magnanimity. Having learnt the fact, Khán A'zam Khán purchased the saffron, paid for it in money coined in a single year, and in presence of the merchant ordered the saffron to be mixed with mortar which had been prepared to build the mosque. Abu Muzaffar Sultán Husain, the sovereign for the time being, conferred a *khil'at* on Khán A'zam for his high-mindedness, and called the place by the name Kharíd (purchased)".

The king mentioned in the legend was apparently the Alá-ud-dín Abu'l-Muzaffar Husain Sháh mentioned by Badáoni as reigning in Bengal in 901 H. (1495 A. D.), the immediate predecessor of the Nusrat Sháh mentioned in the inscriptions found near Kharíd (*vide supra* pp. 75, 76, and Blochmann's paper in J. A. S. B., XLIV., p. 310). The Khán A'zam Khán of the legend is, doubtless, the same as the one mentioned in the inscription.

Kharsandá.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated on the confines of parganah Kharíd, two miles east of the Garwár-Sikandarpur road, eleven miles from Ballia, and twelve miles from the head-quarters of the tahsíl. Latitude 25°-56′-0″; longitude 84°-07′-31″. Population (1881) 2,669 (1,298 females). The original zamíndárs were Birwár Rájputs, with whom the permanent settlement was made. In 1832 the entire Kharsandá estate was sold by auction for arrears of land-revenue, and purchased by the mahárája of Dumráon, who is the present proprietor. It is a flourishing village, with seven sugar refineries and some trade in leather.

Kopáchít.—South central parganah of the district, is divided into KOPÁCHÍT WEST and KOPÁCHÍT EAST, of which the former is included in the Rasrá, and the latter in the Ballia tahsíl.

Boundaries, area, &c.

It is bounded on the north by parganah Sikandarpur, on the west by parganah Lakhnesar, on the east by parganahs Kharíd and Ballia, and on the south by parganahs Dihmá and Garhá of the Gházipur district. The total area of the parganah, according to the latest official statement (1881), was 129·8 square miles; of which 89·5 were cultivated, 22·3 cultivable, and 18 barren. The entire cultivated area was returned as irrigated, and this is due to the fact that even the rice lands, which are annually inundated, receive at least one artificial watering after the river recedes. The area paying Government revenue or quit-rent was 127·9 square miles; of which 88 were cultivated, 22 cultivable, and 17·9 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 70,690, or, with local rates and cesses, Rs. 86,934. The amount of rent, including local cesses, paid by cultivators was Rs. 1,68,259. According to the census of 1881, the parganah contained 240 inhabited villages;

of which 135 had less than 200 inhabitants, 45 between 200 and 500, 33 between 500 and 1,000, 21 between 1,000 and 2,000, 4 between 2,000 and 3,000, and 1 between 3,000 and 5,000. Only one town (Barágáon *alias* Chit Fírozpur) contained more than 5,000 inhabitants.

Population.

The total population was 99,388 (49,443 females), giving a density of 765 to the square mile. Classified according to religion, there were 91,303 Hindús (45,208 females), and 8,085 Musalmáns (4,235 females). Hindús were distributed among Brahmans, 7,866 (3,783 females); Rájputs, 16,647 (7,930 females); Banias, 7,657 4,128 females); and other castes, 59,133 (29,367 females). The principal Rájput tribes were Karcholiá, Kausik, Bisen, and Birwár, of whom the Karcholiás numbered 9,480 souls. Among the other castes, Káyaths numbered 1,331; Kumhárs, 1,113; Ahírs, 10,114; Koeris, 7,591; Kahárs, 4,108; Mallahs, 1,162; Dusádhs, 1,451; Hajjáms, 1,064; Luniás, 3,442; Telis, 2,428; Lohárs, 1,994; Chamárs, 9,952; and Bhars, 7,598. Amongst the total population, 15 persons were returned as insane, 51 as deaf and dumb; 296 as blind; and 110 as lepers. The educational statistics for the same period show that there were 1,688 males who could read and write, of whom 174 were Muhammadans.

The occupation statements show three male adults engaged in the learned professions; 216 in domestic service; 1,052 in commerce; 4,341 in tilling the ground and tending cattle; 24,286 in petty trades and the mechanical arts; and 844 as labourers. Of the total population, 4,499 are entered as landowners; 18,410 as agriculturists; and 26,481 as engaged in occupations other than agriculture.

History.

This parganah is believed to have been the western limit, in this district, of Cheru dominion. Extensive ruins at Pakká Kot are said to be the *débris* of a fort and other buildings, dating back to the time when Mahípa Cheru ruled the country north of the Surahá lake. In more recent times the history of the parganah is the history of two important tribes of Sombans Rájputs, the Karcholiás and the Kausiks. The former were the more numerous, and their authority extended throughout the north and west of the parganah, where they held the large talukas of Ratsar, Chilkahar, and Hajaulí. At the present day they number nearly 10,000, but part of the taluka of Hajaulí has passed out of their hands into the possession of Muhammadan traders (Arakís) of Rasrá. The Kausiks held their sway in the south-east of the parganah, in the talukas of Chit and Fírozpur, and they were long notorious for their turbulent character. In the middle of the last century they engaged in sanguinary contests with the zamíndárs of Kharíd and Ballia,

until large tracts of land on the confines of the three parganahs were laid waste and became a dense forest. These tracts of forest were subsequently utilized as a common asylum of retreat from the exactions of the ámils of the rája of Benares.

Their subsequent history is as follows:—All the estates of the Kausiks were sold for Government revenue and purchased by the Pándes of Bairiá. After this they became notorious for insubordination and the perpetration of violent crimes. On the 15th November, 1840, they murdered the agent of the auction-purchaser; and thirty-seven of them were for this crime sentenced to imprisonment for life and sent to the Alipur jail. During the disturbances of 1857-58 they gave much trouble. After the mutinies were over, arrangements were made by the district authorities with the Pándes of Bairiá for the restoration of the taluka, on payment of Rs. 60,000, to the original proprietors. This transfer has been attended with the happiest results. The Kausiks are now amongst the most loyal and peaceable citizens in the district. [*Condensed from Dr. Oldham's Memoir, l., p.* 63.]

Physical features and fiscal history.

Parganah Kopáchít is an upland tract of old formation. Its name is derived from the small village of Kopá (or Kopwá), which lies to the north of the Chhoti Sarjú and has always belonged to Karcholia Rájputs, and the large village of Chit, which is the Kausik head-quarters. At the permanent settlement the talukas of Ratsar, Chilkahar, and Hajaulí were settled with the Karcholiás, those of Chit and Firozpur with the Kausiks, and the taluka of Garwár was settled with the ámil, Deokínandan Sinh. These are the most important estates in the parganah, and, with the exception of part of Hajauli, they are all in possession of the descendants of the original proprietors. These talukas consist of groups of smaller maháls and complete separation of interests is being gradually effected under the partition law. The first professional survey and record-of-rights were completed in 1841, and on this occasion the land revenue was increased to the extent of nearly Rs. 5,000 by the settlement of lapsed farms and resumed revenue-free estates. In 1867, new field maps were prepared for about one-third of the parganah by Rái Baldeo Bakhsh, deputy collector. During the cold season of 1881-82 a cadastral survey was completed, which will give accurate field maps for each village in the parganah and a new record-of-rights is in course of preparation.

Kopáchít East.—That portion of the Kopáchít parganah which is included in the Ballia tahsíl. For further particulars see KOPÁCHÍT.

Kopáchít West.—That portion of the Kopáchít parganah which is included in the Rasrá tahsíl. For full particulars see KOPÁCHÍT.

Koth—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated one mile south of the Sikandarpur-Turtipár road, 24 miles from Ballia, and fifteen miles from the head-quarters of the tahsíl. Population (1881) 2,038 (1,055 females). It belongs to tappa Havelí Sikandarpur, and was permanently settled with a family of Saiyids, whose descendants are still in possession.

Kotwá—Village in parganah Doába, tahsíl Ballia; lies about two miles to the north-west of Bairiá, and twenty-two miles from the head-quarters of the district. Latitude 25°-47′-00″; longitude 84°-32′-01″. Population (1881) 3,144 (1,658 females). It belongs to the Damodarpur taluka and includes thirteen hamlets (*tola*), many of which are separated from the parent village. The most important tola is Ránígnnj, which adjoins Kotwá In it is held a large bi-weekly bázár, from which the inhabitants of nearly all the villages in the parganah derive their supplies of grain and cloth. A Hindú ascetic, named Sudisht Gosháin, of considerable local celebrity, lives in a mango grove at Ránígnnj. The inhabitants of Kotwá are principally Lohtamiá Rájputs.

Lakhnesar—Parganah of the Rasrá tahsíl; is bounded on the north by parganah Sikandarpur, on the east by Kopáchít, and on the south and west by Zahúrabad and Sikandarpur West The total area of the parganah, according to the latest official statement (1881), was 56 square miles; of which 38·9 were cultivated, 8 5 cultivable, and 8 6 barren. The whole of the cultivated area was returned as irrigated. The area paying Government revenue or quit-rent was 56 square miles; of which 38 9 were cultivated, 8 5 cultivable, and 8 6 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 20,273; or, with local rates and cesses, Rs. 27,857. The amount of rent, including local cesses, paid by cultivators was Rs 71,876. According to the census of 1881, the parganah contained 95 inhabited villages; of which 45 had less than 200 inhabitants, 25 between 200 and 500, 13 between 500 and 1,000, 7 between 1,000 and 2,000, and 3 between 2,000 and 3,000. One village contained over 3,000 inhabitants, and one town (Rasrá) over 5,000.

Boundaries, area, &c.

The total population (1881) was 55,162 (27,820 females), giving a density of 985 to the square mile. Classified according to religion, there were 48,036 Hindus (23,984 females), and 7,126 Musalmáns (3,836 females). Hindus were distributed among Brahmans, 3,363 (1,631 females); Rájputs, 9,697 (4,700 females); Baniás, 5,291 (2,854 females); and other castes, 29,685 (14,799 females). The principal Rájput

Population.

tribes are the Sengar, Nikumbh, Donwár, and Karcholiá, of whom the Sengar numbered 8,538 Among the other castes, Kávaths numbered 565; Ahirs, 3,104; Koeris, 2,458; Kahárs, 2,516; Mallahs, 1,711; Sonárs, 647; Gadarias, 440; Loniás, 1,266; Telis, 1,687; Lohárs, 993; Chamárs, 4,860; Bhars, 5,187; and Kumhars, 780. Amongst the total population, 10 persons were returned as insane; 15 as deaf and dumb; 160 as blind; and 30 as lepers. The educational statistics for the same period show that there were 1,528 males who could read and write, of whom 272 were Muhammadans.

The occupation statements show 27 male adults engaged in the learned professions; 305 in domestic service; 730 in commerce; 1,862 in tilling the ground and tending cattle; 11,893 in petty trades and the mechanical arts; and 1,129 as labourers. Of the total population, 3,547 are entered as landowners, 8,228 as agriculturists, and 12,431 as engaged in occupations other than agriculture.

History, general and fiscal.

The parganah derives its name from a small village, now uninhabited, called Lakhnesar Dih, which lies in its south-eastern corner. The derivation of Lakhnesar has been mentioned in Part I. The tradition, which makes Lakhshmana (or Lakhan), one of the heroes of the *Rámayana*, visit this place and build here a temple to Mahádeo, tells us by implication that, even in those early times, it was a settled abode with a flourishing population. At the dawn of history we find the parganah occupied by the Bhars. They were expelled by Sengar Rajputs, immigrants from parganah Pháphund in Etawah and the ancestors of the present proprietors. Renowned for their strength and courage, the Sengars were almost the only zamíndárs who during Balwant Sinh's rule preserved their proprietary rights intact. When the other parganahs of the Benares province were being settled, Lakhnesar, either by oversight or by design, was not included in the arrangements then made. In Mr. Duncan's report on the permanent settlement (*vide* Shakespear's *Selections*, I., 178) the revenue that would be payable to Government is indeed mentioned, but the absence of a detailed (*mufassal*) settlement is acknowledged and explained. Mr. Duncan wrote that the Sengars were a race that "from situation, old habits and frequent precedents were calculated to be the most troublesome of all the Company's subjects in Benares." He added that he was "persuaded that under a mild administration they would no longer prove refractory." And "with this view the *mufassal* settlement of their parganah was not attempted." The Sengars agreed, we are told, to pay Rs. 20,501 as Government revenue through their private collector (*sazawal*), and in addition to pay that functionary Rs. 175

per mensem as salary. Had Mr. Duncan not omitted to take from the headmen (*chaudhrí*) of the clan the usual written agreement for the regular payment of the revenue, this arrangement would, doubtless, have been open to no objection and would have created no subsequent difficulty. As it was, the headmen only paid regularly during the two years that followed Mr. Duncan's departure, so long, in fact, as their private collector, Shankar Pandit, remained at Rasrá.

In 1796 or 1797, the famous (or infamous) Deokínandan having in the meantime been appointed tahsíldár in place of Shankar Pandit, the Sengars were found to be heavily in arrears. To realize these the collector proposed to put up for sale the rights and interests of the four headmen. But an application, made by the latter to the civil court to stop the sale, elicited from the judge of Gházipur a ruling, dated 12th December, 1797, to the effect that, 'as the four headmen had not entered into any agreement binding themselves to pay the whole revenue of the parganah, they were not liable for the whole parganah balances.' The next step was taken by Government: a detailed settlement was, by order dated 1st March, 1799, resolved upon, and to overcome the opposition that was anticipated, authority was given for the employment of military force. To obtain an increase in the amount of revenue was, however, no part of the Government policy, which aimed only at securing a regular settlement and the liquidation of arrears. In a different way, it is true, that policy was then understood. The collector interpreted the Government instructions to mean that an enhancement should be made, and set himself to the task of making it. That in this he met with much opposition is scarcely a matter of surprise. He began with a "grain settlement at half-rates." When this was disallowed by superior authority, he essayed a "village settlement;" but, in carrying it out, he was forced to take engagements from farmers, as the zamíndárs stood out against his assessments. This arrangement was also disallowed, and, as a last resource, the collector, on the 15th August, 1800, induced the headmen and others to signify their assent to the imposition on the parganah, as a whole, of an enhanced revenue amounting to Rs 40,738-8-0. But even then no separate village agreements were taken and, although twenty-six mahál or estates were distinguished, the settlement was in no sense a detailed one. To this arrangement Government, in November, 1801, reluctantly gave its sanction. But the enhanced revenue was not paid. In October, 1801 (according to the official narrative, although on that date the settlement had not been finally accepted by Government), the sale of the whole parganah for arrears was proposed by the Collector, and in the ordinary course

was sanctioned. The sale took place, and the purchaser was the rája of Benares. To secure the rights thus formally acquired, the rája began at once to employ a very large force of a *quasi*-military character, but without much success.

In August, 1802, Government, alive apparently to the difficulties thus created, requested the rája to relinquish his purchase, and at the same time directed that the sale and also the settlement should be cancelled. In place of the latter, a "detailed village settlement" was ordered, and the total revenue-demand was not to exceed that which had been originally assessed by Mr. Duncan. So promptly were these new instructions complied with that the revised settlement was sanctioned on the 28th October, 1802. As already mentioned, Mr. Duncan's assessment had been Rs. 20,501. From this, it was now ruled, a deduction of Rs. 1,643 must be made—Rs. 1,200 on account of the tahsíldár's salary, Rs. 215 as the allowance to a sarrishtadár, and Rs. 228 as the *náukár* of the zamíndárs. Thus the net revenue payable to Government amounted to Rs. 18,858. By this settlement the parganah was divided among 35 *maháls*, but no care was taken that each *mahál* should comprise the whole of one or several villages. Ostensibly this appeared to have been done, but in fact the *maháls* are inextricably mixed, each *mahál* containing fractions of several villages, and each proprietary body being sharers in several *maháls*.

To continue the history it may be mentioned that, in 1841, the separate offices of tahsíldár and sarrishtadár were abolished, the duties being performed by the tahsíldár and kánúngo of Rasra. The deduction that had been granted in 1802 was, in 1841, reduced to Rs. 228, at which amount it now stands, making the present net revenue Rs. 20,273. Although at the revision of records carried out in the year last mentioned, the parganah boundaries were fixed and lists of co-sharers and cultivators duly compiled, no interference with the interior assessment of the revenue was attempted.

In 1868 a special establishment under an experienced deputy collector, for the preparation of a complete set of records, was appointed. The work was completed in 1873, but it is now admitted that the new record is very untrustworthy. The difficulties that arose from the extraordinary intricacy of tenures, the enormous number of shareholders, and the almost indefinite sub-division of shares, were enhanced by the apathy, if not the opposition, of the zamíndárs, and by the corruption of the subordinate officials. With regard to the record of cultivating tenures, Mr. Porter, the deputy collector in charge of the Ballia sub-division, wrote in 1874: "I found in several instances that one field belonged not only to different zamíndárs but to different *pattís* and even *maháls*.

The portions belonging to each had been originally distinct, but, having been let to one tenant, had by him been amalgamated. The separation of these portions is no easy matter. The nominal or reputed area rarely, if ever, agrees with the actual area as ascertained by measurement * * * * * * * * * * *. In all such cases I found that the shares entered in the papers were wrong."

With regard to the *khewat*, or record of ownership, the Collector, Mr. Oldham, wrote in the same year (1874) : "I then enquired into the method of realization before the present year, which is the first in which the new papers have been used for determining the amount of revenue to be paid by each shareholder. I found that the system which existed was even worse than the present; revenue was collected by *lambardárs* of the maháls with the aid of *chaprásis* from certain recorded persons, scattered all over the country without regard to the extent of their holdings, and without regard to the question whether they had any land or not. The transfer of land never under the old system affected the payment of revenue The man who sold it still remained liable for the revenue, and the man who bought was liable to no enhancement. This old system was preferred by the wealthy men who had made large purchases, and who did not pay any enhanced revenue on account of them ; but it was not liked by the poor, who, after they had parted with their fields, had still to pay the revenue appertaining to them."

This confusion of liability has arisen from a very peculiar but well-understood custom, by which a shareholder possessed of land in several villages pays his revenue only in one Consequently, when a shareholder purchased land in another village, he would not pay the amount by which the revenue was increased in the strange village, but in his own. When the collection of revenue was made over to the tahsíldár of Rasrá in 1841, this old-established custom was not understood, and hence the result, recorded by Mr. Oldham, that the man who sold land still remained liable for the revenue, and the man who bought it was liable to no enhancement—a result which was due solely to the carelessness or ignorance of the tahsíl officials. Complaints are often made by Sengar Rájputs that trifling sums are yearly collected from them as land-revenue, though they have no share in the parganah and have not lived in it for years. Mr. Oldham proposed that the revenue should be distributed at a uniform rate over the whole cultivated land of the parganah; and as a cadastral survey is in progress and a new record-of-rights under preparation, it was proposed to adopt this suggestion; but the consent of *all* the zamíndárs being necessary to such a redistribution of the revenue, the idea proved to be impracticable. [See further regarding the complicated tenures of this parganah, *supra* p. 60.]

Lílkar.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated on the right bank of the Gogra, three miles north of the Sikandarpur-Bánsdíh road, twenty-two and fifteen miles respectively from the headquarters of the district and tahsíl. Latitude 26°-03-'38″; longitude 84°-06'-18″. Population (1881) 2,450 (1,298 females). It belongs to tappa Haveli Kharíd, which was transferred from the Gházipur to the Azamgarh district in 1838. The village was permanently settled with Tetiha Bhúinhárs, whose descendants are still in possession.

Madhubani.—Village in parganah Doába, tahsíl Ballia; is situated two miles north-east of Bairiá, and twenty miles distant from Ballia. Latitude 25°-47'-28″; longitude 84°-31'-46″. Population (1881) 2,869 (1,526 females). It belongs to the Damodarpur *taluka*, of which the mahárája of Dumráon is proprietor. The inhabitants are principally Lohtamiá Rájputs and are in good circumstances. There are also considerable number of Dusádhs, who until recently maintained themselves chiefly, it is believed, from the proceeds of robberies committed in Lower Bengal.

Mairítár.—Village in parganah Kharíd, tahsíl Bánsdíh; is situated on the Ballia-Manlar road, where it skirts the north of the Surahá Tál; distant 10 miles from Ballia, and two miles from the head-quarters of the tahsíl. Latitude 25°-51'-31″; longitude 84°-14'-26″. Population (1881) 2,005 (1,052 females). It is an important village in the Sukhpurá *taluka*. Being on the border of the Surahá Tal, it is a general *rendezvous* for shooting expeditions in the cold season, when the lake is crowded with water-fowl. There is a large mango-grove south of the village, in which tents are pitched, and which commands a pleasant view of the lake. The greater part of the village is still in possession of the descendants of the Narauni Rájputs, with whom the permanent settlement was made. There are seven sugar factories, a primary school, and a bi-weekly bázár.

Majhawa or **Machhuá Tál.**—Village in parganah and tahsíl Ballia; is situated one mile north of the Ballia-Bairiá road, two miles north of the Ganges, and thirteen miles east of the civil station. Latitude 25°-45'-38″; longitude 84°-25'-06″. The village is owned chiefly by Rájputs of the Hayobans and Ráthaur tribes, who form the main portion of the population and are extremely litigious. Population (1881) 2,122 (1,139 females). The land is low and annually inundated; there is a swamp to the north which is filled with water in the rainy season, and from which the village is said to have derived its second name (Machhuá Tál). The grazing is good, and a large number of horses are imported every year in April from the Meerut division. These

animals are marched down in strings, arrive in wretched condition, and after being kept for six months, are offered for sale at the Sonpur fair.

Maníar.—One of the most important towns in parganah Kharíd, tahsíl Bánsdíh; is situated on the right bank of the Gogra, seven miles to the east of Sikandarpur, eight miles from the tahsíl town of Bánsdíh, and eighteen miles from the civil station of Ballia. Latitude 25°-59′-12″; longitude 84°-13′-36″ According to the census of 1881 the site occupied an area of 180 acres, and the population numbered 8,600 (4,390 females), giving a density of 48 to the acre. Classified according to religion, there were 7,952 Hindus (4,060 females), and 648 Muhammadans (330 females). At the permanent settlement the entire town belonged to Rájputs of the Birwár tribe, and seven-eighths still remain in the possession of their descendants.

The town is clustered round high artificial mounds, formerly sites of the fortified residences of the principal zamíndárs, but now waste and bare. It has no thoroughfare nor any of the characteristics of a town, nor does it possess any public building worthy of notice. Its importance is derived from its large grain-market, or *gola*, which is unequalled in the district. The traffic is river-borne from the Gorakhpur district, and the Maníar grain-market supplies all the bázárs in the parganah. The manufactures of the town are of comparatively small importance; they consist of sugar, for which there are ten refineries, and coarse cloth, for the manufacture of which there are thirty-three looms. The principal articles of import are rice and other grains, which come from the Gorakhpur and Basti districts and from Nipal, and salt and tobacco, which come from Lower Bengal. The principal articles of export are sugar and oil-seeds, which find their way to Patna, Dacca, and Calcutta. There are three large *golas* built of burnt bricks and roofed with tiles, for the storage of grain and other articles of trade. No estimate can be given of the amount of the traffic, as no measures have been adopted for its registration.

An annual fair is held in the month of Baisákh (April-May) in commemoration of the saint Parsrám, to whom there is a temple in Maniar, and whose memory is held in great honour. The town contains also a police outpost, an imperial post-office, and a primary school. Provision is made for watch and ward by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 267 from the preceding year, gave a total income of Rs. 1,281. The total expenditure amounted to Rs 1,210, of which the principal items were Rs 502 on police, Rs 370 on public works, and Rs 198 on conservancy. The returns showed 1,215 houses, of which 731 were assessed with the tax; the incidence being Rs. 1-6-2 per house assessed, and Re. 0-1-11 per head of population.

Midhá —Village in parganah Ballia, tahsíl Ballia; is situated to the south of the Ballia-Hanumánganj road, at a distance of 4 miles west of the sadr station Latitude 25°-46′ 15″, longitude 84°-10′-12″. Population (1881) 2,260 (1,131 females). It is the principal village of the Midha *taluka*, and was settled by Mr. Duncan, in 1790, with Donwár Rajputs, whose descendants are still in possession. The land is fertile and the village is said to be in a flourishing condition Irrigation is carried on from wells and tanks, and a good deal of sugarcane is grown. There are three factories for the manufacture of sugar, and a market is held every Tuesday and Saturday

Murli Chhapra —Village in parganah Doaba, tahsíl Ballia; is situated on the left bank of the Ganges, two miles east of the road from Bairia to Bilhia, and twenty miles distant from the head-quarters of the district. Latitude 25° 43′-10″, longitude 84° 33′-21″. Population (1881) 3,549 (1,934 females) Murli Chhaprá forms a separate *mahal*, and comprises two hamlets (*tola*), which are situated apart from the parent village One of these was founded by immigrants from Dukti, the village site of which has been submerged by the Ganges It was formerly a revenue-free estate, but was resumed in 1839 and settled with the mahárája of Dumráon, in whose family the proprietorship continues *Tola* Dalan Chhapra possesses a primary school.

Nagpurá —Village in parganah Lakhnesar, tahsíl Rasrá, is situated on the left bank of the Chhoti Sarjú, 12 miles from Ballia, and six miles from the head-quarters of the tahsíl Latitude 25°-46′-42″, longitude 83°-56-14′. Population (1881) 3,620 (1,841 females). It was permanently settled with Sengar Rajputs, whose descendants are still in possession It is a village of some antiquity, and, like most of the villages in Lakhnesar, has traditions relating to men of enormous strength and great sanctity in by-gone times. There is a temple to the celebrated Amar Sinh, who is worshipped under the designation of Nath Baba, of whom a full account is given in the district notice (*supra* p 43). Nagpurá possesses nine sugar factories and 19 looms.

Nagrá —Village in parganah Sikandarpur West, tahsíl Rasrá; is situated at the convergence of four unmetalled roads, twenty-four miles from Ballia, and eight miles from the head-quarters of the tahsíl Latitude 25°-57-38″, longitude 83°-55′-13″. Population (1881) 3,360 (1,645 females). This village is in *tappa* Muhammadpur, and was at one time the capital of the parganah. It is said that Bhímsen Shah, of the race of Bais Rajputs, from Kuba Niwáda in the Azamgarh district, settled at Nagrá about the year 1623 and extended his authority over this tappa. After him Gujan Shah, his son, and Amán Sháh, *alias* Bán Shah, his grandson, still further increased their territory. Finally,

Bábu Kishn Sinh and Bishn Sinh, sons of Bán Sinh, having presented themselves to the Nawáb Wazir, were exalted to the rank of Bábú, and, by successive conquests, reduced the entire parganah to subjection. On the formation of the Azamgarh district, in 1832, Nagrá was made the head-quarters of the Sikandarpur tahsíl; it continued so until 1879, when, on the transfer of parganahs Sikandarpur and Bhadáon to the new district of Ballia, the head-quarters of the tahsíl were fixed at Rasrá. This change has struck a death-blow to the importance of Nagrá, and is deeply deplored by the residents The present bábús of Nagrá, Mahpál Bahádur Sinh and Mahpál Sinh, are the descendants of the above-mentioned Bishn Sinh and Kishn Sinh, and are now in possession of the estates of the family, which, though much diminished, still cover an area of 5,715 acres, pay a revenue to Government of Rs. 3,828, and yield a net income to the proprietors of nearly Rs. 14,000. Nagrá possesses a first-class police-station and a primary school. There is no trade to speak of, but a market is held twice a week, and there are fifteen looms and three sugar factories in the village.

Nagwá—Village in parganah Ballia, tahsíl Ballia; lies to the north of the Ballia-Bairiá road, three miles east of the sadr station. Population (1881) 3,284 (1,721 females). This large and flourishing village was settled in 1790 with Pánde Brahmans, but subsequently fell into the possession of the mahárája of Dumráon by purchase. The descendants of the original Brahman proprietors still reside in the village and till the soil. There are four factories for the manufacture of sugar and a bi-weekly bázár. There is also a very good primary school.

Naurangá.—Village in parganah Doába, tahsíl Ballia; is situated on the left bank of the Ganges, two miles south of the Ballia-Bairiá road, and sixteen miles from the head-quarters of the tahsíl. Latitude 25°-43′-13″; longitude 84°-26′-58″. Population (1881) 2,205 (1,050 females). This village belongs to *taluka* Damodarpur, and comprises a vast area, constantly fluctuating with the ever-changing course of the river. It has been the subject of much litigation during the present century; the most recent case decided by the Privy Council, in 1877, in favour of the mahárája of Dumraon and against the Government, established the latest important doctrine regarding reformed alluvial lands. This doctrine rules that the claim to diluviated lands reforming on their original site, is defeated by *bonâ fide* adverse possession for twelve years.

Pakrí—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated three miles west of the Sikandarpur-Garwár road, 13 and 14 miles respectively from the head-quarters of the district and the tahsíl. Latitude 25°-55′ 49″; longitude 84°-02′-03″. Population (1881) 2,853 (1,353 females). It is

included in *tappa* Sháh Salempur, and is one of those villages which, formerly belonging to parganah Kopáchít, were transferred, in 1838, from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and remained in the hands of a very numerous Sengar community until so late as 1850, when about one-sixth was sold to Rámnarain Sinh of Bírpurá. A still larger portion, about one-third, was confiscated for rebellion in 1858, and the proprietary right was bestowed upon Shaikh 'Ináyat Rasúl of Chiriákot, as a reward for good services during the Mutiny. More than half of the village still remains in the possession of the Sengars. There are twenty-nine looms and seven sugar refineries in the village.

Pándepur.—Village in parganah Ballia, tahsíl Ballia; is situated on the left bank of the Ganges, one mile south of the Ballia-Bairiá road, and about thirteen miles east of the civil station. Latitude 25°-43′-50″; longitude 84°-27′-13″. It was formerly owned by Rájputs of the Hayobans tribe, but the present proprietors are Bhúinhárs and Káyaths. Population (1881) 2,642 (1,376 females). It is liable to annual inundation by the Ganges. The soil is fertile, and to a great extent unirrigated. The chief dependence of the cultivators is in their *rabi* crop.

Pharsátár.—Village in parganah Sikandarpur West, tahsíl Rasrá; lies to the west of the Turtípár-Rasra road, 30 and 16 miles respectively from the head-quarters of the district and the tahsíl. Population (1881) 2,302 (1,226 females). It is the principal village in *tappa* Pharsátár. During the reign of the Mughal emperor Aurangzeb, an Ausari Shaikh, named Baha-ud-dín, came in command of a force to assist the rája of Majhauli, in the Gorakhpur district. He received a large grant of land as a reward for his services and settled at Pharsátár. His descendants made a stand against the invasion of the Bais Rájputs of Nagrá in the beginning of the 18th century, and, according to tradition, were all cut off, except one Rahm Bibi. Subsequently the property was recovered by the Shaikhs and is now in possession of a large tribe of them, of whom the leading representative is Abdussamad of Pharsátár.

Pipraulí Ashrafpur.—Village in parganah Sikandarpur West, tahsíl Rasrá; situated in the angle formed by the convergence of the Nagrá and Sikandarpur roads at Ubháon, two miles south of the Gogra, and twenty-one miles from the head-quarters of the tahsíl. Population (1881) 1,408 (711 females). It belongs to *tappa* Pharsátár, a Musalmán estate, from which the proprietors were temporarily dispossessed by the Bais Rájputs of Nagrá. The village was permanently settled with the descendants of the original Musalmán

proprietors, but has since passed by private sale into the hands of Háji Hidáyatulláh, of Nawánagar, and Ghulám Husain, of Bahúrá. There was formerly a considerable grain trade in Pipraulí, but it has steadily fallen off concurrently with a diminution in the population, which in 1865 was over 2,000 and is now only 1,400.

Púr.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; lies to the north of Pakri, three miles west of the Sikandarpur-Garwár road, 18 and 14 miles repectively from the head-quarters of the district and the tahsíl. Latitude 25°-57′-18″; longitude 84°-02″-57″. Population (1881) 6,614 (3,206 females). It is included in *tappa* Sháh Salempur, and is one of those villages which, formerly belonging to parganah Kopáchít, were transferred, in 1838, from the Gházipur to the Azamgarh district. It was permanently settled with Sengar Rájputs, and about one-half is still retained by the descendants of the original proprietors. Púr comprises twelve hamlets, which are very much scattered. It is not a place of much importance. There are said to be sixteen sugar refineries and the same number of looms in the village.

Rámpur.—Village in parganah Kopáchít East, tahsíl Ballia; lies in the south-eastern corner of the parganah on the right bank of the Chhotí Sarjú, and twelve miles distant from the head-quarters of the district. Latitude 25°-50′-17″; longitude 84°-03′-14″. Population (1881) 2,239 (1,217 females). This village was permanently settled with Ḳarcholiá Rájputs and, with the exception of an insignificant share, is still in possession of the descendants of the original proprietors. The inhabitants, principally Rájputs and Koerís, are tolerably well off. There is a sugar factory in the village.

Rasrá.—Western tahsíl of the district, comprising until the present year (1883) parganahs Lakhnesar, Bhadáon, Sikandarpur West and Kopáchít West.[1] The total area of the tahsíl, according to the latest official statement (1881), was 398·6 square miles; of which 255·9 were cultivated, 75·6 cultivable, and 67·1 barren. Of the cultivated area, 254·4 were irrigated and 1·5 unirrigated. The area paying Government revenue or quit-rent was 393·3 square miles, of which 254·2 were cultivated, 75·3 cultivable, and 63·8 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,82,596; or, with local rates and cesses, Rs. 2,35,467. The amount of rent, including local cesses, paid by cultivators was Rs. 5,79,033. According to the census of 1881 the tahsíl contained 636 inhabited villages; of which 266 had less than

[1] The article refers to the tahsíl as it was constituted before the transfer to it of 15 maháls from tappa Dhákú of parganah Zahúrabad in the Ghazipur district, with effect from the 1st April, 1883 (by G O No 1517, dated 30th June, 1883, *Gazette, North Western Provinces and Oudh* of 7th July, 1883) Details, as far as they are available, for the transferred tract will be found in the article on parganah SIKANDARPUR.

200 inhabitants, 186 between 200 and 500, 116 between 500 and 1,000, 52 between 1,000 and 2,000, 8 between 2,000 and 3,000, and 6 between 3 000 and 5,000. Only two towns (Rasrá and Turtípár) contained more than 5,000 inhabitants.

The total population was 292,038 (145,116 females), giving a density of 732 to the square mile. Classified acccording to religion, there were 266,707 Hindús (131,923 females), and 25,331 Musalmáns (13,193 females). Hindús were distributed among Brahmans, 17,951 (8,733 females); Rajputs, 41,922 (20,074 females); Baniás, 19,151 (9,815 females); and other castes, 187,683 (93,301 females). The principal Rájput tribes are Sengar, Karcholiá, Baraliiá and Donwár, of whom the Sengar numbered 8,538. Among the other castes, Káyaths numbered 3,509; Ahírs, 34,121; Kahárs, 11,823; Malláhs, 3,461; Sonárs, 2,291; Dusádhs, 3,201; Hajjáms, 3,151; Telís, 7,119; Chamárs, 35,358; Bhars, 29,279; Kumhárs, 3,883; Koerís, 17,082; Lohárs, 6,351; Lunías, 10,905; and Dhobís, 2,799. Amongst the total population, 24 persons were returned as insane; 70 as deaf and dumb; 627 as blind; and 144 as lepers. The educational statistics for the same period show that there were 6,280 males who could read and write, of whom 746 were Muhammadans.

The occupation statements show 41 male adults engaged in the learned professions; 1,000 in domestic service; 2,460 in commerce; 10,601 in tilling the ground and tending cattle; 67,788 in petty trades and mechanical arts; and 6,286 as labourers. Of the total population, 10,314 are entered as land-owners; 58,393 as agriculturists; and 69,531 as engaged in occupations other than agriculture. A detailed account of the tahsíl will be found in the notices of the parganahs comprised in it.

Rasrá—Chief town in parganah Lakhnesar, tahsíl Rasrá; lies in 25°-51′-20″ north latitude, and 83°-53-′-56″ east longitude, in the north-western corner of the parganah, twenty-one miles from the head-quarters of the district. According to the census of 1881, the town occupied a site of 116 acres, and the population was 11,224 (5,780 females), giving a density of 97 to the acre. Classified according to religion, there were 7,600 Hindús (3,805 females), and 3,624 Musalmáns (1,975 females). The following is a statement of occupations followed by more than 40 males:[1]—

(I) Persons employed by Government or municipality, 119: (XII) domestic servants, 94: (XIII) money lenders and bankers (*mahájan*), 107; money lenders' establishment, 109. (XV) palanquin keepers and bearers, 42: (XVIII) landholders, 320; cultivators and tenants, 137; agricultural labourers, 91: (XXIX) weavers, 283; cloth merchants (*bazáz*), 74; tailors,

[1] Roman numerals indicate the classes in the census returns.

53; barbers, 67; (XXX) corn and flour dealers, 73; confectioners (*halwái*), 60; grain parchers, 49; manufacturers of sugar, 43; (XXXII) manufacturers of oil, 95; (XXXIII) gold and silver smiths, 64; blacksmiths, 60; (XXXIV) general labourers, 296; (XXXV) beggars, 51.

Rasrá is a thriving and well laid out town, and commercially the most important in the district. Placed in the midst of a rice-growing country, its site is low, and the water in the wells in the cold season is only 10 feet below the surface. The public buildings are massed on the north side of the town at the entrance from the Gházipur road. The tahsíli, munsifi, and first-class police-station are in one block, built as a fortalice with towers at the angles. To the right and left of this are the tahsíli school and the dispensary respectively. In front of this range is a good sized tank lately improved. There are five large masonry mosques and twelve or fifteen smaller ones. Rasrá also contains an imperial post-office. For cleanliness and a generally thriving appearance, the town is far ahead of any other in the district. A bi-weekly market is held; and a considerable trade is carried on in cloth, sugar, hides, iron, spices, and *sajjí* (impure carbonate of soda) by Musalmán traders, known as Rákís or Arkís, and Baniás. There are no metalled roads in the vicinity of Rasrá; its communications with Gházipur, Ballia, and Nagrá are by unmetalled roads, almost impracticable for wheeled traffic in the rainy season. The trade of the town during the rains is carried by the Sarjú, a river navigable for large country vessels for five or six months in the year, and for small boats all the year round. For the rest of the year the traffic is by road to Buxar and Gházipur. Rasrá is four miles from the Sarjú, and the small mart of Pardhánpur acts as its port on that river. Provision is made for watch and ward by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 307 from the preceding year, gave a total income of Rs. 3,125 The total expenditure amounted to Rs. 2,649, of which the principal items were Rs. 1,048 on police, Rs. 993 on public works, and Rs. 288 on conservancy. The returns showed 1,969 houses, of which Rs. 1,037 were assessed with the tax; the incidence being Rs. 2-8-8 per house assessed, and Re. 0-3-9 per head of population

The country round Rasrá is occupied by the Sengar Rájputs, and these are also the principal inhabitants of the town. A description of this celebrated clan has been given in the district memoir and in the article on LAKHNESAR pargannah. Of the Muhammadan residents, the most remarkable are the Rákís or Arkís, rich traders, who are described in the AZAMGARH notice.

Adjoining the town of Rasrá is a large tank with several masonry flights of steps not all completed, surrounded by a large umbrageous grove, the remains of primeval forest. At one side of the tank are some scores of earthen tombs quaintly dotted with red patches. These are memorials of the self-immolation of

widows (*satí*) committed here. This practice would appear to have been unusually prevalent in this neighbourhood, and the traditions of it would appear to be still kept up; for in May, 1871, a woman of the Baniá caste, residing at a village four miles from Rasrá, succeeded in sacrificing herself as *satí* by night. The principal abettors of the crime, however, her step-sons and family priest, were brought to justice. This is the latest instance of *satí* in these provinces, and it was carried out secretly and with maimed rites; it was, no doubt, rather due to fanaticism on the part of the woman than actual instigation on the part of her relatives. The tank is ascribed to Náth Bábá, and on its sides and in various parts of this parganah are temples to his worship (*vide supra* p. 43).

Ratsar (or **Ratsand**), generally known as **Ratsar Kalán.**—Village in parganah Kopáchít East, tahsíl Ballia; lies to the north of the parganah, on the Garwár-Sikandarpur road, 13 miles from the head-quarters of the district. Latitude 25°-54′-02″; longitude 84°-05′-07″. Population (1881) 4,911 (2,502 females). It is the principal village of the Ratsar taluka, which was permanently settled with Karcholiá Rájputs, and is still in possession of the descendants of the original proprietors. The village contains two sugar factories and a primary school; and a large bázár is held twice a week.

Reotí.—Town in parganah Kharíd, tahsíl Bánsdíh; lies in the extreme east of the parganah, twelve miles from the head-quarters of the tahsíl, and sixteen miles from the head-quarters of the district. Latitude 25°-51′-0″; longitude 84°-25′-13″. According to the census of 1881, the site occupied 130 acres, and the total population was 9,933 (5,427 females), giving a density of 76 to the acre. Classified according to religion, there were 8,897 Hindús (4,839 females), and 1,036 Muhammadans (588 females). It is the principal town of the Nikumbh Rájputs. The country around Reotí abounds in swamps, and the town itself is situated on the east side of a clear perennial lake, about a mile and a half long. It presents a dirty and over-crowded appearance. The principal proprietors are non-resident, and the resident Rájput zamíndárs have lost their hereditary influence, as seven-eighths of the town are owned by strangers. The main street runs east and west, and is in fact a part of the Bairiá-Sahatwár road. There are seventy-five looms for the manufacture of coarse cloth, which is exported to Lower Bengal. The Chamárs make shoes, which are sold in Dumráon and Gházipur, and the carpenters make palanquins for sale at the annual Ballia fair. Beyond this, the trade is purely local and of small importance. Reotí possesses a third-class police-station and a middle-class school, both provided with suitable buildings. There is also an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs 270 from the preceding year, gave a total income of Rs 1,183. The total expenditure amounted to Rs 992, of which the principal items were Rs 498 on police, Rs. 253 on public works, and Rs. 138 on conservancy. The returns showed 1,302 houses of which 863 were assessed with the tax; the incidence being Rs 1-0-11 per house assessed, and Re 0-1-6 per head of population.

Sahatwár (also called **Mahatwár** and **Mahatpál**).—The largest town in parganah Kharíd, tahsíl Bánsdíh; is situated on the Reotí-Bansdíh road, six miles distant from the head-quarters of the táhsíl, and twelve miles from the head-quarters of the district Latitude 25°-49′-53″; longitude 84°-20′-51″. According to the census of 1881, the population, taken upon an area of 140 acres, numbered 11,024 (5,844 females), giving a density of 79 to the acre. Classified according to religion, there were 10,137 Hindús (5,401 females), and 887 Musalmáns (443 females). It is the largest and most populous town in the parganah and the head-quarters of the Kinwár Rájputs. The following is a statement of occupations followed by more than 40 males[1]:—

(XVIII) Landholders, 190; cultivators and tenants, 1,121; agricultural labourers, 283; (XXVII) carpenters, 50; (XXIX) weavers, 109; tailors, 56; shoe makers and sellers, 55; (XXX) corn and flour dealers, 86; grain parchers, 124; tobacconists, 45; (XXXII) manufacturers and sellers of oil, 64; (XXXIII) gold and silver smiths, 76; (XXXIV) general labourers, 177; persons in (undefined) service (*naukari*), 68

The town is said to have been founded by Mahant Bileshar Náth Mahádeo, to whom its name of Mahatwár is referred, though the connection does not seem very clear. It is quadrangular in shape and traversed by one good thoroughfare west and east. The surrounding country is swampy, and the roads which connect the town with Ballia, Bánsdíh, and Reotí, are not open for wheeled traffic during the rainy season. Notwithstanding this immense disadvantage, it is a place of considerable trade. Sugar and indigo are exported to Agra and Calcutta, and coarse cloth and shoes to Nipal; while the imports are cotton and salt from Agra and Cawnpore, and tobacco (*surtí*) and English cloth from Lower Bengal. It is a distributing centre to the surrounding country, and the large bi-weekly market is well attended. There are two indigo factories belonging to natives and sixty looms, and some business is done in the manufacture of palanquins for sale at the annual Ballia fair. During the months of August, September, and October, there is also a large sale of cattle on every market day.

The Kinwárs still own more than three-fourths of the town; though feuds exist, they have not yet interfered with the prosperity of the people, who are, as a rule, well off and live in substantially built houses. Out of the whole population, the Rajputs number 2,535 souls; next to them come Baniás and Brahmans,

[1] Roman numerals indicate the classes in the census returns.

who number 929 and 919 respectively. There is a police outpost subordinate to the Bánsdíh police-station, a middle-class school, and an imperial post-office, all provided with indifferent buildings. Public buildings are not the strong point of Sahatwár, but much improvement has been recently effected by improving the communications, and building small bridges under the superintendence of Bisheshar Kunwar, one of the leading zamíndárs and an energetic member of the district committee. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During 1881-82 the house-tax thereby imposed, together with a balance of Rs. 940 from the preceding year, gave a total income of Rs. 2,232. The total expenditure amounted to Rs. 2,118, of which the principal items were Rs. 629 on police, Rs. 1,100 on public works, and Rs. 228 on conservancy. The returns gave 1,282 houses, of which 934 were assessed with the tax; the incidence being Rs. 1-7-10 per house assessed, and two ánas per head of population.

Sariya.—Village in parganah and tahsíl Ballia; lies to the north of the parganah, three miles east of the Ballia-Bánsdíh road, and eight miles north-east of the head-quarters station, as the crow flies. Latitude 25°-47′-29″, longitude 84°-17′-40″. Population (1881) 2,314 (1,217 females). It is the principal village of the Ser taluka, which was settled by Mr. Duncan in 1790 with Kinwár Rájputs. The village of Sariya with the entire taluka was afterwards purchased by Shaikh Farzand 'Alí of Gházipur, from whom it has passed into the hands of the bankers Sádho Lál and Mádho Lál of Benares.

Ser.—Village in parganah Kharíd, tahsíl Bánsdíh; is situated one mile to the south of the Bánsdíh-Sahatwár road, 12 and four miles respectively from the head-quarters of the district and the tahsíl. Latitude 25°-50′-12″; longitude 84°-17′-40″. Population (1881) 2,005 (1,052 females). It is a village in tappa Sahatwár, divided in equal shares between the talukas of Mádho Rái and Lakshmi Rái, which were permanently settled with Kinwár Rájputs. The whole of taluka Mádho Rái is in possession of the descendants of the original proprietors; but about one-third of taluka Lakshmi Rái was sold for arrears of Government revenue and purchased by the Pándes of Bairiá, who by this means have become proprietors of a fractional share of the village of Ser. The inhabitants are principally Koeris and Banias. There is some trade in grain, cotton, and cloth.

Sheopurdíar.—Village in parganah and tahsíl Ballia; is situated on the western bank of the Ganges, three miles south of the Ballia-Bairiá road, and about three miles east of the sadr station. Latitude 25°-42′-00″; longitude 84°-15′-49″. Population (1881) 9,928 (5,428 females). There is no village site to which the name Sheopurdíar specifically applies, and the population given is that of 30 scattered hamlets, extending over the *mauza* of Sheo-

purdíar, each hamlet being named after the Rájput founder of it, with the addition of *tola* or *chhapra*. Sheopurdíar is a vast alluvial tract or *diára*, extending for above four miles on each side of the Ganges, and commencing about three miles east of Ballia town The original *mahál*, called Sheopurdiar Lambari (*i.e.*, numbered or original), received extensive additions by alluvion, known as *Gangbarár* and *Sarjubarár*; and these additions were again contorted by the action of the Ganges, with the result that a large portion called the *Chakki* (or island) is now on the south side of the river, and in respect of civil and criminal jurisdiction belongs to the Sháhabad district, though the revenue of the whole *mahál* is still collected in Ballia. A portion of Sheopurdíar, transferred to the south side of the river before the foundation of the Chakki, belongs to Sháhabad altogether, having been created a separate *mahál*. A ruinous litigation has long been going on about the Chakki with the mahárája of Dumráon, who claimed it as a re-formation of some of his villages. There do not exist now any demarcations between the Lambari, the Gangbarár, and the Sarjubarár fractions, although each is separately assessed to revenue; and by partition have multiplied into 53 *maháls*. The area on the north side is about 14,000 bíghas, and on the south side about 10,000; and the land-revenue amounts to Rs. 22,685, being more than the land-revenue of the whole Lakhnesar parganah. The greater portion of this is open to revision for alluvion and diluvion in the terms of a compact made with the zamíndárs.

The taluka of Sheopurdíar belongs to a brotherhood of Ujain or Ponwár Rájputs of the Agnikula race. There is a tradition that about 200 years ago Dhára Sáh, a Ponwár Rájput of Bheriá, parganah Bhojpur in the Sháhabad district, came over to this side of the Ganges, and receiving a grant of land from the rája of Haldi, settled thereon. The entire taluka was in possession of the descendants of Dhára Sáh, up to the time of the disturbances in 1857, when the share of Siddha Sinh, amounting to one-sixteenth, was confiscated for rebellion and purchased by the mahárája of Dumráon. The remaining fifteen-sixteenths are still in possession of the numerous descendants of the original Rájput proprietors, who, with the exception of two or three families, are in very reduced circumstances, owing to the ruinous litigation above-mentioned with the mahárája of Dumráon. None of the hamlets possess any special importance. There is one factory for the manufacture of sugar and a well-attended primary school.

Sikandarpur.—North-western parganah of the district, consisting of two sub-divisions, of which one is included in the Rasrá tahsíl under the name of Sikandarpur West, and the

Boundaries, area, &c.

other in the Bánsdíh tahsíl under the name of Sikandarpur East. This parganah is bounded on the north by the river Gogra, which separates it from the districts of Gorakhpur and Sáran; on the west by parganahs Nathupur and Ghosi of the Azamgarh district; on the south by Zahúrabad of Gházipur, and Bhadáon, Lakhnesar, and Kopáchít of this district; and on the east by parganah Kharíd. The total area of the parganah, according to the latest official statement (1881), was 363·2 square miles; of which 235·9 were cultivated, 66·4 cultivable, and 60·9 barren.[1] Of the cultivated area, 219·9 square miles were irrigated and 16 unirrigated. The area paying Government revenue or quit-rent was 354·9 square miles; of which 230·9 were cultivated, 65·8 cultivable, and 58·2 barren. The amount of payment to Government, whether land-revenue or quit-rent, was Rs. 1,65,197; or, with local rates and cesses, Rs. 2,13,467[2]. The amount of rent, including local cesses, paid by cultivators, was Rs. 5,78,603. According to the census of 1881, the parganah contained 509 inhabited villages; of which 179 had less than 200 inhabitants, 158 between 200 and 500, 111 between 500 and 1,000, 42 between 1,000 and 2,000, 9 between 2,000 and 3,000, and 6 between 3,000 and 5,000. The four towns containing more than 5,000 inhabitants were Sikandarpur, Púr, Turtípár, and Sisotár.

Population.

The total population was 269,545 (134,880 females), giving a density of 743 to the square mile. Classified according to religion, there were 244,038 Hindús (121,454 females), and 25,507 Musalmáns (13,426 females). Hindús were distributed among Brahmans, 17,756 (8,775 females); Rájputs, 29,774 (14,148 females); Baniás, 15,181 (7,599 females); and other castes, 181,327 (90,932 females). The principal Rájput tribes are the Sengar, Bais, Bachalhia, and Donwár, of whom the Sengars numbered 7,650. Among the other castes, Káyaths numbered 3,601; Bhúinhárs, 4,905; Ahírs, 32,272; Koerís, 19,840; Kahárs, 11,124; Mulláhs, 3,386; Sonárs, 1,972; Gadariás, 1,073; Luniás, 9,630; Telís, 7,054; Lohárs, 6,500; Chamárs, 29,929; Bhars, 25,646; Kumhárs, 3,632; Dusádhs, 4,212; and Dhobís, 2,639. Amongst the total population, 28 persons were returned as insane; 68 as deaf and dumb; 501 as blind; and 121 as lepers. The educational statistics for the same period show that there were 5,322 males who could read and write, of whom 666 were Muhammadans.

The occupation statements show 17 male adults engaged in the learned professions; 682 in domestic service; 2,183 in commerce; 8,424 in tilling the

[1] To this must now be added 19,880 acres, the area of the 15 maháls transferred from parganah Zahúrabad (tappa Dháka) of Gházipur district to Sikandarpur West on 1st April, 1883. Details of cultivated, cultivable, and barren areas for this tract are not available.

[2] But for the tract mentioned in the last note, there must be added land revenue Rs. 17,223, cesses Rs. 2,085, or together Rs. 19,308.

ground and tending cattle; 63,579 in petty trades and the mechanical arts; and 6,494 as labourers. Of the total population, 5,976 are entered as land-owners; 58,417 as agriculturists; and 65,076 as engaged in occupations other than agriculture.

History, general and fiscal

This parganah was, until 1832, included in the Gházipur district, and was permanently settled by Mr. Duncan simultaneously with the other parganahs of that district. It was formerly divided into sixteen tappas as follows:—

1. Haveli Sikandarpur.	9 Muhammadpur.
2 Masumpur	10. Pharsatár.
3 Kharsará	11. Ismá'ilpur.
4. Shah Salempur.	12 Sháhpur.
5. Alápur	13 Fatehpur.
6 Saráyan.	14 Fatehabad.
7. Haldí	15. Akbarpur.
8 Khanú.	16. Nasrulláhpur.

On the formation of the Azamgarh district in 1832, parganah Sikandarpur, along with other parganahs of the Gházipur district, was transferred to the new district, and at the same time the four last-mentioned *tappas* were taken from Sikandarpur and added to parganah Nathúpur. Again in 1837 the whole of tappa Haveli Kharíd, consisting of 46 villages, and 29 villages of parganah Kopáchít, were transferred to parganah Sikandarpur. It may, therefore, be said that the parganah now consists of thirteen *tappas*, but the tappa arrangement is not much regarded, the settlement records being kept *mahálwár*, or by estates. The parganah appears to have remained continuously in the Azamgarh district until the formation of the new district of Ballia in November, 1879, when it was transferred to the Ballia district, and formed a portion of the Rasrá tahsíl. On the formation of a new tahsíl at Bánsdíh in 1882, the eastern half of the parganah was included in that tahsíl.

A good account of the internal history of the parganah is given in the Settlement Report of Mr. J. Wedderburn, paras. 36-47, quoted (as Appendix IV.) in Mr Vaughan's *Settlement Report*. From the time of Kutb-ud-dín, or the beginning of the 13th century, Muhammadan immigrants began to arrive—probably from the Muhammadan principalities of Lower Bengal—and gradually established their ascendancy throughout the northern part of the parganah, ousting, as they came, the Hindú proprietors In the year 1623 a powerful tribe of Bais Rájputs came from Kúba Niwáda in the Azamgarh district under the leadership of Bhímsen, and settling at Nagrá, soon extended their authority

over the southern portion of the parganah. Their descendants, Kishn Sinh and Bishn Sinh, obtained the title 'Bábú' from the Nawáb Wazír; and by successive conquests reduced the entire parganah to subjection. In the year 1700 they made a regular measurement and settlement of it at a total assessment of Rs. 1,24,839. Their dominion did not, however, last, and before the time of the permanent settlement most of the conquered Rajput and Musalmán communities had regained possession of their lands. The Bais family still resides in Nagrá and is in possession of an estate that yields a net income of Rs. 14,000. The other Hindú proprietors are principally Tetihá Bhúinlárs and Rájputs of the Donwár, Chaubariá, and Sengar tribes.

Mr. Duncan's settlement in 1790 included a progressive assessment that became permanent in 1793. No measurement of cultivated land or record of ownership was prepared. When the ceded portion of the Azamgarh district came to be settled under Regulation IX. of 1833, sanction was given to the adjudication of boundaries and a professional survey of parganahs Sikandarpur and Bhadáon, and also to the settlement of the lapsed farms and resumed revenue-free estates. These operations, commenced by Mr. Thomason in 1836, and completed by Mr. (afterwards Sir Robert) Montgomery in 1837, resulted in an increase to the total land revenue of the parganah of Rs. 14,051. But no field measurements and no record of existing rights, such as had been carried out in the temporarily-settled parganahs, were undertaken. In the year 1847 a thorough revision of existing records in parganahs Sikandarpur and Bhadáon was carried out by Mr. Wedderburn and a complete record-of-rights prepared. In 1874 a cadastral survey was undertaken, which resulted in the preparation of accurate field maps, and at the same time opportunity was taken to revise the settlement records and prepare an accurate record-of-rights, a work which was completed by Mr. Vaughan, Settlement Deputy Collector of the Azamgarh district, in 1879. His report on these operations has already been noticed in the article on BHADAON parganah.

Physical features.

The surface of the parganah is flat, traversed by swamps and jhíls, and liable to occasional inundation by the Gogra. The largest jhíls are those of Haldí and Síwán, which, being fed by the Gogra, abound in fish and are surrounded by rice lands. The outturn of the latter, except in years of abnormal flood, is considerable. Of the entire cultivated area, about nine-tenths are returned as irrigated. Of this area more than two-thirds are irrigated from lakes, swamps, and artificial tanks, and the remainder from wells. The lowlands are almost exclusively

devoted to the cultivation of rice, the prevailing soils being known as *matiyár*, *kabsa*, and *karail*. The high lands are well-wooded and are more extensive in the northern than in the southern half of the parganah. The soil in the high lands generally consists of a sandy loam. The staple crops are rice, barley, peas, *arhar*, and sugarcane. Wheat is principally grown mixed with barley, as *gojai*. There is a considerable area under poppy cultivation and a small area under indigo and flowers. The last are cultivated to supply the local traffic in rose water and other perfumes.

Sikandarpur.—Town in parganah Sikandarpur East, tahsíl Bánsdíh; lies in the north-eastern corner of the parganah, two miles from the right bank of the Gogra, fourteen miles from the head-quarters of the tahsíl, and twenty-four miles from the head-quarters of the district. Latitude 26°-02′-18″; longitude 84°-05′-45″ The town, covering an area of 95 acres, is placed at the junction of two main roads; one of these is the route from Rasrá *viâ* Nagrá, Sikandrpur, and the Gogra, to Chaprá in the Saran district; the other, starting from Turtípár passes through Sikandarpur, and then divides into two branches, of which one goes *viâ* Garwár to the Gházipur district, and the other *viâ* Maníar and Bánsdíh to Ballia. According to the census of 1881, the total population was 7,027 (3,760 females), giving a density of 74 to the acre. Classified according to the religion, there were 4,349 Hindús (2,227 females), and 2,678 Musalmáns (1,533 females).

The town of Sikandarpur is situated in *tappa* Havelí Sikandarpur. Its foundation is ascribed to an officer of Sikandar Lodí towards the end of the fifteenth century. The importance of the town in former times is attested not only by local tradition, but by the existence of ruins covering a large area. These ruins extend almost continuously to the village of Kharíd on the Gogra, and it may be inferred that at one time the suburbs of Sikandarpur extended as far as the river. The site of a large fort is recognizable by scattered bricks and portions of the walls and gates still standing. There is a tradition regarding this fort to the effect that the first attempts to build it were unsuccessful. At length, by the advice of a local saint, two young girls were immured: one a Brahmani near the western, and the other a Dusádhin near the eastern gate. A temple kept by a Brahman, who receives the offerings of devotees, now marks the spot where the Brahminí was immured; but the place where her humbler sister suffered is known merely by a stone that is now and again reverently marked with *sindúr* (red lead). This tradition points to Sikandar Lodí's well-known character as a fierce persecutor of Hindús [Mr. Vaughan's *Settlement Report*, p. 9].

The decadence of the town is accounted for by a tradition that the inhabitants emigrated in a body to Azímabad (Patna), but nothing is said as to the cause or date of this emigration. A stone was recently found near the village of Kharíd with an Arabic inscription, showing that it belonged to a mosque built in A. H. 933 (*vide supra* p. 76). No other inscriptions have been found, nor is it known where the mosque from which this stone came was situated. It is probable that there was always a close connection kept up with Patna and other Muhammadan towns in Bengal. Whatever may have been the immediate cause, the fact remains that the town has quite lost its former importance. There are seven *muhallas*, or quarters, which are named as follows :—Domanpurá, Chak Mubárak, Bhíkhpura, Bodhá Muáfí, Rohilápalí Kharvans, Rohilápalí Kharkasí, and Kasbá Khás.

The local market is still famous for its atar (*'itr*) of roses and other essences. The roses and other flowers are grown in the neighbourhood of the town, and there is a considerable export of essences to Lower Bengal. There is also a small trade in cloth, there being 16 looms in the town. There are no public buildings worthy of note, but the town possesses a third-class police-station, a middle-class school, and an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During the year 1881-82 the house-tax thereby imposed, together with a balance of Rs. 326 from the preceding year, gave a total income of Rs. 1,184. The total expenditure amounted to Rs. 971, of which the principal items were Rs. 432 on police, Rs. 323 on public works, and Rs. 144 on conservancy. The returns showed 1,118 houses, of which 646 were assessed with the tax; the incidence being Rs. 1-5-3 per house assessed, and Rs. 0-1-11 per head of population.

Sikandarpur East—Is that portion of the Sikandarpur parganah which is included in the Bánsdíh tahsíl. For full particulars see SIKANDARPUR.

Sikandarpur West—Is that portion of the Sikandarpur parganah which is included in the Rasrá tahsíl. For further particulars see SIKANDARPUR.

Sisotár.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated on the right bank of the Gogra, about two miles north of the town of Sikandarpur, and 22 and 13 miles respectively from the headquarters of the district and the tahsíl. Latitude 26°-02′-46″; longitude 84°-07′-05″. Population (1881) 5,970 (3,143 females). It is the largest village in the transferred tappa of Haveli Kharíd, and was permanently settled with Tetiha Bhúinhárs, whose descendants are still in possession. It is said that their ancestors obtained the title of Khán from one of the emperors of Dehli, but the family do not now use the title. According to Mr. Wedderburn, who revised the settlement records in 1847, these Bhúinhár proprietors then ranked among the first races of the

parganah. The village contains 22 looms and one sugar refinery. It also possesses a primary school.

Síwán.—Village in parganah Sikandarpur East, tahsíl Bánsdíh; is situated three miles south of the Sikandarpur-Bánsdíh road, 18 miles from Ballia, and 12 miles from the head-quarters of the tahsíl Latitude 26°-01′-36″; longitude 84°-07′-14″. Population (1881) 2,710 (1,384 females). It belongs to tappa Masumpur, and was founded by a family of Shekhs, who are said to have come from Medina. The descendants of the original proprietors are in possession of the village, with the exception of a small share that has been privately sold. The village contains 15 sugar factories.

Sonbarsá.—Village in parganah Doába, tahsíl Ballia; lies to the south of the Bairiá-Rivílganj road, 22 miles distant from the head-quarters of the district. Latitude 25°-44′-04″; longitude 84°-32′-46″ Population (1881) 8,714, (4,534 females). This village belongs to the Damodarpur *taluka*, of which the mahárája of Dumráon is proprietor, and comprises 23 hamlets (*tola*), of which some are attached to the parent village and others grouped at varying distances. The inhabitants are principally Lohtamia Rájputs, noted in former times for their independence of character and determined resistance to the authority of the farmers appointed by the mahárája. The principal hamlet is Lálganj, in which a large bi-weekly bázár is held.

Sonwáni.—Village in parganah Ballia, tahsíl Ballia; is situated to the north of the parganah, three miles north of the Ballia-Bairiá road, and eleven miles north-east of the head-quarters station, as the crow flies. Latitude 25°-46′-26″; longitude 84°-20′-46.″ Population (1881) 2,274 1,230 females). It is the principal village of the Sonwáni *jagír*, which was granted by Warren Hastings, in 1782, to his *mír munshi*, Shaf'at-ul-lah Khán. Sonwáni is in no respect remarkable. There is a primary school held in a mud hut, and there are establishments for the manufacture of *sindúr* (red lead). A bi-weekly bázár is held.

Srínagar.—Village in parganah Doába, tahsíl Ballia; is situated in the extreme west of the parganah, on the Bairiá-Reotí road, 24 miles from Ballia. Latitude 25°-49′-10″; longitude 83°-28′-06″. Population (1881) 4,432 (2,392 females). It is a village belonging to the Damodarpur *taluka*, and includes eleven hamlets, of which four adjoin Srínagar and the remainder are at some distance. It is not far from the Reotí Dah, from which and from the Tengaraha *nálá* the cultivated lands are annually inundated. The inhabitants are principally Rájputs of the Anthaián and Kukán tribes, but the population of the hamlets comprises Brahmans, Ahírs, and Chamárs. The village was long

farmed by the mahárája of Dumráon to Bábú Harakhnáth Sinh, an Anthaián Rájput, who, formerly in good circumstances, is now almost ruined by litigation with the mahárája.

Sukhpura.—Village in parganah Kharíd, tahsíl Bánsdíh; lies in the south-western corner of the parganah on the Garwár-Bánsdíh road, eight miles from the sadr station, and six miles from the head-quarters of the tahsíl Latitude 25°-50′-46″; longitude 84°-08′-32″. Population (1881) 4,218 (2,144 females). It is the principal village of *taluka* Sukhpura, which taluka, with the exception of a very small share, is still in possession of the heirs of the Naraulia Rájputs, with whom the permanent settlement was made. It is a flourishing village possessing two sugar factories and a primary school. There are two rival bázárs which are held twice a week.

Sultánpur.—Village in parganah Kharíd, tahsíl Bansdíh; lies four miles to the north of Bánsdíh, about one mile south of the Gogra, and 12 miles north of Ballia. Latitude 25°-56′-30″; longitude 84°-15′-28.″ Population (1881) 2,394 (1,236 females). The village is divided in equal shares between the *talukas* of Fateh Rai and Arjun Mal in *tappa* Bánsdíh. Both these talukas were permanently settled with Narauní Rájputs, and taluka Fateh Rai is still in possession of the descendants of the original proprietors; but taluka Arjun Mal was sold for arrears of Government revenue, and purchased by the notorious Deokínandan Sinh, whose descendants are now in possession, and are consequently proprietors of one-half of the village of Sultánpur. Like most of the villages fronting the Gogra, Sultánpur possesses a *diárá*, which is the subject of never-ending litigation.

Tári Barágáon.—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated on the Nagrá-Azamgarh road, ten miles from the head-quarters of the tahsíl. Population (1881) 3,180 (1,559 females). It belongs to *tappa* Muhammadpur, and was permanently settled with Bais Rájputs. In 1828, the village was sold for arrears of land-revenue, and purchased by Sayyid 'Ali Akbar Khan of Patna, whose descendants are still in possession. The village contains 20 looms and six sugar refineries. It also possesses a primary school.

Tíká Deorí.—Village in parganah Lakhnesar, tahsíl Rasrá; lies to the north of the Chhotí Sarju, twelve and five miles respectively from the head-quarters of the district and the tahsíl. Latitude 25°-46′-37″; longitude 83°-56′-02.″ Population (1881) 2,725 (1,451 females). It was permanently settled with Sengar Rájputs whose descendants are still in possession. It is a flourishing village, containing a primary school, a sugar factory, and 34 looms.

Turtípár.—Town in parganah Sikandarpur West, tahsíl Rasrá; is situated in the north-western corner of the district, on the right bank of the Gogra, 36 miles from the civil station, and 20 miles from the head-quarters of the tahsíl. Latitude 26°-08′-50″; longitude 83°-54′-17″. The town covers an area of 56 acres; and, according to the census of 1881, the total population was 6,307 (3,255 females), giving a density of 112 to the acre. Classified according to religion, there were 5,805 Hindús (3,016 females), and 502 Muhammadans (239 females).

Turtípár is more a village than a town; it comprises seven hamlets, of which the most important, Belthrá, is about a mile distant. Belthrá *gola* includes the hamlets of Sahiá and Karímganj; the grain trade alone of this *gola* is valued at more than a lákh of rupees. There is also a large trade in timber, tobacco, and salt. These commodities are imported by the Gogra and exported southwards by road to Rasrá. Turtípár belongs to the Musalmán *tappa* of Khaira, and rather less than half has passed into the hands of Hindú proprietors, but Belthrá was permanently settled with Brahmans, whose descendants are still in possession. Not the least important article of trade consists of brazen vessels, for the manufacture of which Turtípár is noted. At the village of Sonádíh, which is three miles to the west of Turtípár and on the confines of the district, a large annual fair, which lasts for seven days, is held in honour of the local deity. The chief commodities dealt in are cloth and brassware. Turtípár contains an imperial post-office. The watch and ward of the town are provided for by taxation under Act XX. of 1856.

During 1881-82 the house tax thereby imposed, together with a balance of Rs 349 from the preceding year, gave a total income of Rs. 1,230. The total expenditure amounted to Rs 975; of which the principal items were Rs 396 on police, Rs 400 on public works, and Rs. 108 on conservancy. The returns showed 1,107 houses, of which 359 were assessed with the tax; the incidence being Rs. 2-7-3 per house assessed, and Rs 0-2-3 per head of population.

Ubháon.—Village in parganah Sikandarpur West, tahsíl Rasrá; is situated at the point of convergence of three roads (from Turtípár, Nagrá, and Sikandarpur), one mile south of the Gogra, 33 miles from the civil station, and eighteen miles from the head-quarters of the tahsíl. Latitude 26°-08′-00″; longitude 83°-54′-50″. Population (1881) 438 (217 females). It is important from its being the locality of a third-class police-station and a primary school. It belongs to *tappa* Khaira, an old Musalmán zamíndári, from which the owners were dispossessed by the Bais Rájputs of Nagrá in the beginning of the eighteenth century; but the Musalmáns afterwards recovered their rights by decree of a British court, and their descendants are still in possession.

Wainá.—Village in parganah and tahsíl Ballia ; lies to the north of the Ballia and Gházipur road, four miles west of the civil station. Population (1881) 479 (234 females). It belongs to the Karnaí *taluka*, and contains extensive ruins, said to be those of a fort built by Rájá Bhuábal Deo of Haldí more than a century ago. The tradition is that, some time previous to the permanent settlement, Bhuábal Deo, who then resided at Wainá, fled to the Gorakhpur district to escape the exactions of one of the ámils of the rája of Benares. Mr. Oldham, however, is of opinion that these remains may be referred to an ante-Hindú period, when the Cherús ruled over the Gogra-Gangetic delta. In 1791 settlement was made with a farmer for four years, at the end of which time the estate was settled with Rájá Ishri Bakhsh Deo, successor of Bhuábal Deo. The whole taluka was subsequently mortgaged to the mahárája of Dumráon and he is now sole proprietor.

Zírábastí.—Village in parganah and tahsíl Ballia ; is situated on the right bank of the Katehar river, a quarter of a mile to the north-east of the Hanumánganj road, and four miles west of the civil station. Latitude 25°-48′-12″; longitude 84°-11′-56″. Population (1881) 1,445 (714 females). It is an ancient village said to have been founded by a Cheru, named Zirá, from whom it traditionally derives its name. There is a large mound, containing bricks, which is believed to be the *débris* of a Cheru fortress. The village was in more recent time owned by Hayobans Rájputs ; it subsequently passed into the hands of Munshi Jalál Bakhsh, second husband of Hasína Begam, *jágírdárin* of Sonwáni. About 15 years ago, the entire Zírábastí estate was purchased by Debi Bhagat of Hanumánganj, the richest banker in the parganah.

INDEX TO AZAMGARH.

NOTE.—*In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short; but to remove any uncertainty, the marks for all long vowels have been added in this index, and the reader's indulgence is asked for their frequent omission in the text.*

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